

A  
PERPETUAL COMMENTARY  
ON THE  
REVELATION of St. *JOHN*;  
WITH A  
PRELIMINARY DISCOURSE  
CONCERNING  
The PRINCIPLES upon which the said REVELATION  
is to be understood.

BY  
*CHARLES DAUBUZ, M. A.*  
Late Vicar of *Brotherton* in *Yorkshire*.

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New Modell'd, Abridg'd, and render'd plain to the  
meanest Capacity,

By *PETER LANCASTER, A. M.*  
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Church* in *Oxford*

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T O T H E

Right Reverend Father in GOD,

*J O H N,*

LORD BISHOP of OXFORD.

*My LORD,*

**T**HE *Revelation* of St. *John*  
being a compleat System  
of Divinity, and of all  
the main Events which were to  
happen to the Christian Church,

A 2 from

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## DEDICATION

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from its first Rise to the Consummation of all Things; I know no one to whom an Exposition of it can be more properly dedicated than to *Your Lordship*: Your Lordship, for *Learning and Piety, Humility, Judgment, a well temper'd Zeal, and Soundness in the Faith*, being universally and justly esteemed, as one of the Greatest, and Best Divines, that this, or any other Age has produc'd.

The Performance, from whence I have chiefly taken what I offer to *Your Lordship*, is of so large  
a Size,

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## DEDICATION

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a Size, and abounds with such a Variety of Learning, as made it in great Measure useless to the Generality of Readers.

This *Inconvenience* I have endeavour'd to rectifie, by reducing the Author into a much less Compass, and setting him in such a Light, as to render him plain to the meanest Capacity.

But, the greatest *Misfortune* is, this excellent Writer, for a considerable Time, lay concealed from, and is even as yet but little

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## DEDICATION.

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tle known to the Learned World; *which*, however prejudiced Persons might be against reading any Thing of this Nature, by reason of the numerous and absurd Explications which have been given by others, could scarce, I think, have happened, if his Work had been ushered into the World under the *Patronage* of some *Learned Name*.

And therefore, in order to make him more known, and so capable of doing the greater Good, at a Time wherein the  
sacred

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## DEDICATION.

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sacred Prophecies have been in the most violent Manner attack'd, I found my self under a Necessity of *Addressing* the Abridgment of him to *Your Lordship*.

If *Your Lordship* approves of what I have done, I need not doubt of a favourable *Reception* from others. But, whether this happens or not, I shall have the Satisfaction of having used my utmost Endeavours, as far as the Duties of a large Parish would allow, in giving an Abstract of what I conceive to be the best Explanation



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D E D I C A T I O N.

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nation that has ever yet been given of the *Revelation*; and at the same Time enjoy the *Pleasure* and *Honour* of *publickly* declaring, that I am, with the most profound Respect,

*My* LORD,

*Your Lordship's*

*Most Humble, and most*

*Obedient Servant,*

PETER LANCASTER

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# S Y N O P S I S.

**T**HE Title.  
The Dedication.

Ch. I. *¶* 1 — 3  
4 — 8

*The FIRST GREAT PART, or, VISION;  
Containing,*

- I. *An Introduction to the Epistles to the seven Churches in Asia* *¶* 9. *to the End of the Chap.*
- II. *The Epistles to the said Churches; the said Epistles relating chiefly to the Present State of the Church at the Time of the Vision.* Ch. II. *¶* 1. *to the End of Ch. III.*

*The SECOND GREAT PART, or VISION, treating of  
the whole Constitution and Fates of the Christian Church  
from the very Beginning thereof to its Consummation  
in Glory, and consisting of the following Parts;*

FIRST, *an Introduction to the Events from the Beginning  
of the Christian Dispensation to the End of the World.*

Ch. IV. and Ch. V.

SECONDLY,

SECONDLY, the Events belonging to the first General Period of the Church; taking in the System of the seven Seals of a Book sealed, by the opening whereof, the several Steps and Effects of the Propagation of the Gospel in the Roman Empire are set forth

The first Seal begins at our Saviour's Ascension

Ch VI. § 1, 2

The second Seal begins about A. D. 66. and ends about A. D. 135.

Ch VI. § 3, 4.

The third Seal begins about A. D. 202. in the Reign of Severus

§ 5, 6

The fourth Seal begins about A. D. 235. and ends about A. D. 275

§ 7, 8

The fifth Seal begins about A. D. 303.

§ 9 — 11

The sixth Seal begins about A. D. 312. and effects the Fall of the Roman Pagan Empire in the West and East.

§ 12 — 17.

An EPISODE, shewing the State of the Church at the Time of the said Fall of the Roman Pagan Empire.

Ch. VII.

The seventh Seal begins about A. D. 325, when the Christian Religion became the Ruling Religion of the Roman Empire both in the East and West.

Ch. VIII. § 1 — 6.

THIRDLY, the Events belonging to the second General Period of the Church, taking in, the System of the seven Trumpets

Trumpets, by the Sounding whereof, the several external Judgments upon the Pagans, and the corrupted Christians in the Roman Empire, after that Christianity became the Ruling Religion therein, are set forth.

The first Trumpet effected by the Goths invading, under Alarick, the Roman Empire, and reaching from A. D. 395. to A. D. 409.

§ 7.

The second Trumpet effected by Alarick's taking Rome, and by his and Ataulphus's plundering the said City and its Territories, and beginning A. D. 410.

§ 8, 9

The third Trumpet, reaching from A. D. 442 to A. D. 452. effected by the Huns ravaging, under Attila, the Roman Empire

§ 10, 11.

The Fourth Trumpet, reaching from A. D. 454. to A. D. 476. effected by the Fall of the Western Empire.

Ch. VIII. § 12.

The Warning of the Three Woes, in relation to the three last Trumpets, in order to shew the Dreadfulness of them.

§ 13.

The fifth Trumpet, from A. D. 612. to A. D. 762. effected by the Incursions of the Impostor Mahomet and the Saracens upon the Roman Empire, in the East and West.

Ch. IX. § 1 — 12.

The sixth Trumpet, whose Effects are,

I. The Destruction of the Eastern Empire by the Ottomans, from A. D. 1356. to A. D. 1453. or A. D. 1460

§ 13 to the End of the Chap.

II. The Reformation of the Church begun by Luther, A. D. 1517.

Ch. X

An EPISODE, shewing the State of the Church during its second

## SYNOPSIS.

second General Period ; together with an Account of the  
Fall of the Eastern Church. Ch. XI. § 1 — 14.

*The seventh Trumpet, of whose Effects there is first given  
a Summary View. Then follows*

*A Digression, growing,*

I. *A full Account of the Chief Enemies of the Church in  
her first General Period. Ch. XII. to § 1. of Ch. XIII.*

*And then,*

II. *A full Account of the chief Enemies of the Church in  
her second General Period, describing first, ten Monar-  
chies arising out of the Ruins of the Roman Empire,  
which being corrupted, maintain Idolatry, and perse-  
cute the true Worshippers; Ch. XIII. § 1 — 10.*

*And then describing, secondly, the corrupted Clergy setting  
Idolatry, under two Heads — the Bishops of Rome and  
Constantinople.*

*Ch. XIII. § 11. to the End of the Chap.*

III. *Shewing some remarkable Acts of Christ against the  
Enemies of his Church in her First General Period,*

*Ch. XIV. § 1 — 8.*

*And,*

*Containing a Warning to the Church against the false Wor-  
ship which would be by her Enemies set up in her Second  
General Period, together with an Encouragement to be  
Faithful unto Death. § 9 — 13.*

IV. *Shewing the several remarkable Judgments to be in-  
flicted upon the corrupted Christians in the Second Ge-  
neral Period of the Church, and before the Sounding of  
the Seventh Trumpet.*

*The*

## SYNOPSIS.

*The said Judgments are,*

1. *The Judgment of the Harvest. § 14 — 16.*

2. *The Judgment of the Vintage.*

*§ 17 to the End of the Chap.*

3. *The seven last Plagues, or Chastisements, being religious  
Judgments, to be brought upon the corrupted Christians;  
arising, merely from and upon the Account of their Cor-  
ruptions, and having their Effect from within them-  
selves. And in relation to these Plagues, there is first  
given,*

*A general Account of them, Ch. XV. and § 1. of Ch. XVI.  
And then a particular one. Ch. XVI.*

*The first Plague upon the corrupted Church, the Curse of  
Wickedness, upon the Account of the Introduction of the  
Worship of Saints and Images. § 2.*

*The second Plague, the first Crusades in the pretended  
Holy War for the Recovery of the Holy Land.*

*Ch. XVI. § 3.*

*The third Plague, the latter Crusades for the said Pur-  
pose. § 4.*

*An Epiphonema, upon Plague II. and III. § 5 — 7.*

*The fourth Plague, the Wars between the Popes and the  
Emperors of Germany § 8, 9.*

*The fifth Plague, the Expulsion of the Eastern Emperors  
from their Capital City by the Latins; the Expulsion of  
the Western Emperors from Rome and Italy, and the  
Schisms in the West and East. § 10, 11.*

*The sixth Plague, the Depopulation of the Grecian Empire,  
by Civil Wars, Introductory to the Fall of that Empire.*

*§ 12.*

*And*

## S Y N O P S I S.

*An Episode, discovering the chief Agents in the Antichristian Church.*      ¶ 13 — 16.

*The seventh Plague to the corrupted Church, the Reformation of the Church by Luther*      ¶ 17 *to the End of the Ch.*

V. *The last Part of the Digression, is the Description and Condemnation of Rome, the Capital City of the idolatrous Church.*      Ch. XVII.

*The Way being thus prepar'd,*

*The Effects of the seventh Trumpet consider'd as the last Woe upon the Antichristian Party, are next set forth*

*And these are,*

1. *The utter Destruction of Rome, and the Lamentation of her Mourners.*      Ch. XVIII.

2. *The joyful State of the Reformed Churches upon that Destruction*      Ch. XIX. ¶ 1 — 4.

3. *The Conversion of the Jews, and Fulness of the Gentiles.*      Ch. XIX. ¶ 5 — 10.

4. *The Extirpation of Tyranny and Idolatry in all the Romish Dominions.*      ¶ 11 *to the End of the Chap.*

5. *The Power of the Devil restrain'd for a thousand Years.*      Ch. XX. ¶ 1 — 3.

*After this, in relation to the second Great Part or Vision, follow*

FOURTHLY, *the Events belonging to the third General Period of the Church, or to the Church, in its Triumphant State, viz.*      1. *The*

## S Y N O P S I S.

1. *The Millennium, or the Thousand Years Reign of the Saints on Earth, during the Time of Satan's Restraint.*      O,

*The first Resurrection — the Resurrection of the Martyrs — and then Reign for the said Time, without any Interruption.*      ¶ 4 — 6.

2. *Satan loosed from his Restraint, and the last Attempt, and the utter Destruction of all the Enemies of Christ*      ¶ 7 — 10.

3. *The General Resurrection and Judgment.*      ¶ 11. *to the End of the Chap.*

*After this follows,*

1. *A General Description of the new Jerusalem, the Metropolis of the Triumphant Kingdom of Christ.*      Ch XXI ¶ 1 — 8.

*And then,*

2. *A Particular Description of the said City, with an Account of the Persons who are to enter into it, or to dwell therein.*      ¶ 9. *to the End of the Chap.*

3. *An Account of the Manner of the Life of the Inhabitants of the said City.*      Ch. XXII. 1 — 5.

*And then lastly follows,*

*The Epilogue, or Confirmation of the whole Prophecy.*      ¶ 6. *to the End.*

By reason of the Abridger's Distance from the Press, a great many Errata's have happen'd, the Chief of which are,

**PAGE 2** Line 24 r ad, adopted p 31 r Divinities, instead of *Divinites*. p 28 l 10 r future, p 31 l 25 r preverse p 38 r  $\mu\alpha$  instead of  $\mu\alpha\epsilon$  p 34 l -o r Thunder p 37 l -6 after drunken, place the Letter d p 40 Note<sup>a</sup> for A H r Attic p 47 l the last but one from the B 1 om, i cexxxi, p 49 Note<sup>a</sup> after Odys add o p 50 Note<sup>a</sup> r cexxiii p 54 l u<sup>h</sup> dele that p 55 l 6 f Lord, r Co d p 58 l 11 f as r or p 59 l 3 r On irocriticks, and l 13 j this, r his p 61 l 10 after other, add to p 63 l 1 f Place, r Versu p 64 l 8 r Power, p 70 l 7 r עלה and l 8 r עולה p 71 l 8 r Pausanias l 3 from the Bottom, סחר p 72 l 26 after taken, r שחר and after as, r סחר p 74 l 21 r מיל and l 2 r מילוי and l 26 r מילוי p 76 l 1 after which, add u p 77 l 32 r fit p 80 l 5 r LIGHTNINGS and l 12 r L u p 83 l 27 r כלה and כלל and l 30 after of r th p 85 l 2 r Species, and l 10 r Buly, and l 29 r Monarchy, and l 36 after Kingdom, r of p 88 l 17 after Chalde, r ארבר and after Arabick, r רבר and l -3 r fo, p 93 l 32 r של שים and l 34 r שלוש and l 35 r שלוש p 95 l 31 r ערן p 98 l 6 r אשקלזא p 99 l 31 r Well without Water p 104 l 16 after not, add to p 109 l 13 dele<sup>i</sup>, and fir<sup>m</sup> r l p 111 l 17 r SLAY p 112 l 30 r analogou. p 114 l 20 r Incense and l 23 after and, r th p 126 l 2 from the B. 1. r, r Time, p 129 l 21 r אשקלזא p 131 l 18 r u, p 134 Note<sup>a</sup> r neu Buccina dividat Hora. p 135 l 13 r Συνοψισμος, and l 14 r שור, and l 21 r J A and l 30 after it. place<sup>i</sup>, and Note<sup>a</sup> dele 218, and after 220, add 221 p [138] l 5 r כנה, and l 7 r Covering, and l 28 r כנה p 140 l 12 r Adul terefs p 153 Note<sup>a</sup> l 8 after Sons, add, in the Torgum, p 157 l 2 dele to p 168 Note<sup>a</sup> r Marim p 178 l ult fer lie, i be p 183 l 7 r Active, p 185 l 13 dele the p 187 l 12 r has and l 26 after Church, add yet p 191 l 23 r Favour and l 29 r Reformation p 201 l 2 r Oracles, and l 29 r Jasper p 104 l ult fer Thron r Throno, p 218 l 16 after and, add seven p 219 l 9 after tr, add the Gospel in order to p 24 l 17 r Prostration p 225 l 13 r Visions and l 31 r becom p 226 l 1 r this p 240 l 7 fer being, r because p 250 l 9 r Tunick p 260 l 3 from the bottom, r Angels, p 263 l 30 from the bottom, r of the House p 269 l 23 r XI p 270 l 13 r Idolaters p 273 l 8 for they begun, r they might begin p 274 l 2 r Gcd, p 289 l 11 dele the p 294 l 29 r XI p 298 l 10 r Prophecy p 303 l 14 r Gulph, it p 306 l 34 after Empire, add at least p 309 l 23 r began p 311 Note<sup>a</sup> r Dynastiar p 317 l 15 r Palace p 319 l 25 r conquer'd, and l 29 fer Wings, r Stungs p 320 l 7 r former, p 322 l 4 r ענורב and l 11 and l 14 r OBODAS and l 23 fer מבר, מבר p 37 l 15 r further p 342 l 24 after Fact, add all, and l 25 r Con- stitutions, p 344 l 15 r Angel, and Sound, p 365 l 13 r Enemies p 369 l 7 fer he had only a, r he had a long p 373 l 30 r City, p 381 l 7 r Parts, and l 8 r como, p 382 l 28 r became p 387 l 17 r Appearance, p 391 l 31 r King p 392 l 3 from th bottom, r Murderers p 399 l 28 fer of, r in p 416 l 14 r East p 417 l ult fr, he is, r he as p 419 l 23 fer Sylvius, r Sylvius p 421 l 21 r prefer'd; it being and Note<sup>a</sup> r Innocent, and si Romanor p 424 l 31 fer had, r has p 429 l 10 after Jupiter, add was p 432 l 30 after Learned, add Men p 433 l 19 r מלכור p 434 l 2 r secret, p 443 l 24 fer suffer'd, r suffer p 447 Note<sup>a</sup> for Ulnatice, r Vinarice p 451 Note<sup>a</sup> for משה, משה p 457 Note<sup>a</sup> r משה p 461 l 4 from the bottom, r Prophet, p 47 l ult r Com- mene p 491 l 17 fer Principles, r Principals p 496 l 2 for Governmen, r Governments p 504. Note<sup>a</sup> r Con p 508 l 4 from the bottom, r Expression p 509 r revive and l 12 fer not, r now and l 14 fer the, r this p 509 l 11 fer met, r meet and Note<sup>a</sup> fer Epitumontum, r Sep- tumontum p 518 Note<sup>a</sup> r אשקלזא p 519 l 24 after Prophets, add and of Saints p 530 l 3 from the bottom, r as in the Ships, the Trades p 533 l 25 r קול p 546 l 2 from the bottom, fer the, r this p 547 l 23 r מלך p 549 l 10 r רבר p 554 l 21 r pretends p 557 l 9 r עלו, עלו, or עלם, and l 18 r 10, and l 23 r Sodom, p 560 Note<sup>a</sup> r u, p 564 l 10 r here, p 565 l 25 r על p 568 l 15 r till p 574 l 23 r אשקלזא p 575 l 24 after the, add Land p 579 l 14 r trans- f'm'd, but they must not be transform'd without p 58 l 6 fer to that, r to the p 584 l 5 after have, add dele p 586 l 4 r B gunnings p 587 l 13 r אשקלזא p 595 l 26 r Jasper p 596 l 28 r there, p 597 l 18 fer prefix'd, r prefix'd p 606 l 2 r lortifications p 617 l 9 r thereof, and l o r Sants, p 618 l 2 way, p 619 l 10 after in, add the p 623 l 26 after World add, in the same Manner he gives the Morning Star to them that have a Share in the first Resurrection, by making them to reign with him over the converted Nations before the full Day of the Resurrection is com<sup>a</sup>, and so to outshine in a more eminent Degree of Glory the Post-Millennial Saints, even as the Morning Star outshines the rest of the Stars p 628 l 6 from the bottom, r come

The rest of the Mistakes, and the Omissions in the Running Titles of the Dictionary, the Reader is desir'd to correct, and to supply, &c. &c.

A

# PRELIMINARY DISCOURSE

CONCERNING

The PRINCIPLES upon which the REVELA-  
TION of St. JOHN is to be understood, and  
of the HELPS and RULES whereby it is to be ex-  
plain'd.

**I**N the first Ages of the World, there were no Characters to ex-  
press the Sound of Words and therefore for the Sake of Posterity,  
the wisest Men were oblig'd to contrive some Way, whereby  
Things memorable might be committed to lasting Monuments

Thus they did, by a Combination of visible Figures, which, accord-  
ing to their Notion of them, having a metaphorical Relation or Simi-  
litude, or at least Affinity to their Conceptions, might excite in others  
the very same Conceptions

Thus concerning the *Ethiopians* in particular, and the *Egyptian* Priests,  
*Diodorus Siculus* says<sup>a</sup>, "That their Letters were the Figures of all  
" kinds of Animals, and of the Parts of human Bodies, and of Instru-  
" ments, especially such as belonged to Wrights and Builders. — That  
" their Writing did not shew the Discourse about the Subject Matter,  
" by the Composition of Syllables, but by the Emphasis of the Figures.  
" — And that by following the Signification, or Emphasis, and Nature  
" of every Figure, and exercising the Mind by long Study and Me-  
" mory, an habitual Faculty was got of reading every Thing that was  
" written

<sup>a</sup> Diod Sic L. ii p 101.

B

And



And that this *Symbolical*, or as others term it *Hieroglyphical* Character, or way of Writing, was before the Invention of Letters, is asserted by *Servius*<sup>b</sup>, *Lucan*<sup>c</sup>, *Tacitus*<sup>d</sup>, *Ammianus Marcellinus*<sup>e</sup>, and, in short, by all Authors, who have professedly treated on this Subject And it is observable, that the *Americans*, who knew nothing of Letters till the *Europeans* discover'd their Continent, had only, and still retain, the Use of the *Hieroglyphical* Characters

Now from this difficult kind of Writing, in Use amongst the most Learned Men in the *Eastern* Nations, there naturally arose a *Symbolical* Way of speaking, the *Symbolical* Characters, they were so conversant in, continually furnishing them with Metaphors, and other Tropes, first in their mysterious or religious Speeches, and from thence easily passing on to vulgar Matters.

Such a figurative and florid way of Expression gave a certain Majesty and Beauty to their Thoughts, distinguishing their Style from that of the Vulgar, and was therefore retained by them even after the Invention and Use of Letters, insomuch that their Religion and History, their Arts and Sciences, and most of their Rules and Maxims of Wisdom, were some way or other couch'd in such Figures or Symbols.

Hence it comes that most of the *Oriental* Languages, and most of the ancient *Poets*, affect this Way

And hence is it, in Condescension to the Ways of Men, that the said kind of Style is so often us'd by the sacred Writers, and in a Manner wholly adapted in the *Revelation* by St *John*, to whom the great Events, relating to the Christian Church, were, for Reasons of the greatest Moment, and sufficiently obvious, represented in Visions, evidently consisting of the like kind of Symbols, and whose Language therefore, in Conformity thereto, is for the most Part *Symbolical*

In order therefore to understand the said Prophecy, it will be absolutely necessary, to be in some Measure acquainted with the main Principles upon which the first Inventors of the *Symbolical Character and Language* founded the Signification of their Symbols, all the several kinds of Symbols which they us'd, being us'd by St *John*

Now the said Symbols may be reduced to these four Sorts

I. Such single Symbols, as are taken from the heavenly Bodies, as the Sun, Moon and Stars.

II. Such single Symbols, as are taken from the rest of the visible Works of Nature, as Animals, Mountains, Seas, Rivers, and the like

III Such single Symbols, as are taken from the Arts and Sciences, Customs and Practices of Men, as the Habit or Clothing, a Bow, Crown, Sword, and the like kind of Things, existing by Institution

IV. Such Symbols as are compounded, consisting of two or more single Symbols

As for the first kind of Symbols, — their Signification is to be deduced from the Union which the *Egyptians*, *Chaldeans*, and others, supposed there was between the Worlds, Invisible, Natural and Political

As they look'd upon the Heavens, and the Parts thereof, as Representatives and Symbols of the invisible Divinities. — The Supreme, and its Angels and Ministers, so in Process of Time they began to think the visible Symbols to be the Deity it self, and its Angels, whose Glory and Majesty, as well as Offices and Works, they believed did appear in the Sun, Planets and Stars, and in their Motions, Revolutions and Relations, or Aspects

Then, to ground their Adoration of the Natural or Visible World, they supposed an intimate Union between the Visible Bodies in Heaven, and the Invisible Deities, and to ground their Judiciary Astrology, (to which they were very much addicted) they supposed the Political World likewise united to the two former by such Concatenations from the Supreme to the Lowest, that the Affections of the superior Links reach'd the inferior throughout the same Chain

From this supposed Union between the three Worlds, they concluded when any of the heavenly Bodies in any kind of Vision were seen affected, that this portended and signified the Affections of the Parts of the Inferior and Political World

And because the Gods (and consequently the heavenly Bodies) came under the Notion of Powers of the World, and all Monarchs and Princes came under the Notion of Powers in the Inferior World, as Vicegerents of the Gods, they therefore represented the Powers in the Inferior World by the Symbols of the Celestial Governours.

<sup>b</sup> Serv in Virgil *Æn* L. v. p. 85    <sup>c</sup> Luc Pharf L. iii    <sup>d</sup> Tac Annal. L. xi. c. 14    <sup>e</sup> Amm Marc. L. xvii.

<sup>f</sup> Vid Platon *Timæe* fir  
c. 1, 2, &c.

<sup>g</sup> Jamblich de Myst *Ægypt* § 1 c. 19. & § 7

And therefore, in the Symbolical Character and Language, the Sun was the Symbol of a King, as the chief Governour of a Kingdom, — or of a Father, as the chief Governour of a Family — The Moon was the Symbol of the next in Dignity, — and the Stars the Symbols of inferior Governours, which is exactly agreeable to the Interpretation in Scripture of *Joseph's* Symbolical Dream, in which he saw the *Sun, and the Moon, and eleven Stars, pay Obedience to him*, the *Sun* being there explain'd of *Jacob* the Father of the Family, the *Moon* of *Jacob's* Wife, as being the next to him in Power, and the *eleven Stars*, of his eleven Sons, as being the inferior Governours of his Household.

The Signification of the second kind of single Symbols, *viz.* such as are borrowed from the remaining Parts of the Works of Creation, as Animals, Mountains, Seas, Rivers, and the like, is founded (according to the Notions which the Ancients had of the Composition, Natures, Qualities, Position, Magnitude, and Uses of the said Works) upon the Principle of *Affinity* and *Similitude*.

Thus, a Lion, as being accounted the King of Beasts, or an Eagle as the King of Birds, may be the Symbol of an earthly Monarch, — a Scorpion, upon the Account of his Poyson, and perpetual moving of his Tail to strike, the Symbol of an inveterate and deadly Enemy. And forasmuch as a *Collective* Body may be considered as a *Totum*, or *Whole*, and therefore *one*, a wild ravenous Beast may be the Symbol of a tyrannical Kingdom or Empire.

The third sort of Symbols, *viz.* such as are borrowed from the Sciences, Arts, Customs, and Practices of Men, — as, the Habit or Clothing, a Crown, Bow, Sword and the like, are, as well as the foregoing, founded on, and to be in like manner explained by Analogy, according to the Use, Design, Causes, and Effects of the Matters to which they belong by Institution.

By this the Habit may, for Instance, signify the Disposition of a Man inwardly, as the Habit shews his outward Form, so the Crown may signify his Reigning, because Crowns are worn by Princes, his Bow, his Vanquishing, because it was, and in some Nations still is, the Instrument of War and Victory — The Buckler, or Breast-plate, his Courage, because Instruments of Defence, giving Security, and therefore adding Courage to the Bearer.

In Relation also to the fourth kind of Symbols, *viz.* such as are a Union or Complication of several Symbols together, the aforesaid Rule of Analogy is to be carefully follow'd by applying like to like, by explaining so much of them as appears natural and ordinary, in the same Manner,

Manner, as the single Symbols fetch'd from Nature and Art are to be explain'd, and what remains extraordinary, by the Analogy it has to the ordinary Symbols.

Besides the four kinds now accounted for, there are some Symbols us'd by *St John*, which are borrowed from the *Mosaic* Oeconomy, as the Tabernacle, the Temple, and other Matters contain'd in the Writings of *Moses*, and in the History of the Republick and Religion of the *Jews*.

The Principle for understanding this Sort of Symbols, is, that the former Dispensations of God with Man were *typical* of the new Dispensation under the Gospel-Covenant.

To this Purpose *Irenæus* observes, that *the Law was given to the Jews for very excellent Ends — that they might advantageously worship God — that it might be a Pattern of Celestial Things, Man being not at present able to see the Things of God — that it might prefigure the Images of Things in the Christian Church, and so contain a Prophecy of Things to come, that the Faith of Christians might be thereby confirm'd, and that Men might know that there is nothing happens but what was beforehand known unto God*.

This Doctrine is fully confirm'd by the Inspired Writers. *St Paul* in particular says, *the Law was a Shadow of good Things to come — and that the holy Places made with Hands, were Figures, and Patterns, of Things in the Heavens*.

And he therefore frequently applies Facts recorded in the *Old Testament*, to Events under the Gospel. Which sufficiently justifies *St Matthew's* Application of the Passage in *Hosea*, — *out of Egypt have I call'd my Son*. For in the *Old Testament* thus prefigurative of the New, two or more Accidents are commonly folded up in the same Fact or Prediction. So that such Facts or Predictions have their Accomplishment in a Fluxion or Progression, and have therefore several Degrees of Complement, in relation to each of which, when effected, it may be truly said, that such a Thing *was done*, that the Fact prefigurative of it, or the Prediction foretelling it, might be fulfill'd.

Agreeably to this, the Christian Religion being designed to be advanc'd, and placed instead of the *Mosaic*, it was very proper in the *Revelation* to use the Symbols or glorious Attributes thereof, and with the Steps of its Advancement and Decay, to apply them to the Christian Church, be-

<sup>b</sup> 1re. L. ii. c. 2.

<sup>c</sup> Heb. x. 1.

<sup>d</sup> Heb. x. 23, 24.



cause that Oeconomy was but a Shadow of good Things to come, whereof the Christian Church is the Antitype. As even that Oeconomy was also of the Heavenly Things, because God design'd in all Religion, to shew Men by sensible Objects the Constitution of his Celestial Government, — that his Kingdom of Heaven might be represented by his Kingdom on Earth, as he design'd that his Will should be perform'd upon Earth as it is in Heaven. So that in this Case there is a kind of Mixture of the Heavenly Government, together with the External and Visible Attributes of the *Mosaical*, and the Symbols fetch'd from Heaven and the Celestial Government, shew, by the Union and Relation between those two States, that what is said to be done in Heaven, has likewise its Accomplishment in the Church on Earth.

The *Mosaical* Matters were plain and visible, being already effected, the Constitution and Fates of the Christian Church, at the Time of the Revelation, were still invisible, because future. Therefore the Way to make Men understand these Futurities, was to represent them in Symbols of Things that had been seen.

And this is the less to be admired, because even in the common Speech of the first Author and Publishers of the Christian Religion, the Words and Names applied to it were borrowed from the *Mosaical*.

And therefore, if the Words and Names were fitly applied thereto, which were themselves Signs and Symbols, it was as proper to apply the visible Things and Fates thereof, as Symbols to represent in a Prophetical Vision, the Constitution and future State of the Christian Oeconomy.

God the Father is represented to us in holy Writ under the Notion of a King, he being Creator, and by consequence Lord Proprietary and Ruler of the whole World in general, and by Covenant also he became the peculiar King of the *Jews*, and therefore settled among them a visible and standing Government, which bore a<sup>1</sup> Resemblance with that which God enjoy'd already over the whole World. Wherefore, so much as in the Christian Dispensation, the Son of God is represented to us as Heir of his Father's Kingdom, and by Consequence to be constituted King of the whole World, and more peculiarly of his Church made up of *Jews* and *Gentiles*, there could not be a more easy and exact Description and Representation of this Matter, than by these Symbols both of Heavenly Things and *Mosaical*, which did already set

forth the general and peculiar Kingdom of the Father over the World and *Jews*. So that the whole Oeconomy of the *Revelation*, which is to describe the State and Fates of that Kingdom, is founded upon this, that *Jesus Christ* is shewn therein as Inaugurated, Inthroned, and receiving, by Degrees, Possession of the same General and Peculiar Kingdom which the Father had before, with this particular Difference, that the Peculiar Kingdom is to become Universal as well as the General.

'Tis farther observable, that all this is very suitable to the Hieroglyphical or Mystical Notions of the *Egyptians*. For they suppos'd<sup>m</sup> that the Heavenly Things were Examples of, and were united to the Terrestrial. From whence the *Platonists* drew this Fundamental Notion<sup>n</sup>, "That the Creator having conceiv'd in himself the Exemplars of all Things, produces them from him in Images." The Meaning of which is, that God has stamp'd upon all his Works such an Image of himself, and of his Government and Decrees, that it has pass'd through them all, and has therefore the same Impression upon them, by which they fully represent one another.

Upon the whole therefore, the State, Constitution and Fates of the Christian Church, may be very properly denoted by Symbols taken from the *Mosaical* Dispensation.

And therefore, the general Interpretation of this kind of Symbols, is to be deduced from the Account given of the Religion and History of the *Jewish* Church and Nation in the *Old Testament*, and Books relating to the *Jewish* Antiquities.

As for the other kinds of Symbols, whose Principles were before laid down, there are several Helps whereby their general Significations may be certainly known.

They are all in a Manner us'd by the sacred Prophets in the *Old Testament*, who frequently use together Expressions in the symbolical and in the common Style, and so become their own Interpreters, in the same Manner as St *John* himself sometimes does. So that the Signification of such Symbols as are explained by themselves (many of which are to be met with in the *Revelation*) may be infallibly depended on.

And as to Symbols us'd by them which are not in this Manner interpreted, their Meaning may be often found out, by attending to the

<sup>1</sup> Vid Flav. Joseph. Antiq. Jud. L. iii. c. 9. Philo. Jud. op. passim.

<sup>m</sup> Vid. Jamrich de Myst. § 1 c. 9 p. 14 lin. 30 & c. 21 p. 37 lin. 11, &c.

<sup>n</sup> Gal. Not. in Jamrich de Myst. § 1 c. 8 p. 14 lin. 32.

Scope of the Places where they occur, or by applying to the Exposition in the *Targums*, which being of some Antiquity, and made by such as understood the Symbolical Characters, frequently explain Expressions symbolical by a literal Paraphrase.

The next best Help for the Interpretation of the aforesaid kind of Symbols, is *Achmet's* Collection of the Interpretation of Symbolical Dreams, according to the Doctrine of the *Egyptians, Persians, Indians* and *Arabians*

This is an excellent Work, whereby many Symbols in the *Revelation* may be certainly explain'd, according to the very Notions and Method of those who first invented and improv'd the Symbolical Way of Writing and Speaking, there being, as to the Interpretation, no Manner of Difference between the same kinds of Symbols us'd by the Ancients to communicate their Conceptions, and the same kinds exhibited in Dreams and Visions. So that the same Rules which serve for the Explanation of a Symbolical Dream, such as that of *Joseph's* was, serve also for the Explanation of a Symbolical Vision

And in these Writers Symbols are found explain'd, in the very same Manner, as they are by the sacred Prophets.

Together with the aforesaid Collection is printed the Work of *Artemidorus*, an *Ephesian* Priest, and Contemporary with St *John*

His Interpretations are indeed not so proper to the Purpose as the former, because he fitted them to the *Grecian* Customs — but his Work is however very valuable upon the Account of his having endeavour'd to reason upon Things, and to reduce his Art into a System — and he has some few Observations and Interpretations which exceed the rest, as coming nearer to the Intention of several Symbols us'd in the *Revelation*

To these Helps, which are alone sufficient, the Expositions of Omens and Prodigies in the *Grecian, Roman*, and other Writers, may be added, as being founded upon symbolical Principles, and Recourse also may be had for the Explanation of the metaphorical Notion of the Symbols, to the most ancient *Greek* and *Latin* Poets, who have us'd bold Metaphors, and were well acquainted with the Symbolical Language.

It only remains now to lay down some Rules for the particular Application of the general Signification of the Symbols, and for the better understanding the Nature of the *Prophetick* Style. And the chief Rules are.

#### RULE I.

RULE I. *The Scene of Action, the Actor, and Sufferer, determine the Sense of all the Accidents describ'd in any general Vision, or part of a Vision where new appear*

The Meaning of this Rule may be explained from what is observed even in common Discourse.

'Tis evident — when once the general or appellative Terms in all Languages are fix'd to a particular Signification by some Pronoun, proper Name, Article Demonstrative, or even the Time, Place, or Circumstance, that then they lose their general Signification in all the following Discourse, though the determining Words, or Particles, be not applied to each single Term afterwards

Thus if *Britain* be the fixed Subject of the Discourse, if we go on to speak of the King, Lords, Commons, Clergy, Church, Courts, Laws, and the like, all which are general Terms, as being common with us to several Countries, though we do not at every one of them add the Restriction, yet it is certain that we do it tacitly. And thus all our Discourse must be determined by the first mention of the Subject thereof, yea, though we should not use the Terms common in the Country to denote those Matters, but others Analogical, and us'd in other Countries, it is plain that we have settled the true Notion of them by the first Restriction

This is the very Key of all Discourse, and consequently must be so too in the *Revelation*, which is written in a discursive Method — so that the Signification of the Symbols is to be particularly applied by a careful and constant Observation of this Rule

It has been observ'd as an Excellence in *Virgil*, that he never describes the Appearance of the Day, but he does it with such a Description as suits the Work of the Day

The like is done throughout this Prophecy. No Actor or Scene appears therein, but we may thereby immediately discover what Action is to be perform'd. So that the Rule is of universal Use, and as being so, is constantly observ'd by the *Queirocriticks*, who, agreeably to symbolical Principles, not only suit their Interpretations to the general Object, but also to the Condition of the Party receiving the Dream, as the proper Scene or Subject thereof. And indeed when there is a Mul-

<sup>o</sup> Serv in Virgil *Æt* L xi v 182 Col 1619

<sup>p</sup> Artem L ii c 74 & L iii c 67 L iv c 29 Achmet Coll sub fin

tiplicity of Incidents which are all to be reduced into one System, what Guide can we have, or what Method take but by considering the Actor and Scene first, and when those two are determined, to bring all the rest to suit with them?

And therefore we find these Writers explaining the Symbols in different Manners, according to the different Conditions and Circumstances of Men. Kings, private Men and Women, receive always different Interpretations, but in proportion to their Condition the same. And the same Dream, seen by the same Person at any long Distance of Time, denotes different Things, proportionably to a difference of Circumstances.

According to this we must infer in expounding the *Revelation*, that although we have the same Symbols over and over again, yet we must in every particular Case refer them to the immediate Scenes and Actors from whence they proceed, and to which they are related: And by Consequence restrain their general Signification to the particular Case in which they are employ'd.

Thus the Sun, Moon, and Stars are us'd in the Visions of the Seals, the Trumpets, the Sign of the Woman in Travail, and the Bowls, and yet must be there interpreted of Things vastly different and oppos'd, though at the same Time, in Proportion to their different Cases, really analogous.

In short there is nothing insignificant, or for the Sake of *Decoration* only, in the *Revelation*, and therefore

**RULE II.** *The Apparatus or Decorations of the Visions in the Revelation are of great use, being of the Nature of such Sort of Prologues as explain by way of Introduction the Subject of the whole Action, and must be therefore carefully observ'd*

They fix the Scene, describe the Actors, and thereby determine the whole System of the Actions, and by Consequence the Interpretation of the whole.

**RULE III.** *Invisible Beings, and even Conceptions of the Mind, as collective Notions are reckon'd, come under, or are represented by such visible Shapes or Figures as are borrowed from some of those visible Adjuncts that either attend continually, or may at any Time have attended the invisible Object, so that they may absolutely determine it to be that Object design'd, and none other.*

Thus God the Father himself, who is invisible, is not represented in the

the *Revelation* by any Likeness (for none can be made of him) but by those visible Adjuncts which he shewed once to the *Israelites*, or left them the Pattern of in the Tabernacle, he himself and his Government being represented only by his Throne, with some other Circumstances.

So the Son, the *Word of God*, who in respect of his Divine Nature is invisible, is represented like a *Lamb*, and like the *Son of Man*, from such Adjuncts to his Divine Person as whereby he hath once been visible to Mankind, being a Man, and like a Lamb in his Passion and Death, suffering for the Sins of Men.

In like Manner the Holy Ghost who is invisible, that he may be visibly represented, is set forth by seven *Archangels* collectively taken, as being his constant Attendants, and consequently Adjuncts, denoting his Presence and Efficacy.

And he is also represented by seven great Torches or Lights, because the visible Appearance of the Holy Ghost hath been by, and under the Similitude of visible Fires or Lights which fell on the Apostles.

And this too in the very same Manner as the Angels, his Ministers and constant Attendants, have at any other Time appeared, which was always like glorious Lights and Fires.

**RULE IV.** *When a Kingdom or Empire is to be represented throughout its whole Extent and Duration, the whole Picture of it is given as if all the Parts were existing at the same Time.*

Thus the great Image in *Daniel* appears all of one Piece, though the Parts of it are found by the Interpretation to have existed one after another.

And so the four great Beasts came out of the Sea, and seem to have been seen all at once, tho' in the Explanation they are plainly successive.

**RULE V.** *In Bodies Politick and Continual, where there is found a Collection of Individuals of different Denominations, that is said in General of the whole, which is true of the principal and greatest Part.*

*And when the said Bodies are considered from their Beginning to their End, that may be said of them in general, which is true of them during the greatest Part of their Time, or when they were in their most flourishing State*

From whence 'tis reasonable to think, that in the Name or Symbol given, Notice is chiefly taken of the *α.μ.η.*, or *Eminent Point* of Things, which serves to give them their Denominations.

For, as in a Picture (which is a kind of Vision of human Invention made to communicate some Remembrance of an Action or Accident to others) the principal and fairest Part of the Object for the Sight, and to strike in the Spectator the greatest Attention, is placed in the fairest Light, and its chief Part the most expos'd to View, and the rest by Shadows insensibly withdrawn from the Eye, as if the Painter would have us to take little Notice of it, but in a Manner force us to attend to that Part he would have us to observe the most, so is it the Way of the *Revelation* in setting forth Matters under one general Extent and Duration, to give the whole but one Name to express it symbolically, and the fairest and largest Prospect thereof.

**RULE VI** *When the Things to be prophesied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.*

The Reason is, the Visions being represented by Symbols which must bear a certain Analogy to each other, and carry throughout a certain *Decorum*, it is not possible that the same Strain of Symbols should represent all the various Circumstances of the Church and its Enemies.

And therefore when the Matters require that they should be considered under another *Aspect*, the Strain of the Symbols must change, and the Scene of the Vision alters, so that many Symbols may be us'd to denote the same Thing in different *Respects*.

Now there are placed such inward Marks which belong to every Part of a Vision, that we may thereby discover how the Matters of that Vision are related to the rest.

Thus we find what is antecedent and consequent, or what is only collateral, and so it appears what Visions and their Parts synchronise, and what do not.

By this Method what was before treated of succinctly is enlarg'd upon, and more fully demonstrated. So that the *Revelation* is not wrote in the Way of *Annals*, who being content to reduce all Matters to a Chronological Series, only relate briefly what happens every Year, without enlarging upon the Intrigues or Causes of the Events, and omitting for the most Part the Consequences, but in the way of the more *judicious Historians*, who endeavour to give a full Account of every Matter as they take it in hand, in order to make a compleat System of the whole, interposing Digressions, and then returning to the principal Matters, by giving such Hints and Transitions, as suffice to let us understand to what they belong, and how, as to Point of Time, they come in or end with the rest.

Upon

Upon this Account there are frequent Transitions, wherein the Prophet seems to cast the Eyes of his inspired Sight upon different Objects, which being thus seen one after another, the Particles expressive thereof may seem to imply a Posteriority in a Matter which may be synchronal, and even may have its Origin higher than that whose Description preceded it in the Account.

And this is the Method, not only of the most exact Histories and Discourses, but in a special Manner that of all the inspired Writers, "in whom," the Conjunctive Particles do rather import that one Passage "comes to be related after another, than that it was really transacted after it."

**RULE VII** *For the greater Certainty there is sometimes a double Mark set upon an Event viz When an Event is not only in the same Expression describ'd symbolically, but also by that very Name or Attribute which Men themselves, in the common Style of Speech, would give it*

In this Case the Symbolical Signification is the Primary one, and to be most regarded, and the other is only a fatal Coincidence.

**RULE VIII.** *The Repetition of a Prophecy, Vision, or Dream, signifies the Certainty and speedy Accomplishment of an Event of more special Concern and remarkably eminent*

Thus in the Explanation of Pharaoh's two Dreams at the same Time concerning the Years of Plenty and Famine, the latter is affirmed to be a Confirmation of the former, to shew the Certainty of the Event — for that the Dream (says Joseph) was doubled unto Pharaoh twice, is because the Thing is established by God, and God will bring it to pass.

Agreeably to this Artemidorus makes such a Repetition of a Dream, a Mark of an Event of great Moment.

And amongst the Heathen Soothsayers it was a constant Maxim, that an Omen repeated or seconded by an Omen or Symbol to the same Purpose presignified the Certainty of the Event.

From this Use of the Repetition of a Thing, may several Passages in Scripture be explain'd, as *Psal* lxxii 11 — where to shew the Cer-

<sup>a</sup> Vid Serv. in Virgil. *Æn.* L. ii. v. 1.

<sup>b</sup> Vid. *Bishop of Sarum's Exposition on the 6th Article of the Church of England.*

<sup>c</sup> Gen. xli. 32. <sup>d</sup> Artem. L. iv. c. 29.

<sup>e</sup> Vid. Serv. in Virgil. *Æn.* L. ii. v. 178.

tainty of trusting in God, it is said — *God hath spoken once, twice have I heard this, that Power belongeth unto God.* So *Job* ch. xl. v 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, *Num* v. 22 the suspected Wife is commanded to confirm the Adjuration, by saying *Amen* twice. Which is also the usual Form of our Saviour to confirm his Doctrine

And this is also conformable to the usual Style of the *Hebrew* Language, wherein Repetitions of the same Word are Marks of Certainty, as *Gen* ii 17. *dying thou shalt die,* — *i. e.* thou shalt most certainly die — and *Exod* iii 7. *seeing, I saw,* — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of expressing Things of great Concern

Thus *Horace* introduces *Annibal*, as thus expressing himself upon the Sight of his Brother's Head,

——— occidit, occidit  
*Spes omnis, & fortuna nostri*  
*Nominis, Adrubaie interempto* "

**RULE IX.** *In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype*

Thus in *Gen* xl 12. *the three Branches are three Days* — instead of — the three Branches signify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Descriptions, we find the same Style, as in *Luke* viii. 11. — *the Seed is the Word of God.*

After the very same Manner are the Words of our Saviour in *Matt* xxvi 26 — *this is my Body, and this is my Blood* to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is — *this — i. e.* the Bread — *signifies and represents my Body,* and, *this Cup* — that is, the Wine in this Cup, *represents and signifies my Blood*

This also, in Symbolical Cases, is the Style of the *Latin* Tongue; as in *Plautus's Mercator*, Act II Sc I Where, when *Demipho* hath told his Dream about a fair She-Goat (a proper Symbol for a Mifs)

" Hor. L. iv Od. iv. v 70, &c.

and comes to consider that he had seen a fair Slave he fell in Love with, he saith v 29 — *Capram illam suspicor jam me invenisse quæ sit,* — *I begin to suspect I have found out who this Goat is* — And again v 44 *Hæc illa est Capra,* — *this is that Goat*, that is, *this is the Woman signified by the Goat*

There is a remarkable Instance of this Style also in \* *Homer*

**RULE X** *In Symbolical Rites, 'tis usual to ascribe the Effect design'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof*

Thus *Moses* smote the Waters of the *Egyptian* River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turned into Blood.

In like Manner a Prophet, or Interpreter of Dreams, may be said to save and to kill, when he predicts the Death or Safety of any, as *Joseph* did of the chief Butler and chief Baker in *Gen.* xl 13 — *Me,* says the Butler, *be restored unto mine Office, and him be hanged*

Thus † *Artemidorus* often says, the Symbol makes the Party do, or suffer what is signified by it

And thus, in other Cases, in the Scriptures, as in *Lev* xiii. according to LXX to pollute, and to clean — signify to pronounce polluted, or clean And so the Power of Binding and Loosing in *Mat.* xviii. 18. is a Judicial Power to declare Bound or Free.

**RULE XI** *'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards*

'Tis commonly said that this is a Sign of Certainty, — that the Things shall as surely happen, as if they were already past

But this seems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future ‡ Events transacted in their Symbols, and so the Words in the Time past are suitable to the Case, the Things having past in his Mind.

\* *Hom* *Odyss* L xix v 535, &c

† *Artem* *Oneir* L iv c 30.

‡ *Vid* S *Glass* *Philol* *Sacr* de *Stilo* *Prophet*, Can iv & *Scholast* in *Hor* L i od 15 *Nereum* *bepe* *vaticinantem* *facit* *Horatius*, *nam* *futura* *ponit* *quasi* *presentia*



This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the *Greeks*, and the Poets *Greek* and *Roman*, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a Prophet, supposes the Matters present before his Eyes

But the *Hebrew* has no Present Tense, and so uses the Præterit instead of it.

RULE XII. *During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæus, L. iv. c. 37.*

Thus in 1 K. xx. 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King *Abab* should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the King, who therefore should perish in the same Manner

So *Isaiah*, ch. xx. walked Naked, and Barefooted, to represent Symbolically, the Captivity of the *Egyptians* and *Ethiopians*, upon whom the *Israelites* trusted too much, instead of wholly confiding in God

So in *Ezekiel*, ch. iv. the Prophet is commanded to do several Things which would seem absurd were they not Symbolical, And in ch. xii. there is an Explanation given of such kind of Actions.

Thus also *Hosea's* Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the *Israelites*, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

\* Virgil says - - quarum sacra fero. Servius Poeta enim quasi Musarum Sacerdos est, Georg. L. ii. See also Horace, L. iii. od. i.

In *Acts* x. St *Peter* fell into an Extasie, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the *Jews* from the *Pagans*, and under that Notion to signify further, that the Partition-Wall betwixt *Jews* and *Gentiles* was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of *Cornelius* the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision *Peter* hears a Voice saying, *Kill and Eat* *Peter* in his Extasie refuses upon the Principles of the *Mosaic* Law, that he never eat any Thing Common or Unclean, the Voice was repeated a second, and a third Time for Confirmation.

In this Vision St *Peter* is the Representative of the *Jews*, and of their great Stubborness to comply with the Christian Liberty — to eat of all Things fit for Food — which was to proceed so far, as almost to refuse joyn'g with the *Gentile* Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St *Peter* with their Dissimulation, till he was reprehended for it by St *Paul*

From the Rule thus illustrated we must infer, that the Actors in the *Revelation* being Symbolical, the Person of St *John* himself, wherever he is any Ways concerned in the Action, must be also Symbolical.

He is not only the Spectator commission'd by Christ to see the Visions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Part of the Church — of all the Faithful contained therein — in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed For as St *John* is the Witness of the Vision favoured as Deputy, so are the said Actions in the Event wrought for the said Persons Sakes.

This Observation of St *John's* being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a sort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so

Therefore *Moses* has all these several Names of <sup>b</sup> Prophet, <sup>c</sup> Priest, and <sup>d</sup> Mediator.

Nay God himself seems to make the formal Notion of the Office of a *Prophet*, to be that of *praying* or intreating for Men, as, in *Gen* xx 7 *Jer* xxvii 18 <sup>e</sup>

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he represents those Men.

Thus *Virgil* calls the Soothsayer *Asylas*, by the Title of <sup>f</sup> *Hominum Divumq, Interpres* — the Primary Notion of *Interpres*, which seems to be that of the Poet, being that of a Mediator between two Parties

Therefore a Soothsayer, or *Vates*, is also called frequently by the Ancients <sup>g</sup> *Sacerdos*, a Priest, which is the usual Style of *Jamblichus*. And reciprocally the *Priests* are called <sup>h</sup> *Prophets*

So in *1 K* xviii 19, 20, 22, 25, 29, 40 the *Priests* of *Baal* are called *Prophets*, and when they perform their Rites they are said to *Propheſie*. In ſhort, <sup>i</sup> *Jamblichus* has aſſerted and explained this Notion of a Prophet in a double Capacity — And therefore to apply it to *St. John* it may be obſerved, that if he were not a Representative of the Faithful, his Perſon in the Viſions would be needleſs to any other Purpoſe than to receive them. But he appears frequently acting, which he therefore does, not in Reſpect of his private, but of his Publick Capacity or Office, as Representative of his Fellow-Brethren. He is ordered to receive the Viſion, and to tranſmit it to the Catholick Church, to ſerve through all its Periods, and therefore he represents its Members, through every Period, and on every Occaſion, wherein he acts in the Viſion.

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*Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe Things which are written therein for the Time is at Hand*

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ADULTERY See WOMAN.

AIR may be considered as the Mansion of the Devils, — the Powers, Enemies to God and his Church, — SATAN in *Eph. ii 2* being by St Paul call'd *the Prince of the Power of the Air*.

In this View, the *Air* denotes the Jurisdiction of those invisible Powers, and *they* symbolically signify, and imply, *then* visible Agents and Instruments on *Earth*

Other Significations of *Air* will be given under HEAVEN

ALTAR. See under HORNS

ANGELS are the Ministers and Officers of the Divine Court and Providence in the invisible Government of the World, and being now <sup>a</sup> become subject to *Christ*, they serve in the invisible Government, and *that* of the Church and of the World, that it may be brought to the Purpose of God in behalf of his Church, of which both together, the secular Princes with the Clergy are the visible Ministers So that these invisible Agents denote and imply the Visible, which also for this Reason are called *Angels* in the *Revelation*, in the same Manner as in other Books of Holy Writ, the <sup>b</sup> secular Princes or Magistrates have the same Attributes given to them as the Angels, and the very <sup>c</sup> Name too, even tho' <sup>d</sup> Heathens, they might be so called

The Foundation of this is built upon the Principle, that the intel-

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See Ps 82 1, 6

2 5<sup>th</sup> Hebrew d. 1. 10<sup>th</sup> 3 410

For, as in a Picture (which is a kind of Vision of human Invention made to communicate some Remembrance of an Action or Accident to others) the principal and fairest Part of the Object for the Sight, and to strike in the Spectator the greatest Attention, is placed in the fairest Light, and its chief Part the most expos'd to View, and the rest by Shadows insensibly withdrawn from the Eye, as if the Painter would have us to take little Notice of it, but in a Manner force us to attend to that Part he would have us to observe the most, so is it the Way of the *Revelation* in setting forth Matters under one general Extent and Duration, to give the whole but one Name to express it symbolically, and the fairest and largest Prospect thereof.

**RULE VI** *When the Things to be prophesied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.*

The Reason is, the Visions being represented by Symbols which must bear a certain Analogy to each other, and carry throughout a certain *Decorum*, it is not possible that the same Strain of Symbols should represent all the various Circumstances of the Church and its Enemies.

And therefore when the Matters require that they should be considered under another *Aspect*, the Strain of the Symbols must change, and the Scene of the Vision alters, so that many Symbols may be us'd to denote the same Thing in different *Respects*.

Now there are placed such inward Marks which belong to every Part of a Vision, that we may thereby discover how the Matters of that Vision are related to the rest.

Thus we find what is antecedent and consequent, or what is only collateral, and so it appears what Visions and their Parts synchronise, and what do not.

By this Method what was before treated of succinctly is enlarg'd upon, and more fully demonstrated. So that the *Revelation* is not wrote in the Way of *Annals*, who being content to reduce all Matters to a Chronological Series, only relate briefly what happens every Year, without enlarging upon the Intrigues or Causes of the Events, and omitting for the most Part the Consequences, but in the way of the more *judicious Historians*, who endeavour to give a full Account of every Matter as they take it in hand, in order to make a compleat System of the whole, interposing Digressions, and then returning to the principal Matters, by giving such Hints and Transitions, as suffice to let us understand to what they belong, and how, as to Point of Time, they come in or end with the rest.

Upon

Upon this Account there are frequent Transitions, wherein the Prophet seems to cast the Eyes of his inspired Sight upon different Objects, which being thus seen one after another, the Particles expressive thereof may seem to imply a Posteriority in a Matter which may be synchronal, and even may have its Origin higher than that whose Description preceded it in the Account.

And this is the Method, not only of the most exact Histories and Discourses, but in a special Manner that of all the inspired Writers, "in whom," the Conjunctive Particles do rather import that one Passage "comes to be related after another, than that it was really transacted after it."

**RULE VII** *For the greater Certainty there is sometimes a double Mark set upon an Event viz When an Event is not only in the same Expression describ'd symbolically, but also by that very Name or Attribute which Men themselves, in the common Style of Speech, would give it*

In this Case the Symbolical Signification is the Primary one, and to be most regarded, and the other is only a fatal Coincidence.

**RULE VIII.** *The Repetition of a Prophecy, Vision, or Dream, signifies the Certainty and speedy Accomplishment of an Event of more special Concern and remarkably eminent*

Thus in the Explanation of Pharaoh's two Dreams at the same Time concerning the Years of Plenty and Famine, the latter is affirmed to be a Confirmation of the former, to shew the Certainty of the Event — for that the Dream (says Joseph) was doubled unto Pharaoh twice, is because the Thing is established by God, and God will bring it to pass.

Agreeably to this Artemidorus makes such a Repetition of a Dream, a Mark of an Event of great Moment.

And amongst the Heathen Soothsayers it was a constant Maxim, that an Omen repeated or seconded by an Omen or Symbol to the same Purpose presignified the Certainty of the Event.

From this Use of the Repetition of a Thing, may several Passages in Scripture be explain'd, as *Psal* lxxii 11 — where to shew the Cer-

<sup>a</sup> Vid Serv. in Virgil. *Æn.* L. ii. v. 1.

<sup>b</sup> Vid. *Bishop of Sarum's Exposition on the 6th Article of the Church of England.*

<sup>c</sup> Gen. xli. 32. <sup>d</sup> Artem. L. iv. c. 29.

<sup>e</sup> Vid. Serv. in Virgil. *Æn.* L. ii. v. 178.

tainty of trusting in God, it is said — *God hath spoken once, twice have I heard this, that Power belongeth unto God.* So *Job* ch. xl. v 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, *Num* v. 22 the suspected Wife is commanded to confirm the Adjuration, by saying *Amen* twice. Which is also the usual Form of our Saviour to confirm his Doctrine

And this is also conformable to the usual Style of the *Hebrew* Language, wherein Repetitions of the same Word are Marks of Certainty, as *Gen* ii 17. *dying thou shalt die,* — *i. e.* thou shalt most certainly die — and *Exod* iii 7. *seeing, I saw,* — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of expressing Things of great Concern

Thus *Horace* introduces *Annibal*, as thus expressing himself upon the Sight of his Brother's Head,

——— occidit, occidit  
*Spes omnis, & fortuna nostri*  
*Nominis, Aſdrubale interempto* ~

**RULE IX.** *In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype*

Thus in *Gen* xl 12. *the three Branches are three Days* — instead of — the three Branches signify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Descriptions, we find the same Style, as in *Luke* viii. 11. — *the Seed is the Word of God.*

After the very same Manner are the Words of our Saviour in *Matt* xxvi 26 — *this is my Body, and this is my Blood* to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is — *this — i. e.* the Bread — *signifies and represents my Body,* and, *this Cup* — that is, the Wine in this Cup, *represents and signifies my Blood*

This also, in Symbolical Cases, is the Style of the *Latin* Tongue; as in *Plautus's Mercator*, Act II Sc I Where, when *Demipho* hath told his Dream about a fair She-Goat (a proper Symbol for a Mifs)

~ Hor. L. iv Od. iv. v 70, &c.

and comes to consider that he had seen a fair Slave he fell in Love with, he saith v 29 — *Capram illam suspicor jam me invenisse quæ sit,* — *I begin to suspect I have found out who this Goat is* — And again v 44 *Hæc illa est Capra,* — *this is that Goat*, that is, *this is the Woman signified by the Goat*

There is a remarkable Instance of this Style also in \* *Homer*

**RULE X** *In Symbolical Rites, 'tis usual to ascribe the Effect design'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof*

Thus *Moses* smote the Waters of the *Egyptian* River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turned into Blood.

In like Manner a Prophet, or Interpreter of Dreams, may be said to save and to kill, when he predicts the Death or Safety of any, as *Joseph* did of the chief Butler and chief Baker in *Gen.* xl 13 — *Me,* says the Butler, *be restored unto mine Office, and him be hanged*

Thus † *Artemidorus* often says, the Symbol makes the Party do, or suffer what is signified by it

And thus, in other Cases, in the Scriptures, as in *Lev* xiii. according to LXX to pollute, and to clean — signify to pronounce polluted, or clean And so the Power of Binding and Loosing in *Mat.* xviii. 18. is a Judicial Power to declare Bound or Free.

**RULE XI** *'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards*

'Tis commonly said that this is a Sign of Certainty, — that the Things shall as surely happen, as if they were already past

But this seems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future ‡ Events transacted in their Symbols, and so the Words in the Time past are suitable to the Case, the Things having past in his Mind.

\* *Hom* *Odyss* L xix v 535, &c

† *Artem* *Oneir* L iv c 30.

‡ *Vid* S *Glaſſ* *Philol* *Sacr* de *Stilo* *Prophet*, Can iv & *Scholast* in *Hor* L i od 15 *Nereum* *bepe* *vaticinans* *facit* *Horatius*, *nam* *futura* *ponit* *quasi* *presentia*

This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the *Greeks*, and the Poets *Greek* and *Roman*, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a Prophet, supposes the Matters present before his Eyes

But the *Hebrew* has no Present Tense, and so uses the Præterit instead of it.

RULE XII. *During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæus, L. iv. c. 37.*

Thus in 1 K. xx. 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King *Abab* should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the King, who therefore should perish in the same Manner

So *Isaiah*, ch. xx. walked Naked, and Barefooted, to represent Symbolically, the Captivity of the *Egyptians* and *Ethiopians*, upon whom the *Israelites* trusted too much, instead of wholly confiding in God

So in *Ezekiel*, ch. iv. the Prophet is commanded to do several Things which would seem absurd were they not Symbolical, And in ch. xii. there is an Explanation given of such kind of Actions.

Thus also *Hosea's* Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the *Israelites*, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

\* Virgil says - - quarum sacra fero. Servius Poeta enim quasi Musarum Sacerdos est, Georg. L. ii. See also Horace, L. iii. od. i.

In *Acts* x. St *Peter* fell into an Extasie, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the *Jews* from the *Pagans*, and under that Notion to signify further, that the Partition-Wall betwixt *Jews* and *Gentiles* was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of *Cornelius* the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision *Peter* hears a Voice saying, *Kill and Eat* *Peter* in his Extasie refuses upon the Principles of the *Mosaic* Law, that he never eat any Thing Common or Unclean, the Voice was repeated a second, and a third Time for Confirmation.

In this Vision St *Peter* is the Representative of the *Jews*, and of their great Stubborness to comply with the Christian Liberty — to eat of all Things fit for Food — which was to proceed so far, as almost to refuse joyn'g with the *Gentile* Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St *Peter* with their Dissimulation, till he was reprehended for it by St *Paul*

From the Rule thus illustrated we must infer, that the Actors in the *Revelation* being Symbolical, the Person of St *John* himself, wherever he is any Ways concerned in the Action, must be also Symbolical.

He is not only the Spectator commission'd by Christ to see the Visions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Part of the Church — of all the Faithful contained therein — in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed For as St *John* is the Witness of the Vision favoured as Deputy, so are the said Actions in the Event wrought for the said Persons Sakes.

This Observation of St *John's* being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a sort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so

Therefore *Moses* has all these several Names of <sup>b</sup> Prophet, <sup>c</sup> Priest, and <sup>d</sup> Mediator.

Nay God himself seems to make the formal Notion of the Office of a *Prophet*, to be that of *praying* or intreating for Men, as, in *Gen* xx 7 *Jer* xxvii 18 <sup>e</sup>

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he represents those Men.

Thus *Virgil* calls the Soothsayer *Asylas*, by the Title of <sup>f</sup> *Hominum Divumq, Interpres* — the Primary Notion of *Interpres*, which seems to be that of the Poet, being that of a Mediator between two Parties

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lectual World is an original Copy and Idea of the Visible, and that there is such an *Union* and *Affinity* between these two, that nothing is done in the Visible, but what is decreed before, and exemplified in the Intellectual

Now the *Revelation* is a Prophecy in which is declared the Decree of God, both positive and permissive, that is, what he is resolv'd shall be performed in his Kingdom, both Intellectual and Visible, and what he will permit to be done in that of Satan to obstruct his Designs, but in Reality to magnify his Glory the more

And therefore in such a Prophecy, wherein the Prophet is caught up in the Spirit to see the first Springs of Events, it is sufficient, and much more lively to set down what is done in the Intellectual World For, the Symbols that describe those Events, must by Consequence describe those of the Visible

*The Angel of a Nation*, denotes the Prince or King thereof.

*The Angel of a Church*, its Bishop, or chief Pastor

*An Angel* — an inferior Ruling Power, or a Visible Agent made use of by God in bringing about the Designs of his Providence

*An Angel from the Altar* — an Ecclesiastical Minister

## B.

**B**ABYLON in the *Revelation* is Rome, not only upon the Account of Rome's being guilty of Usurpation, Tyranny, and Idolatry, and of persecuting the Church of God in the same Manner as the old *Literal Babylon* was, but also upon the Account of her being by a successive Devolution of Power the Possessor of the pretended Rights of *Babylon*

The *literal Babylon*, was the Beginner and Supporter of Tyranny and Idolatry, first by *Nimrod* or *Ninus*, and afterwards by *Nebuchadnezzar*, and therefore in *Isa* xiv 12 she is accused of *Magical Incantments from her Youth or Infancy*, viz from the very first Origin of her being a City or Nation

This City and the whole Empire thereof, was took by the *Persians* under *Cyrus*

The *Persians* were subdued by the *Macedonians*, and the *Macedonians* by the *Romans* So that Rome succeeded to the Power of the old *Babylon*

And it was her Way \* to adopt the Worship of the false Deities

\* Plin Nat Hist L xxviii c 2 Vid Fest Voc *P. peregrina Sacra*, Macrobi. Saturnal L. ii c 9 Serv in Virgil *Aen*. L. ii v 351.

she had conquer'd So that by her own Acts she became the Heiress and Successor of all the *Babylonian* Idolatry, and of all that was introduced into it, by the mediate Successors of *Babylon*, and by Consequence of all the Idolatry of the Earth

*Rome Christian*, corrupted by dressing up the Idolatry of *Rome Pagan* in another Form, and forcing it upon the World, became the Successor of the old *literal Babylon* in Tyranny and Idolatry, and may therefore be properly represented and called by the Name of *Babylon*, it being the usual Style of the Prophets to give the Name of the Head, or first Institutor to the Successors, however different they may be in some Circumstances, even as in *Ezekiel* ch xxxvii the Messiah is called *David*, as being Successor to *David*, — and as the Christian Church, tho' chiefly compos'd of *Gentiles* is called *Gal* vi 16 by the Name of *Israel*, — as successively inheriting, in a spiritual Sense, the Promises made to the *literal Israel*

So *Rachel* in *Jer* xxxi 15 *Matt* ii 18 is put for the Town, or Women inhabiting the Town of *Bethlehem*, wherein was the Sepulchre of the *literal Rachel*, of which consequently those Inhabitants were still in Possession And

So the *Persians*, and *Moguls*, call the *Ottoman Turks*, by the Name of *Roum*, *Romans*, because in Possession of the Countrey and Capital enjoy'd by the ancient *Romans*

Lastly, that *Babylon* is *Rome* is evident from the Explanation given by the Angel in *Rev* xvii 18 where it is expressly said to be *that great City which ruleth over the Kings of the Earth*, — no other City but *Rome* being in the Exercise of such Power at the Time when the Vision was seen

**BALANCE** — the known Symbol of a strict Observation of Justice and fair Dealing

It is thus us'd in several Places of the Scriptures, as *Job* xxxi 6. *Ps* lxxii 9 *Prov* xi i xvi. 11

And to explain'd by the *Indian* Interpreter ch 15. and by all the *Interpreters* in ch 242

But *Balance* join'd with Symbols, denoting the Sale of Corn and Fruits by Weight, becomes the Symbol of Scarcity *Bread by Weight* being a Curse in *Lev* xxvi 26 and in *Ezek* iv 16 where it is said, — *I will break the Staff of Bread in Jerusalem, and they shall eat Bread by Weight, and with Care, and they shall drink Waters by Measure, and Astonishment* Which Curse is expressed by *Iamne* in the same Prophet, ch v 16 and ch. xiv. 13

And therefore the Holy Spirit, which in the Gospel Dispensation is

\* Gen. xxxi. 19, 20 i Sam. x 2.

\* Herbelot tit *Roum*.



said to be shed, *πλεῖως*, richly, or abundantly, *Tit* iii 6 is said in *St John* iii 34. not to be given, *ἐν μέτρῃ*, by Measure. So indeed, where as Grace is said to be given according to the Measure of the Gift of Christ, *Eph* iv 7 that Measure is understood to be — out of his Fulness, and Grace upon Grace, *John* i 16 *χάρις ἀπὸ χάριτος*, being the same as *χάρις ἀπὸ χάριτος*, in *Eccles* xxvi. 15.

BEAR See under — BEAST

BEAST (*wild*) — the Symbol of a tyrannical usurping Power or Monarchy, that destroys its Neighbours or Subjects, and preys upon all about it, and persecutes the Church of God

The four Beasts in *Dan* ch vii. 3 are explained in *ψ* 17. of four Kings or Kingdoms, as the Word King is interpreted *ψ* 23

In several other Places of Scripture, wild Beasts are the Symbol of tyrannical Powers, as in *Ezek* xxxiv 28 and *Jer* xii 9 where the Beasts of the Field are explained by the Targum, of the Kings of the Heathen, and their Armies

Amongst profane Authors, the Comparison of cruel Governours to savage Beasts, is obvious.

And Horace calls the Roman People a Many-headed-Beast *Lib* I. *Ep* I *ψ* 76.

And as for the *Oneirocriticks*, — <sup>b</sup> Wild Beasts are generally the Symbols of Enemies, whose Malice and Power is to be judged of, in Proportion to the Nature and Magnitude of the wild Beasts they are represented by

BEAR, according to the *Persian* Interpreter in *ch* 274. signifies a rich, powerful and fool-hardy Enemy See *Prov* xvii 12

According to *Aristotle* the Bear is, *ζῷον ἀμφοτέρων*, a greed) Animal, as well as silly, and fool-hardy

DRAGON, according to the *Oneirocriticks*, *ch* 283 is the Symbol of a King that is an Enemy

And according to *Artemidorus*, *Lib* III *c* 2 the Symbol of a Pirate, Murderer, or some such Sort of Person.

In *Ezek* ch xxix 3, 4 it is us'd as the Symbol of the Egyptian King. And the Dragon there mention'd is called the Dragon in the Rivers, and represented with Scales, and is therefore a Crocodile, a Creature which is rank'd amongst the Serpents by <sup>1</sup> *Horus Apollo*, and is <sup>2</sup> called by the *Arabians* *Pbarah* And which was held by the <sup>1</sup> *Egyptians*, as the Symbol of all Mischief And therefore

*Typho*, being in their Belief, the Author of all Evil, was <sup>m</sup> suppos'd to have transform'd himself into a Crocodile, or <sup>r</sup> Dragon So that the Principle of Evil, or *Typho*, was in the symbolical Character represented by a Crocodile or Dragon, and under this Symbol was the said Principle worshipp'd Agreeably whereunto in the Chaldean Theology the Principle of Evil was called <sup>o</sup> *Armarus*, i. e. the crafty Serpent, from *ܐܪܡܪܝܢ* crafty and *ܫܪܦܝܢ* Serpent

Again according to *Artemidorus* *Lib* II *c* 13 the Serpent is the Symbol of Disease and Enmity

And all the *Oriental Oneirocriticks* in *c* 283 Say — that Serpents in Proportion to their Size, are to be interpreted of great and little Enemies

And in this Sense is the Symbol us'd in *Is* xiv 29 xxvii 1 and very often by <sup>p</sup> the Poets.

LEOPARD, as a Symbol, is us'd in the Prophets upon the Account of three Qualities — viz <sup>q</sup> Cruelty, <sup>r</sup> Swiftnefs, and <sup>s</sup> the Variety of the Skin

These Qualities of the Leopard, are also taken Notice of by prophane Authors as *Oppian* and others

Upon the Account of the first Quality the <sup>t</sup> *Persian* and *Egyptian* Interpreters explain the Leopard of an implacable Enemy

As to Swiftnefs — a Leopard will overtake thrice or oftner the swiftest Horse, tho' it draw back after the first or second overtaking

And therefore the Leopard in *Daniel*, expresses very well the Speed of the Conquests of Alexander the Great in Persia, and the *Idies*, which were performed in ten or twelve Years Time (his Way being, *μηδὲν ἀναβαλλόμενος*, never delaying)

And by the Variety of the Spots were represented those various Nations, by whose Help he became the Conqueror of the World

By the Variety of the Spots in the Leopard, is denoted also, according to *Artemidorus* *Lib* I Wickednefs and Deceit

Amongst the *Egyptians* a Leopard <sup>z</sup> was the Symbol of a crafty pernicious Person

<sup>m</sup> Vid Plutarch de *Iside & Osir* p 409 & *Ælian* de *Animal* L x c 21

<sup>o</sup> *Strab* Geogr L xvi p 750 <sup>p</sup> *Plut* de *Is & Osir* p 407 Ed Ald *Diog Laert* Proem § 8 <sup>r</sup> *Æscryl* Choeph *ψ* 246, 920 *Suppl.* v 902 *Fanip*

*Ion* *ψ* 1262 <sup>s</sup> *Is* xi 6 *Jer* v 6 *Hof* xiii 7 <sup>t</sup> *Hab* ii 8. <sup>u</sup> *Jer* xiii 25.

<sup>v</sup> *Hol. An.* Hierogl 86, L. II

<sup>z</sup> *c* 272.

<sup>b</sup> *Oneir* c 132, 217, 232 <sup>c</sup> *Hierogl.* ph 31 L II <sup>d</sup> Vid *Bochart* *Phaleg*. L I *c* 15. *Gol. Lex Arab.* Col 1789. <sup>e</sup> Vid. *Diodor Sic* L III

And by the *Oenocriticks* in *ch.* 272. the *Leopard* is explain'd of a powerful fraudulent Enemy

**BED** — When a Person is cast into it by Way of Punishment, is a *Bed of languishing* — and therefore a Symbol of great Tribulation, and Anguish of Body and Mind For to be tormented in Bed, where Men seek Rest, is the highest of Grievs. See *Pf* xli 3 vi. 6 *Job* xxxiii 19. *Is.* xxviii 20.

**BEHIND.** According to the Greek and Roman Authors — as the Back Parts, accounted behind, follow the Face as Leader, so whatsoever is said to be *behind*, is accounted as Future coming after, and not as past.

Thus in *Artemidorus Lib* i c 51 the *Back* — signifies the Old Age or future Time of the Party. And the red Colour on the *Back* of the *Dragon* in *Homer, Iliad* ii § 308. denoted the Event, there signified, to be Future

So in *Homer's Iliad. Lib* iii § 109 to see Things at once before and behind, is explain'd by the Scholiast of seeing Things present and future.

And so in *Virgil, Aeneid Lib* viii § 697 a *tergo* — behind — signifies an Event to come, as *Servius* has observ'd upon the Place

The Reason of this symbolical Signification of the Word — behind — may be perhaps more clearly given thus,

What is *past* is known, and therefore as *Present*, or *before*. But an Event to come is unknown, unseen, and therefore *behind* — and therefore to follow after in Order to be brought into actual Existence and rendered *present* or *before*.

*Behind* — when not taken symbolically, signifies what is *past*, as in *Phil.* iii. 14.

**BELLY** \* is the Seat of the carnal Affections, according to the Notions of the Antients, as being that which partakes first of the sensual Pleasures of Meat, Drink, and venereal Appetites. And

Therefore the *Egyptians* in the embalming of a Man threw his *Belly* into the River, as the Cause of all his Sins, that it might as it were take them away with it \*.

The *Oenocriticks* understand the Symbol of *Belly*, concerning the Family and Riches of a Man *ch* 79, 149, 113, 137.

But *Artemidorus*, speaking of the Parts about the Loyns and Navel, observes, that if they suffer any Thing, it portends Diseases and Want. *Lib* I *ch* 45.

\* Philo Allegor L ii. p. 56, 58, 59, Apul. de Dogm. Platon. de Abstn. L. iv § 10. Rom 16 18 Phil 3 19

\* Porphy. y

For *Bitterness in the Bell*, — See under — BITTER.

**BIND** — To bind is to forbid, or to restrain from acting — and to loose to permit

See *Lightfoot's Hor. Heb* on *Matt* xvi and the Scholiast upon *Homer's Iliad* i § 385, 386, 387 Where the *Binding of Mors with a strong Chain*, is explain'd of putting an End to War

**BIRDS** (of Prey) signify Armies who come to prey upon a Country

See *Jer* xii 9 *Ezek* xxxii 4 xxxix 17 The Reason of the Metaphor is plain As Birds of Prey feed upon Carcases, so, those that take the Goods of other Men, eat as it were their *Flesh*, which in the symbolical Language, always signifies Riches or Substance, as may be seen under the Word — FLESH

**BITTER** — *Bitterness* in *Ex* i 14 *Ruth* i. 20. *Jer* ix 15. is the Symbol of Affliction, Misery and Servitude And therefore the Servitude of the *Israelites* in *Egypt*, was typically represented in the Celebration of the Passover, by bitter Herbs.

The *Imbittering of the Bell*, signifies all the Train of Afflictions, which may come upon a Man — as in *Jer* iv 19. ix 15 — And the same is fully evident from the bitter Waters of Jealousie, *Num* xviii 27.

**BLOOD** The Symbol of Slaughter and Mortality *Is* xxxiv 3 *Ezek* xiv 19 xxxii 6

**BOOK** Seen in a Dream † signifies the Life, i. e. the Acts of him that sees it

With the *Indian* in *ch.* xi a Book is the Symbol of Power and Dignity

The *Jewish* Kings, at the same Time that they were crown'd, ‡ had the Book of the Law of God put into their Hands And thus, in Allusion to this Custom — to receive a Book, may be the Symbol of the Inauguration of a Prince

A Book or Roll folded up in Order to be laid aside, is the Symbol of a Law abrogated, or of a Thing of no farther Use

A Book or Roll, written within and without, or on the Backside — may be a Book containing a long Series of Events, — it being not the Custom of the Ancients to write on the Backside of the Roll, but when the Inside would not contain all their Writing See *Judas Sat* i § 6

† Artem. L. ii.

‡ 2 K. xi. 2. 2 Chr. xxiii 11.

For a Book seal'd — See under — SEALING — and — to WRITE.

**BOW** the <sup>a</sup> Symbol of Joy for the Conquest of Enemies In *Pf* vii 12 it implies Victory, signifying Judgments laid up in Store against Opposers

To the *Moguls*, the <sup>b</sup> Bow was the Symbol of a King, and the Golden Bow the Badge of Royalty

An Army in Battle array, was <sup>c</sup> represented by the *Egyptians* by the Hands of a Man, the one Hand holding a *Shield*, and the other a Bow

**BRASS** is metaphorically taken for *Strengt<sup>b</sup>* See *Pf* cvii 16 *If* xlv 4 So in *Jer* i 18. and *ch* xv 20 *Brazen Wal's* signify a strong and lasting Adversary or Opposer

**BREAST** is by the *Oneirocriticks* explain'd of *Prudence* So the *Indian* c 76 And the *Persian* and the *Egyptian* Interpreters, make it the Symbol of long Life, Riches and Victory — which are the Effects and Marks of Wisdom

The *Greeks* seem to have had the Notion, that the *Breast* was the Seat of Wisdom, for *φρόνημα* wife with them, comes from *φρόνις*, which are the *Præcordia*, the Parts of the Breast about the Heart, whence *Juvenal* speaking of a dull Youth, saith — *quod læva in parte mamillæ Nil salis Arcadico Juvenit*

**BREAST-PLATES** are defensive Arms, denoting and giving Courage and Undauntedness to those that use them, and by Reflexion, striking Terror and Amazement into those they are employ'd against Accordingly to dream of finding or putting on a *Breast-Plate*, is with the *Oneirocriticks* — <sup>e</sup> the Symbol of Joy for the Destruction of Enemies, and <sup>f</sup> the Symbol of *Riches*, to be obtain'd by Valour.

**BRIMSTONE** — the Symbol of a perpetual Torment and Destruction

Thus in *Job* xviii. 15. — *Brimstone shall be scattered upon his Habitation* — i. e. His House or Family shall be destroyed for ever, by an inextinguishable Fire.

See *If*. xxxiv. 9, 10.

**TO BUILD.** In the <sup>s</sup> *Oneirocriticks* any kind of Building, implies Set-

tlement of a Family, or Acquisition of some new Honour, Kingdom or Power, and its peaceful Enjoyment according to the Subject, and by Consequence a formal Change of State.

And thus in several Places of the Holy Scriptures, the building of a City is in order to a quiet Settlement

The first that is said to have built a City is *Cain*, *Gen* iv 17 This undoubtedly he did to comfort himself, and thus to take off the Odium of being a Vagabond, which God had inflicted on him So that the said City he designed to be a full Settlement — and he therefore call'd it *Enoch* עֲנוֹךְ which signifies *ἐννομία* Dedication, or the Beginning of a Settlement, a Dedication requiring a quiet Possession and Enjoyment for some Time, as in *Deut* xx 5

The same may be said of the Building of *Babel*, which was designed for a Settlement, contrary to the Command of God, as *Josephus* hints, who would have then Mankind to spread themselves by Colonies But however, the Building of that was pretended to be a Settlement — *Let us build us a City and Tower, whose Top may reach unto Heaven, and let us make us a Name, lest we be scattered over the Face of the whole Earth*, *Gen* xi. 4

But farther, that the Building of a City, is in order to a quiet Settlement, is evident from the *Psalmist* — *They wandered in the Wilderness in a solitary Way, and found no City to dwell in, and* *ψ* 7 — *he led them forth by the right Way, that they might go to a City of Habitation* *אָנוּחַ* of Settlement, from *אָנוּחַ* which signifies not only to sit but to stay, remain and persevere as in *Micah* v *ψ* 4 So also in 2 *Chr* xiv. 6, 7 it is said — *And he built fenced Cities in Judah For the Land had Rest, and he had no War in those Years, because the Lord had given him Rest. Therefore he said unto Judah, let us build these Cities — And he hath given us Rest on every Side* All which imports that the building of a City, is in order to settle in Peace

The same Notion appears also in these Verses of *Virgil*.

<sup>b</sup> *Hic tamen illa urbem Patavi, sedesque locavit*  
*Teneturum, Et gentis Nomen dedit, armaque fixit*  
*Troja nunc placida compositus pace quiescit*  
*Nox, tua progenies, Calis quibus annis atcem,*  
*Navibus, infandum! amissis unicus ob iram*  
*Prodimit, atque Italæ longè disjungimur oris.*

As also in this

<sup>c</sup> *Hic locus Urbis erit, requies ea cetera laborum.*

**BURIAL** is an Honour paid to the Dead

<sup>a</sup> *Oneir* c 249. <sup>b</sup> *Herbelot* tit Buzuk & Cauf <sup>c</sup> *Hor* *Apoll*  
*Hierogi* L. ii 5 <sup>d</sup> *Juven* *Sat* vii x 160. <sup>e</sup> *On*. c 156 <sup>f</sup> *On*  
c. 249 <sup>g</sup> *Achmetis* Coll. c. 145.

<sup>b</sup> *Æn* L i x 251, 252, &c

<sup>c</sup> *Æn* L iii v 46

The Want of it was always look'd upon as a Circumstance of the greatest Misery<sup>k</sup>, and the Denial of it, as an Act of the greatest Punishment<sup>l</sup>.

But the *Oneirocriticks* consider *Burial* in another View — as the Consummation of all

And therefore not to be buried, in Visions that portend Good, is Bid, and in such as portend Bad, Good.

And therefore in Relation to such Visions as portend Bad — the *Indian Interpreter* in *ch* 130 says — *That if any one dream that he is buried, his Burial denotes that his utter Ruin is certain. But if he dreams that any of the Things, which belong to his Burial are wanting, that Deficiency portends good Hopes of Safety.*

Dead Men in the Grave are apt to be forgotten. And therefore in *Pf* lxxxviii 11, 12. the Grave is synonymous to the Land of Forgetfulness, and in *Pf* xxxiv 17 cxv 17 1 *Sam* ii 9 Silence is put for the Grave

And in <sup>a</sup> *Ovid* — *Silentes*, or Men in Silence, are dead Men

Hence not to suffer a Person to be put into the Grave, denotes that he shall be remembred, and not suffer'd to be put into eternal Silence, the Grave in profane Authors, being call'd <sup>o</sup> an Everlasting House

On the contrary, the Notion of the Word *μνημα* *Monumen*<sup>a</sup>, is oppos'd to the aforesaid Notion of a Grave, as a Place of Silence, and Land of Forgetfulness. For Men considering the Grave to be such a Place, have endeavour'd to alter its Property, by erecting Monuments which should record their Names and Actions to Posterity.

And in this Sense — Not to suffer a Person to be put into a Monument, denotes, that Means will be us'd in order to obliterate his Memory, to the End that his Actions may be never imitated, nor his Cause reviv'd

So the Word *Sepulchrum* [*Sepulchre* or *Monument*] in *Horace* is to be taken <sup>p</sup> *Virtus Sepulchrum condidit*, — *His Valour hath rais'd him a Monument*, <sup>i</sup> *e* hath eterniz'd his Memory, hath gotten him an everlasting Honour and Renown

And therefore to dream of having or building a Tomb or *Sepulchre*, is according to *Artemidorus Lib* ii a Dream that portends Good both to Rich and Poor — to a Slave that he shall obtain his Freedom — to a childless Person, that he shall have an Heir — to a poor Man, that he shall get an Estate — and to an unmarried Person, a Sign of Marriage

<sup>k</sup> *Pf* lxxix 1, 2, 3 *Eccles* vi 3 *Archæolog Græc.* by the present Lord Bishop of Oxford, Vol ii L iv c 1 p 161 &c

<sup>l</sup> *Arch Græc* Vol ii p 165 &c <sup>m</sup> *Pf* xxxi 12 lxxviii 6 <sup>n</sup> *Metam.* L v § 3, 6 <sup>o</sup> *Sophocl. Antig* p. 250. M T. *Cic. Tusc. Quæst.* I in fin

<sup>p</sup> *Hor. Epod.* ix. § 26.

BISSE See GARMENTS.

## C.

CALF. The Word *Calf*,

in the Scripture Style, is for the most Part, so general as to be taken for the whole Species — the Word *בקר* which is often turn'd by *בז*; [*Ox*] in the LXX. being also frequently turn'd by *μόσχος* [*Calf*]

The Symbol of the Ox, *Calf*, or *Steer*, when there is no mention made of Horns, is taken in general for what is signified by the whole Animal, whose prime or chief Quality is Labour, Patience, and Riches, or the great Product of Corn

So in the Dream of *Pharaoh*, the seven Kine denoted so many Harvests, their Number determining the Years, which is peculiar to Kine, as the *Oneirocriticks* all allow in *ch* 238, 239

In the *Proverbs* of *Solomon c* xiv 4 it is said — *much Increase is by the Strength of the Ox* So that the Ox, hath the Signification of Increase with great Labour and is therefore in *Deut* xxv 4 the Symbol of the Jewish and of the Christian Priesthood. It is there said — *thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn* — Upon which *St Paul* 1 *Cor* ix 9. thus remarks — *Doth God take care for Oxen* <sup>2</sup> which is as if he had said, when God made this Law, do you think that he had not a nobler Design, than that of barely taking thought for, and shewing Kindness to the labouring Beasts? yes surely, he design'd that it should be applied to them that labour in the Word and Doctrine of his Law, and who by sowing among Men spiritual Things, deserve at least to reap of them the Benefit of worldly Maintenance The same Place is also to the same Purpose interpreted by the same Apostle in 1 *Tim.* v 18 And —

Agreeably to the Account now given, *Oxen*, according to *Artemidorus Lib* iv c 58. are Symbols of Workmen and Subjects — *i. e.* working for the Good of others.

CANDLE-STICK See under LIGHT

CHAIN signifies Hindrance from Action So *Artemidorus Lib* iii c. 35. — *αλυσίς* — *κατ' αλυσίν* & *εμποδισμὸν πράξεων δεικνύει* See — BIND

CHARIOTS, on our Side, betoken Courage in us, and Safety and Skill,

with Success in Feats of Arms But if they belong to the other Side, then by the Rule of contraries, they denote Dread and Consternation, and ill Success in the War Hence David in *Pf* xx 7 saith — *Some trust in Chariots, and some in Horses, but we will remember, the Name of the Lord our God For his Chariots are twenty thousand, Pf* lxxiii. 7 infinite in Number, and by Consequence, in Power to defend.

**CITY** — Cities are frequently represented in the Prophets under the Type of *Wom-en*, — Virgins, Wives, Widows, and Harlots, — according to their different Conditions

So in *Is* xxxvii 22 *Jer* xviii Lam 1 15 and other Places *Jerusalem* is called a *Virgin*, and *Egypt* is so named in *Jer* xlii 11 *Widow* is said of *Babylon* in *Is* xlvii. 8, 9 — and of *Jerusalem* in *Lament* 1 1 — And *Harlot* of *Jerusalem* *Is* 1 21 — of *Tyre* *Is* xxiii 16 — of *Nineveh*, *Nab* iii 4 and of *Samaria*, *Ezek* xxiii 5

For a City, as the Metropolis of a Kingdom with all its Territories — See — **HEAD** — **MOTHER**

**CLOTHED** — *To be clothed*, is a Metaphor frequently us'd to signify, to be indeed accompanied with, or adorned, and even covered, or protected, as in *Jeb* vii 5. *My flesh is clothed with Worms* — *ch* xxxix 19. — *Hast thou clothed his Neck with Thunder?* So in the *Psalms* — *let them be clothed with Shame and Dishonour Pf* xxxv 6 — *he is clothed with Majesty, the Lord is clothed with Strength, Pf* xciii 1 St Paul also uses it in *2 Cor.* v 2 — *desiring to be clothed with our House, which is from Heaven* — and in *Rom* xiii 14. — *Put ye on the Lord Jesus Christ*

**CLOUD** without any Tokens, shewing it to be like a Storm, always denotes what is good, and implies Success

It is in general the Symbol of Protection, because it preserves from the scorching Heat of the Sun — i. e. Anguish and Persecution, and as it likewise distils a Rain, or cool and benign Influence It is thus us'd by *Horace* *L 1 Od* ii § 31 and by *Homer* *Il* v § 186

And therefore in *Sophocles Electra* p 134 ἀσφαλὸν καὶ ὄν, a cloudless Evil — is an unavoidable Mischief, from which nothing can protect as the Author himself explains it,

§ *Clouds* by the *Indian* Interpreter c 163 are explain'd of *Widom*

In the next Chapter, a *King's riding upon the Clouds*, is interpreted by the *Persian* and *Egyptian* — of five great Nations serving him — of his ruling over them, and of his being exceedingly prosperous and successful

§ In the Holy Writers, the *Clouds* are frequently the Symbols of God's Power Thus *Pf* lxxviii 34 *His Strength is in the Clouds*, and *Pf* lxxxix 6 *who is he in the Clouds that shall be like unto the Lord?* For indeed *Clouds* are also more especially the Symbols of Multitudes and Armies, as in *Jer* iv 13 — *he shall come up as Clouds* — *Is* lx 8 *who*

are those that sit as a Cloud? — *Heb* xii 1 a Cloud of Witnesses

So in the Poets, *Multitudes* are compared to *Clouds*

As in *Homer* — a *Cloud of Foot* — is a great Company of Foot Soldiers

§ *A white Cloud*, is a Symbol of exceeding good Success, to him who is assisted by it

And is therefore explain'd of Prosperity by *Antenor* in *Lib* ii

**COLOUR** which is outwardly seen on the Habit of the Body, is symbolically us'd to denote the true State of the Person, or Subject to which it is applied, according to the Nature of it

**BLACK** signifies Afflictions, Disasters, and Anguish

It is the Colour of approaching Death, or of the Terror which the Foresight of it Causes And

In the Style of the Prophets, as in *Joel* ii 6 *Nab* ii 10 *Lam* v 10 the sooty and grimed Colour of the Face or Skin, is put to signify a Time of great Affliction, in Respect of Famine

**PALE** signifies Diseases, Mortality, and Afflictions arising from them.

**RED** — Joy, with or after a great Battel or Slaughter

In *Pf* lxxviii 23. *Red* and *Blood* are explanatory of each other.

**WHITE** — The Symbol of Beauty, Comeliness, Joy, and Riches

**CROWN** or **CORONET** — See **HEAD**

## D.

**DARKNESS** See under — **LIGHT**.

**DAY** See under — **LIGHT**, and under — **TIME**.

**DEATH** is the Destruction of the Subject spoken of, according to the Nature thereof, even though it have no natural Life, — that is, in such a Manner, that it cannot any more act as such.

\* *Il* Δ § 273  
See the *Oriental Onomasticks*, ch. 157, 158, 218, 219, 220  
*L. ix.* § 719.

\* For the Signification of this, and the rest of the Colours,  
‡ *Virgil* *Æn*

So in *Rom vii 8. without the Law Sin is dead* — i. e. without the Law Sin doth not exert its Power And on the other Hand, as it is said there *¶ 9 — Sin reviv'd, and I died* — that is, Sin got Strength to act, and I lost my Power to resist I was not the same Man as before — Sin destroyed my Power So of a Nation — *Amos ii 2 Moab shall die with Tumult* — the Meaning being, that the King and Government thereof shall lose their Power, and the Nation be brought into Subjection and Slavery

So Tully when banish'd, call'd himself *dead*, an *Image*, and the like.

And so the ancient Philosophers call'd various Persons, unable, through ill Habits, to exert any virtuous Act, *dead Men*

§ On the contrary, *to live*, is to be in a Power to act — acting, and living, being, says *Artemidorus Lib iv c 42* analogical to each other

And so in *Heb iv. 12. ζῶν, quick or alive*, signifies *active or powerful* — the Word *εἰσὶν* *powerful*, being joined to it, to shew the Meaning.

DIADEM See under — HEAD.

DOGS, are put among unclean Animals in the *Mosaical Law*, and so the Pagans esteem'd them <sup>2</sup>.

The Dog in *Deut xxiii 18*, is set in Comparison with, and answers to the *Sodomite* in *¶ 17*, and is therefore the Symbol of such as are *abominable* by practising unnatural Lusts. And agreeably to this, there is a Passage produc'd by *¶ Herbelot* from a *Persian Poet* in which the *Sodomites* are compared to Dogs

§ The bad Properties of Dogs, are *obstinate Barking, cruel Biting, Filthiness in Lust, insatiable Gluttony, Vomiting, and returning to their Vomit*. See *Pf xxii. 16, 20 Prov xxvi 11 2 Pet ii 22*.

And hence the Gentiles, upon the Account of the Impurity of their Lives, and of their being without the Covenant, were call'd Dogs by the Jews. *Matt. xv 26*.

In *Is lvi 10* The Dog is us'd as the Symbol of Diligence and Watchfulness.

DOOR is that which closes the Light.

The opening of any Thing, is said, when it may act suitably to its Quality.

The shutting of any Thing is the stopping of its Use

Therefore St. Paul in *1 Cor. xvi 9 2 Cor. ii. 12. Col. iv. 3*. uses the

Symbol of a Door open'd, to signify the free Exercise and Propagation of the Gospel.

Thus in <sup>2</sup> *Pindar*, to open the Gates of Songs — is to begin to sing freely

And in *Euripides* <sup>2</sup> the Gates of Hell opened — signify Death ready to seize upon a Man, and to exert its Power

And thus in the Ottoman Empire at this Day, when a Call or new Levy of *Janisaries* is made, it is said to be <sup>b</sup> the opening of a Door for *Janisaries* — An Expression very much like that in *Acts xiv. 27. — of God's having open'd a Door of Faith for the Gentiles*.

DRAGON — See under — BEAST

DRUNK — Drunkenness is sometimes the Symbol of Folly and of the Madness of Sinners, who making no Use of their Reason, involve themselves in all Sorts of Crimes

So *Philo* explains it <sup>c</sup>

And so 'tis taken in *Is xxviii 1, 3*. And by *Artemidorus* in *Lib. iii. c. 42*.

And then, as Punishment is the Consequence of Sin, so Drunkenness in the Prophets is taken for that Stupidity, which arises from God's Judgments, when the Sinner is under the Consternation of his Misery, as one astonish'd, staggering, and not knowing what to do — and is therefore the Symbol of a very miserable State

Thus in *Job xii 25. — they grope in the Dark without Light, and he maketh them to stagger like a drunken Man. — In Is xxix 9 — they are drunken, but not with Wine, they stagger, but not with strong Drink — and so in Is li. 21, 22 O thou afflicted and drunken, but not with Wine. — Behold I have taken out of thine Hand the Cup of trembling, even the Dregs of the Cup of my Fury In Jer xiii. 13, 14 — I will fill all the Inhabitants of Jerusalem with Drunkenness, and I will dash them one against another, even the Fathers and the Sons together — I will have no Mercy but destroy them — And in Lam iii. 15 — He hath filled me with Bitterness, he hath made me drunken with Wormwood*

<sup>e</sup> Aristotle saith, the Drunken are doubly punished

Sometimes Idolatry is set forth under the Symbol of Drunkenness, as being attended therewith See *Jer xli 7*

And sometimes Drunkenness is us'd in a good Sense — for being replenish'd or satisfied with good Things, as in *Jer xxxi 14* according to the Original.

<sup>a</sup> M T Cic. L. i. Ep. 3, ad Q. Fr.  
George L. i. § 470.

<sup>b</sup> Simpl in Epict. p. 2.  
<sup>c</sup> Herbelot tit. Loth.

<sup>d</sup> Virg.

Symbol

<sup>a</sup> Olym Od 6  
the Turks for the Year 1668  
in Terent. Eunuch, Act iv. Sc. iii. § 13.

<sup>b</sup> Hippol § 56

<sup>c</sup> Philo Sch in Or. Chald.

<sup>d</sup> See Sir Paul Rycart's History of  
See Donatus  
<sup>e</sup> Eth. L. iii. c 5.



And so the *Oneworriticks*, sometimes, as in *ch* 111, 112 explain it of the Acquisition of Riches.

To DWELL over — *to give Rest and Protection* See *Num* ix 18, 22. *I* iv 6 *xvii* 1 *xv* 4 *xxx* 7 *Dw* iv 12

And the *Indian Interpreter ch* 202

§ *To dwell among* — signifies also Protection — but in a more remarkable Manner — the foregoing Expression signifying Protection, by any Instrument that effects it — *but this*, Protection by the familiar Converse and perpetual Presence of the Worker

## E.

EAGLE was the Ensign of the *Roman Empire* It is constantly the Symbol of a King or Kingdom, as in *Ezek* xvii 3, 7, 12. And it is so interpreted by the *Oneworriticks* in *ch* 286

In *Aeschylus* <sup>1</sup> *Xerxes* is represented under the Symbol of an Eagle, and in like Manner <sup>2</sup> *Agamemnon* The same Poet calls the Eagle <sup>3</sup> the King of Birds — And so did <sup>4</sup> the *Egyptians* — who also <sup>5</sup> represented a King, that seldom appeared in publick, and severely punish'd Faults, by an Eagle. And

In the *Auspicia*, the Eagle was always the Symbol <sup>6</sup> of the supreme Power.

For the *Wings of an Eagle* — see under WINGS.

EARTH, the Symbol of People in a State of Peace, Quietness and Submission, and at the same Time involv'd in Idolatry, or Apostasy

The Reasons are

1 In the Symbolical Language, the natural World represents the Political. The Heaven, Sun, and Luminaries, represent the governing Part — and consequently the *Earth* must represent the Part governed, submitting and inferiour. Agreeable to which is also the Etymology of the Words <sup>7</sup> *שמים*, Heaven and <sup>8</sup> *ארץ*, *Earth* — the first, *שמים* signifying High or lifted up — and the other, *ארץ*, low, or depress'd.

<sup>1</sup> *Perf* § 205    <sup>2</sup> *Chosph* § 245    <sup>3</sup> *Agamem* § 114 &c    <sup>4</sup> *Euseb*  
*Præp Evang* L ii. p 32    <sup>5</sup> *Hor Ap Hierogl* 53 L ii    <sup>6</sup> *Liv Hist*  
L i § 34 *Appian. de Bell Civ* L i *Plutarch in Vit Mar* fol. 141    <sup>7</sup> *Hott*  
*Thes Philol* p. 234. *Lexic Harm* p 512. *Bochart Can.* L ii. c 8  
<sup>8</sup> *Hott Thes. Ph* p 234. *Lex. Harm.* p 22.

2 The *Sea*, (as will appear afterwards) is frequently us'd to denote, Men in War and Tumult, and therefore *Earth* may signify Men in a State of Peace

3 It is the usual Style of the Scriptures, to represent such Men as are Sinners, Idolaters, out of the Covenant of Grace, or at least Apostates from it — by the Names of — *Earth* — *Inhabitants of it* — *Earth*, and the like, as in *Gen* ii 1 — *all the Earth* — signifies all Men living then, who had begun to Apostatize

Whereas all good Persons, who have their Conversation or Citizenship in Heaven, are for the most Part styl'd — *Mercenaries of God* or *Prophets*, or *Servants of God*

EARTHQUAKE Tho' the *Greek Word* *σεισμός* is usually translated *Earthquake*, yet it is of so large a Signification, as that it is often us'd for any sudden and violent Shaking in any Part of the World — even of the *Heavens*, as well as of the *Earth* For which see *Joel* ii 10 *Hag* ii 21 *Heb* xii 26 *Ph* Nat Hist Lib ii c 79 & c 52

An *Earthquake*, when great, overturns and quite changes the Surface of the *Earth*, overturning Mountains, Hills, and Rocks, sinking some Grounds, altering the Course of the Rivers, making Ponds and Lakes upon dry Lands, and drying up those that were before, and is therefore a proper Symbol of great *Revolutions* or *Changes* in the Government or Political World

It is thus us'd in the Prophets, as in *Hag* ii 6, 7 *Joel* ii 10 *Jer* iv 23, 24, &c

And to the same Purpose explain'd by *Artemidorus* Lib ii c 46, and by the *Oriental Interpreters* c 144 — who there also explain it, of a Change, in the State, occasion'd by new Law

To EAT Symbolically signifies *to meditate and digest* — *to receive a Thing* — *to Satisfaction*, and *to turn it to one's Profit and Advantage*.

The *Mouth* is not only the Instrument by which we eat, but also that by which some Beasts chew the Cud, and Men do meditate, For *to* <sup>1</sup> *meditate*, if we consider it as a *Latin Term*, signifies properly *to turn a Song* in one's Mouth, and by a Part of Reason to think on, and repeat something worthy of Study Thus *Job* i 8 — *This Book of the Law shall be depart out of the Mouth, out of which shall meditate therein Day and Night* — where *to meditate*, is to consider seriously, and exercise one's self in the Law of God, and implies to study, obey and practise it

Hence come those frequent Expressions of the *Prophets* about the

*Meditation of God's Law, Ps cxix 99. Thy Testimonies are my Meditation. — And v 103. How sweet are thy Words unto my Taste ' yea sweeter than Honey to my Mouth*

Hence the Allegorists <sup>2</sup> explain the Commandment about eating Animals that chew the Cud — of conforing with such Men as meditate on the Law of God

And Philo <sup>3</sup> calls *eating*, the Symbol of spiritual Nourishment, — the Soul being *nourished* by the Reception of Truth, and the Practice of Virtue

In Latin Authors there are several Examples, wherein *Eating* — signifies, receiving any Thing of News with Satisfaction, as in *Plautus* <sup>4</sup> *I eat your Discourse with a vast deal of Pleasure* — And <sup>5</sup> elsewhere — *that is meat to me which you tell me*

And so to *Taste* — signifies to make Trial of any Thing, — as in the same Writer <sup>6</sup> — *I had a mind to taste his Discourse*

To these the like might be added out of the Greek Authors, as *Æschylus*, *Aristophanes* and *Plutarch*.

So to *Feed*, when it signifies our own eating, is the same as to receive full Content; as to *devour Letters* <sup>7</sup> or *Books* — is to read them with the greatest Satisfaction And

In the <sup>8</sup> *Onirocriticks*, to *Eat* — signifies constantly to turn something to one's Profit

Lastly, *Eating* when it comes under the Notion of *Devouring*, signifies Destruction any Way — or taking from others — according as the *Decorum* of the adjunct Symbols requires; as in *Deut. xxxii 42* *2 Sam. ii. 26 Jer li 44* And the Metaphor frequently occurs in the Greek and Latin Authors.

EYES admit of various Interpretations, according to the Circumstances Upon the Account of their Light and Use, they are the Symbol of Government and Justice

Thus the Sun is called the *Eye* of the World, as governing, or enlightening it under God.

By <sup>9</sup> *Aristophanes* he is called the *Eye of the Sky*

And the Moon, the *Eye of the Evening*, by <sup>10</sup> *Pindar*; — and the *Eye of the Night* by <sup>11</sup> *Æschylus*

Agreeably to this, says <sup>12</sup> *Diodorus siculus*, in speaking of some Egyp-

*tan Hieroglyphicks — the Eye is the Observer of Justice, and Keeper of the whole Bea,*

Thus when God is preparing to execute Judgment, he is said to come and see *Gen xviii 21*

Thus <sup>13</sup> *Diderotus* concerning the Eyes, saith — *they are the Leaders and Rulers of the Body*

Hence the Similitude of our Saviour *Matt. vi 22* *The Light [or Lamp] of the Body is the Eye — The Eye serving for a Light or Lamp, to direct the whole Body in its several Motions and Actions*

The Indian Interpreter <sup>14</sup> *c 52* saith, — *they are the Symbols of Fidelity, Glory and Knowledge*

Upon these Accounts the Angels of the Lord are called his <sup>15</sup> *Eyes*, as being the Executioners of his Judgments, and watching and attending for his Glory

In Imitation whereof, the Favourites and prime Ministers of State, in the *Persian* Monarchy, were called the *King's Eyes*, according to the Oriental Customs, and Notions <sup>16</sup>

Thus in *Num x 31* *to be instead of Eyes* — is equal to being a Prince, to guide and rule the People.

In *Pindar* *Olymp ii* the *Eye of Sicilia* — is given as a Title to one of the chief Men in *Sicily*, shewing his Power And thus also, in the same — the <sup>17</sup> *Eye of the Army*, stands for a good Commander

Thus in *Deut xi. 12* — *the Eyes of the Lord* signify the divine Providence, or special Care, which God promises

In *Deut xiii 18* *Eyes* are considered as the Symbol of Justice — *Right in the Eyes of the Lord* — there signifying what he judges to be right, as it is explain'd in *Deut xvi 19* — *a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous*

Farther, the *Eye* or *Eyes*, according to the Style of the Hebrew Language, frequently signify the Behaviour, Desires and Designs of Men

Thus in *Job xxiv 25* — *The Eye of the Adversary* — is the Desire or the Design of him that watches his Neighbour's Wife.

So accordingly in *Ps liv 7* — when *David* says, *mine Eye hath seen his Desire upon mine Enemies* — the latter part explains the former.

Thus a good or evil *Eye* signifies good or bad Desires and Designs, as *Deut xxviii 54* *His Eye shall be evil towards his Brother — v 56 — Her Eye shall be evil towards the Husband of her Bosom, and towards her Son, and towards her Daughter* — that is, shall envy and form cruel and wicked Designs to kill, and even to eat them, as is evident from *v 53*.

So *Matt xx 15* *Is thine Eye evil because I am good? i. e. wilt thou*

<sup>1</sup> Barn Ep c 10. <sup>2</sup> Phil Allegor L i p 39. <sup>3</sup> Aulular Act iii. Sc vi <sup>4</sup> Plaut Cistellar. Act ii. Sc. ii <sup>5</sup> Mostellar Act v Sc i. <sup>6</sup> M T C ad Artem L iv Ep 9 & L vii Ep 3 <sup>7</sup> Oneur c 39, 4 <sup>8</sup> Artem L. iii c 23 & L i c. 38, 39. <sup>9</sup> Aristoph Neb. <sup>10</sup> Olym. Od 3 <sup>11</sup> Sept c Teb v 396 <sup>12</sup> L iii p 101

<sup>13</sup> L i c 28 <sup>14</sup> c 7 h iv 10 <sup>15</sup> Aristoph in Acham Hesych. <sup>16</sup> Pindar. Olym Od 6. <sup>17</sup> Plut



envy thy Brother, and endeavour to do him Mischief, by alienating my Mind from him, because I desire to be kind to him.

So *Prov xxii 9* a bountiful or good Eye — is said of one that does good and is liberal to the Poor

And *Prov xxviii 22* — *an evil Eye hasteth to be rich* — i. e. an ill Man by wicked Actions hastes to grow rich. And hence the Expression in *Dan vii 8* of *Eyes like the Eyes of a Man*, may signify the Desires, Designs, and Behaviour of a Man, implying that the Intentions, Appearance, and Power are like, and no more than those of a Man — even of a common or mean Man, as the Word *ἄνθρωπος*, *Man*, is taken in \* *Is viii 1* and *ch. 31 8*, and in other Writers

The Desire of our Eyes — as in *Ezek xxiv 16, 21*, signifies our great Joy and Delight. And in *Εὐρυπὸς ὁ ὀφθαλμὸς βίη*, the Eye of Life — is the Pleasure of one's Life

For Eyes as a Flame of Fire — See under FIRE

## F.

**FACE** — of God, signifies his Presence and Power, going to be demonstrated, and exerted, by some signal Act

The Light of God's Face or Countenance is a Token of his Favour — and is therefore put synonymously with Favour in *Pf xlv 3*

Thus in Men, the Countenance or Face if serene, is a Mark of Favour, and good will, if red or fiery, of Anger

Sometimes the Face of God is put for God himself, as in *Ex xx 3* *Thou shalt have no other Gods besides my Face* — i. e. besides me, as the lxx have rendered it

Face also — signifies Anger, Justice, and Severity, as in *Gen xvi 6, 8*. *Ex. ii 15* *Pf lxxviii 1* *Joel ii 6*.

**FAT**, signifies Riches

Thus in *Jer v 28*. — the Words — *they are waxed fat* — are thus explain'd by the Targum — they are become Rich. And so in *Pf xxii 29* *The fat upon Earth* — are the Rich, the noble and powerful

And so in *2 Theocritus* — fat, signifies rich, or plentiful

To FEED, as to feed others signifies to give Ease and Plenty, to enrich and provide with all worldly Necessaries. For, according to the No-

\* See the Septuagint Version  
last on Theocrit. Id. v 33

† See the Original

\* See the Scho-

tion of the Ancients, and especially the Hebrew Language, *Riches* consist in Meat and Drink, in having Plenty of the Fruits of the Earth, and much Cattle, with all Necessaries to human Life

So Job and Abraham are said to be Rich. And the rich Man in the Gospel is described by having Plenty of Corn and Fruits of the Earth, more than his Granaries could hold. And so in *Mat x 9, 10* *Man*, is made equivalent to Gold, Silver, Brags, and Cattle

**FEET** — signify the Servants, Followers, or Disciples of the Party spoken of, it being the Business of Servants in former Times <sup>a</sup> to wash their Masters Feet, and Disciples <sup>b</sup> *to sit at the Feet of their Masters*

Thus by the *Inaian Oratorich* in *ch 227* — *the Feet are explain'd of the Servants, Goods and Life of the Party*

And <sup>c</sup> according to *Artemidorus* — Feet in the Dream, signify Loss of Goods, Children, and Servants

To this Exposition of Feet are agreeable several Hebrew Expressions

The Targum explains Feet, in *Ezek xxxii 2* of *Adulterers*

In *Ex xi 8* — *all the People at thy Feet* — signify all the People which thou commandest or leadest

The like Phrase is found in *Jud viii 3* *1 K xx 10* *2 K iii 9*

But, tho' <sup>d</sup> at or under the Feet of another implies Submission to another's Commands, yet this does not hinder, but that such as are at the Feet may at the same Time be Princes and Governors over others, as in *Judg iv 10* — *Barak* went out with two thousand Men at his Feet <sup>e</sup> i. e. under his Command, and yet, many of these were of as good Quality as himself, being in Tribes independent, and only at this Time under his Command, and some of these are called *Judg v 14* *Governours out of Machu*, and *1 15* *Princes of Issachar*

From between the Feet of a Woman, is an Expression <sup>f</sup> denoting the Place towards which the Child falls

To sit one's Foot in a Place, signifies to take Possession thereof, as in *Deut i 36* *xi 24*, and other Places

It signifies also to overcome, as in order to take Possession, or to Rule — as in *Pf xlv 5* *xcii 13* *Is xxvi 6* *Dan vii 23* *Mal iv 3*

In Daniel, the Feet and Legs of the Image — denote a Monarchy succeeding all the Rest — the Legs and Feet being the extreme Parts of the Body, or the last Parts of the Image

Last, according to the Matter of the Feet and Leg, Judgment is to be made of the Duration, Happiness, and Prosperity, of the Subject

<sup>a</sup> 1 Sim xxi 11

<sup>b</sup> Deu xxv 10, 11

<sup>c</sup> Gen 49 10

<sup>d</sup> Acts xxi 3

<sup>e</sup> Deut xxxiii

<sup>f</sup> L 1 c 50

*Thus according to the Indian Interpreter c 114 Legs and Feet of Iron — in respect of a King — signify, that he shall be long liv'd — that he shall tread upon his Enemies, and shall highly honour and advance the Servant most in his Favour, and in respect of a private Person — are the Symbols of Riches, firm and durable*

And on the contrary, *Legs of Glass, signify short Life, and sudden Death*

**FIRE**, when put for *Light*, signifies the enlightning and ruling of People.

It is thus us'd in a good Sense, in *Matt iii 11*

The Comparison of a beautiful or good Eye to a flame of Fire is very proper — the Eyes being the Lights or Lamps of the Body *Matt vi 22.*

§ Fire, with such Adjuncts, as betoken that it is not put for Light, denotes Destruction, or Torment, great Sickness, War, and its dismal Effects

It is thus explain'd by the Indian Interpreter in *cb 159* and *209*

And is thus us'd in *If xlii 25 lxvi 15 Ezek xxii 20, 21, 22. Zech xiii. 9*

So Persecution is represented by Fire — *1 Pet i 7 iv 12 1 Cor iii. 13, 15*

So, from the Destruction, and Punishment of the Disobedient, God is called a consuming Fire, *Deut. iv 24 ix 3 Heb xii 29*

So in Euripides's *Andromache* § 487. δὲ πύρε — signifies through Murder

And thus <sup>m</sup> *Sophocles* calls the Mischief done by the Sphinx to Thebes a foreign Flame of Mischief

§ Coals of Fire proceeding out of God's Mouth, or from his Countenance, are often us'd to express his Anger, as in *Pf. xviii 8, 12, 13.*

In *Hab iii 5* it is said — burning Coals went forth at his Feet — i e the preaching of his Word was accompanied with Punishment against the Disobedient — he trode upon them with destroying Fire

And thus in the Vision of the Seraphim *If vi 6* the said Seraphim, or burning Angels, [so called because design'd to execute God's Anger] take a live Coal from the Altar, and put it to the Prophet's Mouth, telling him that his Sins are purged — i e that he, being now declared, as Righteous before God, and appointed to be his Prophet, shall be enabled by his Words, to bring down God's Fire of Destruction upon those against whom he Prophesies For that Coal signified the Word of God in Anger, which the Prophet was mediately to spread upon the People.

<sup>m</sup> *Soph Oed Tyran. p 158.*

And thus in *Jes v 14* — Behold, I will make my Words in thy Mouth Fire, and this People Wood, and it shall devour them

§ *Torches of Fire before a Throne* — are the Symbols of the Royal Presence, it being a most ancient Custom for Kings to have Fire carried before them, as a Mark of Honour and Empire

Thus the <sup>n</sup> *Persian* Monarchs had Fire carried before them in Procession

And the <sup>o</sup> *Kings of Lacedaemon* had Fire born before them, taken from *Jupiter's* Altar

The <sup>p</sup> *Roman* Emperors and Empreesses had also Fire carried before them

And so had <sup>q</sup> *Kings* and Generals at the Head of their Armies, it serving instead of Trumpets — as Signs, to begin the Fight And

This Custom of carrying Fire before Kings, as a Mark of Honour and Grandeur, seems to be alluded to, in *Pj cxix 105 cxxxii 17.* and *1 K xv 4*, as in the Hebrew Copy

§ Fire from Heaven signifies <sup>r</sup> the Commination of Persons in Authority

**FISHES** See under WATER.

**FLESH**, signifies the Riches, Goods, and Possessions of any Person or Subject, conquer'd, oppress'd, or slain, as the Case is

Thus in *Pf lxxiv 14* the Meat, or Flesh there mention'd, is the Riches and Spoils of Pharaoh, and the Egyptians

See also *If xvii 4. Micah iii 2, 3 Zech xi 9, 16* in all which Places Flesh is explain'd by the Targum, of Riches and Substance

And thus in *Dan vii 5* — to devour much Flesh — is to conquer and spoil many Enemies, of their Lands and Possessions.

All the *Oneirocriticks* concur in the same Exposition of this Symbol.

In *Ch cclxxxiii* they say, That if anyone Dreams that he finds or eats the Flesh of Dragons, he shall obtain Riches proportionable from a great King — which is like that of the Israelites eating the Flesh of the Leviathan or Dragon — the King of Egypt in the Wilderness *Pf lxxiv*

*13, 14*

And again in *Ch cclxxxv* — to Dream of Eating the Flesh of a Scorpion, denotes the being possess'd of the Estate of such an Enemy as answers to the Signification of the Symbol.

<sup>a</sup> *Xenoph Cyrop Lib viii c 23* <sup>v</sup> *V d Nicolaum apud Stobae Eclog 42*  
<sup>b</sup> *Herodian Lib i § 20 & 50 Lib ii §§ 9, 30* <sup>q</sup> *Eurip Phoeniss v 1386.*  
 and the Scholiast in *Lycophr § 1295* and the Notes of Meursius <sup>r</sup> *Artem.*  
*Lib ii c 8*

And the *Indian*, in *Ch lxxxvii* says compendiously and at once — *Flesh is miraculously interpreted of Riches*

To the same Purpose speaks also *Artemidorus*, who in *Lib iii c 23* says — *That it is not Good for a Rich Man to dream that he eats his own Flesh — for it signifies the utter wasting of his Riches, or Substance*

So also in *Lib i c 72* — *to dream of eating the Flesh of any wild Beast, denotes the being greatly enrich'd by the Substance of Enemies*

**FOREHEAD** signifies the publick Profession or Appearance before Men  
So

The *Indian Interpreter*, *Ch lvi* says — *the Forehead and Nose denote Comeliness and Riches before Men* And *Artemidorus*, that the *Forehead* signifies *Liberty of Speech*

§ Of Old, Servants <sup>s</sup> were stigmatiz'd in their *Forehead*, with their Master's Mark

This was forbid the *Jews*, in *Lev xiv 28* Only, the High Priest on his *Forehead* bore a Plate or Crown of Gold, whereon the Name of God was written, to shew that the Priest was his Servant, and that all his Service was consecrated to God only Hence,

To receive a Mark in one's *Forehead* signifies to make an open Profession of belonging to that Person or Party, whose Mark is said to be receiv'd

**FORNICATION** — See under — **WOMAN**

**FROGS** are represented by <sup>s</sup> *Aristophanes* and <sup>n</sup> *Juvenal*, as the proper Inhabitants of the *Stygian Lake*

*Horace* gives them, as being an hellish Kind of Animal, <sup>w</sup> the Epithet of *Nasty*, and makes their Blood an Ingredient in fortilegious Charms

The same Epithet is also given them in <sup>v</sup> *Ovid*, & <sup>v</sup> *Martial*.

§ The *Oriental Onocroticks* are not so clear in this Point as they usually are, <sup>z</sup> for they content themselves to Rank the *Frog* among *Serpents*, and other creeping Things, taking them to signify *Enemies* in general.

§ *Plinio* <sup>a</sup> says, they are the Symbol of *vain Opinions and Glory*, having only *Noise and Sound*, void of *Reason*

*Artemidorus*, *Lib ii c 15* says, — *Βάτραχοι ὃ ἀδεῖ γόητας ἐ βαμολόχης προσημαίνουσι, τοῖς δὲ ἐξ ἐχλῆς περιζουμένοις εἶναι ἀγαθοί* — *Eios sg-*

nify *Impostors and Flatterers*, and bode Good to them that get them *Leaving out of the common People*

And the *Frog* <sup>b</sup> by the *Egyptians* was made the Symbol of an *imprudent quick sighted Fellow* — the *Frog*, according to them, having Blood no where else than in its Eyes

**FURNACE** is us'd in Holy Scripture to denote, metaphorically, <sup>a</sup> Place of great Affliction, so *Deut iv 20* — *The Lord hath taken you, and brought you forth out of the Iron Furnace, out of Egypt*

§ *Fire*, of a *Furnace* for purifying of *Metals*, is always taken to signify such Afflictions as God sends for the Amendment of Men So in *Jer ix. 7* *I will melt them, and try them*

## G.

**GARMENTS**, Habit, or Clothes — is the Appearance before Men

*White* — is the Colour of Garments not spotted with any Uncleanliness And therefore white Garments were the Attire of such as offer'd Sacrifice, to shew the Holiness of their Lives, and the Purity of their Conscience, their being free from Pollution, and their being in God's Favour See *Psl li 7* *Isa 18* *Ecd ix 7, 8*

Hence, *white Garments*, as being worn upon solemn Festivals, were the Tokens of Joy and Pleasure, as in *Ecd ix 8* *Isa li 1, lxii 10*

The same Custom of wearing *white Garments upon Festival Days*, was also <sup>c</sup> amongst the *Pagans*

§ *Kings and Nobles*, <sup>d</sup> were also arrayed in *white Garments*

And so God gave to the *Jewish Priests* *white Garments*, as Ensigns of *Honour and Glory*, as well as of *Purity and Holiness* *Lev xxviii 2, 40* *Lev xvi 4*

§ From the <sup>e</sup>foresaid Use of *white Garments* — to be clothed in *white* — signifies in the Prophetick Style to be *Prosperous and Successful*, and *Victorious*, to be *Holy, Happy, Honoured, and Re-warded*

Accordingly, *white Garments* are by the *Indian Interpreter*, <sup>e</sup> clearly explain'd of *Honour and Happiness* And *Priestly Garments*, in particular, are the Symbols, according to *ch cxlix*, of *Honour, Power, and Dominion* And in *co cccxxi*

To put on *white Garments* <sup>f</sup> is *signified* — signifies *Freedom from Op-*

<sup>s</sup> *Martial* *Lib ii Ep 29* *Lib iii Ep 21* *Lib viii Ep 75* *Senec d. Ira, Lib iii c 3*  
<sup>a</sup> *Aristoph* *Ran* <sup>n</sup> *Juvenal* *Sat ii v 150*  
<sup>v</sup> *Horat* *Epod v v 19* <sup>x</sup> *Ovid* *Met li* <sup>v</sup> *Mart* *Lib x Ep 37*  
<sup>z</sup> *Ones* *c 176* <sup>z</sup> *Philo* *Ind de Sacr Abel. p 95*

<sup>b</sup> *Hor* *Æt Hierogl* *c* *Lib ii* <sup>c</sup> *Hor* *Sat* *Lib i* *Cr* *Pl* *c* *Lib*  
*Act II Sc 8 v 10* *Act IV Sc i* *Act V Sc i* *Act V Sc i* *Act V Sc i*  
<sup>d</sup> *Gen* *Ab 2* *1 Cor* *xv 27* *Luke* *ix 18* *1 Tim* *ii 8* *1 Tim* *ii 8*

pression, Care, and Evil, together with Honour and Joy, in proportion to the Nature of the Washing, and the Splendor of the Clothes put on

So also the *Egyptians* and *Persians* in *ch cccxxii* — Clothes wash'd, losing <sup>e</sup> their Uncleanneſs

§ *Not to defile one's Garments* — is an *Hebrew Phrase*, and is also Symbolical, arising from the Pollutions contracted on the Garments which made Men defil'd, and incapable to appear before God, but liable to be purified and expiated, according to the Degree and Nature of the Pollution

From this it is suppos'd, that the Pollutions of the Garments or Flesh affect also the Soul

Now Idolatry is Spiritual Fornication, and its Pollutions in an especial Manner affect the Soul, making it unfit to appear before God, because, by Idolatry, God's Honour is soil'd in the highest Degree

According to this, *not to defile one's Garments* signifies, in the highest Sense, not to pollute one's self with Idolatry, and consequently to abstain from all inferior Kinds of Pollution

In the Primitive Church, <sup>f</sup> Persons, so soon as baptiz'd, receiv'd new and white Garments, in token of their being Cleansed from all past Sins, and as an Emblem of that Innocence and Purity to which they had then oblig'd themselves

These Garments they wore for seven Days, and then they were laid up, as an Evidence against them, if they ever revolted from that Holy Faith and Profession which they had embraced, and publickly made And in this Sense, *not to defile one's Garments*, is, not to act contrary to our Baptismal Vow and Engagements

§ *Philo* makes the Garment the <sup>g</sup> Symbol of our Reason, in which he does not take the Symbol, as the *Oneirocriticks* generally do, by its Consequences, but ascends up to the Principle, as the Mind of Man by its free Will is the Disposer of his Fate

Now as Reason is given to direct our Actions, so, as that stands, or is taken away, or dispos'd by Prejudices, are our Actions Good or Bad

Hence, *to observe one's Garments*, is, according to this, to make Reason the Rule of one's Actions, and to become by them Good or Bad, and by Consequence Happy or Miserable

§ *To give a Garment or Garments*

In the Oriental Courts, <sup>h</sup> as in *Persia*, 'tis a great Honour and Mark of Favour, when the Prince gives any Part of a Garment

\* Artem Lib ii  
Part I c xviii § 1  
Travels Lib i c 9  
Ousir. c. 157, 158.  
† See Wall of Infant Baptism, Part II c ix § 7 and  
‡ Philo de Inform p 394  
§ Tavermer's Pers  
Comp Xen Cyrop Lib I c 7. See also the Oriental  
If

If a Stole, [or Tunick] very great, but if with it he adds, the great Cloak or Robe, 'tis a compleat Favour

The highest Mark of Favour, Honour, Esteem, and Love, is when the Prince gives his own Garments from his Body — which was the Way in which *Jonathán* express'd his Love to *David*, 1 *Sam* xviii 4

'Twas also a Custom in the Eastern Nations, and is in Use still, as *Tavermer* says, in *Persia* and *Armenia*, for the Bridegroom to present the Bride with Garments

It was us'd in the Times of the Patriarchs, — and was the Custom among the <sup>i</sup> Greeks and <sup>k</sup> Romans

§ *Garments of Scarlet*, were worn by the Roman Emperors, as their proper and Characteristical Habit And hence *Pilate's* Soldiers, as being Romans, in Derision clothed our Saviour as a King, by putting on him a Scarlet Robe *Matt* xxvii 28

§ *Garments of Sackcloth*  
Sackcloth signifies any Matter whereof Sacks were made anciently, which was generally of Skins without Dressing

The ancient Prophets were some of them, if not all, clothed thus And for this Reason, the false Prophets affected this Garb too, for which God upbraids them in *Zech* viii 4. — *Neither shall they wear a rough Garment to deceive* And to our Saviour, *Matt* vii. 15 describes also that Sort of Men.

*Elias* the great Prophet was so clad, 2 *K* i 7, 8 and therefore as a Symbol that he left *Elisha* his Successor, he left him his Mantle, which *Elisha* put on, having rent and cast away his own Clothes, 2 *K* ii 12, 13 — And therefore, when the Sons of the Prophets saw him with that Garment, they said immediately, *that the Spirit of Elijah rested on Elisha*.

So *Ishaiab*, *ch* xx 2 had a Sackcloth upon his Loins as a Prophet

These prophetick Garments might be either Sheep skins or Goat-skins to which St *Paul* alludes, *Heb* xi 37, or even of a Camel, as <sup>l</sup> *John the Baptist's*, *Matt* iii 4 who wore that, not only as a Prophet, but also as a Nazarite

Sackcloth was also the Habit <sup>m</sup> of Mourners and Men in great Affliction and Consternation

And perhaps the Prophets wore it as a Sign of their Mourning for

\* Eurip Helen v 1448 Sen Hor Fur v 426 Teren. Heut Act V Sc I  
v 20 Hom Odyss v 127 † Zoſim Hiſtor Lib v p 290 Ed O  
‡ See Fuller's Misc Sacr Lib iv c 7 § Gen xxxiii 34 † K ii 3  
Pf xxx 11 If xx 2 1 3

the Sins of the People, and for the Dishonour their God suffered thereby. And hence all of them preached Repentance.

The *filby Garments* of *Jesava* the High Priest in *Zech* iii 3 are by some interpreted — as a Token of his Sorrow, and of the Misery of the People. But others think, that it was upon Account of the Danger of Idolatry, by marrying with idolatrous Wives.

The *Targum* explains *those filby Garments* — of *Jesava's* Sons, who had married idolatrous Wives — so that according to this, the *filby Garments* there, are the Symbol of an idolatrous Marriage.

The *Phanicians*, in a Time of Misery, put on *Sackcloth* and sit on the *Dunghill*, as appears from *Menander*, whose Words are preserved by *Porphyry* in his Book *de Abstinentia*, Lib iv § 15.

The *Romans* had also the same Custom. And hence, *black and dirty Garments*, are, in the *Onirocriticks*, the Symbols of great Affliction.

§ *Garments of Byffe* — *Byffe* is a Plant of which was made the finest and most shining white Linen.

It grew chiefly in *Egypt* and *Palestine*. And the Linen Garments of the *Jewish Priests* were made of it. *Byffe Garments* were also worn by the *Egyptian Priests*. And

Hence a *white Byffe Garment*, as being the most valuable, denotes, symbolically, the highest and most perfect Holiness and Prosperity.

**GATES** — are a Security to a City. Therefore in *Pf* cxlvii 13 — *He hath strengthened the Bars of thy Gates* — signifies, that God has given *Jerusalem* Security, and put it out of Danger. So

In *Job* xxxviii 10 *the Setting of Bars and Gates against the Sea* — is the Securing of the Earth from its Outrages.

*Gates open*, are a Token of *Peace*, shut, of *Fear*, or of a State of *War*, or a Sign of *Affliction*, *Misery*, and *Desolation*.

**GEMS** were look'd upon by the ancient Heathens as having a Power, if managed right, and consecrated according to their Rituals, to perform great Wonders, and especially to prevent Delusions, and were therefore thought instrumental in Divination, and in particular, as to the Administration of Justice, to deliver Oracles, and shew the Truth of any Thing present or future.

<sup>a</sup> Festus, voc. *Pellem habere*. <sup>\*</sup> See the *Inian* in ch. clvii and clxxiii. The *Egyptian* in ch. ccviii. And the *Persian* and *Egyptian* in ch. clviii.

<sup>b</sup> Apulei Apol I. Vid Plut. de Iside, p. 392. Porphyri de Abstinentia Lib ii c. 45. <sup>c</sup> Horat. Lib ii Od 5 v. 23. de Art Poet v. 199. Virgil Æn Lib ii v. 26, 27. <sup>d</sup> John xx 19. <sup>e</sup> Cæs de Bell. Gall. Lib iii c. 14. <sup>f</sup> Jer xiii. 19. <sup>g</sup> *Portas clausurunt*.

Hence, in Cases of great Importance, in the Manner of the Administration of Justice among the *Egyptians* by the chief Judge (who was <sup>a</sup> the first Person in Dignity after the King) when the final Sentence was to be given, it was done by the Application of an *Image* of Gems hanging by a golden Chain at the Collar of the said Judge <sup>w</sup>.

And the said Image they called *Truth*, or the *Image of Truth*.

By this may be illustrated the History of *Moses* about the Exaltation of *Joseph*, who was found to excel in Wisdom and Discretion all the *Magicians* and *Wise men* of *Egypt* — <sup>v</sup> See I have set thee over all the Land of *Egypt*. And Pharaoh took off his Ring and put it upon *Joseph's* Hand, and arrayed him in *Vestures* of fine Linen, and put a gold Chain about his Neck — the gold Chain — the Badge of the chief Judge — being for the Image of Truth, and the Ring being not <sup>z</sup> given to seal Orders or Decrees, but as a magical Ring or Talisman, to prevent Fascinations and Delusions, and to Divine by.

From this Use of Magical or Oracular Trials among the *Egyptians* it came to pass, that when God, to ease *Moses*, commended <sup>a</sup> Elders to be appointed as Judges, they were divinely inspir'd, that their Sentences being look'd upon as Oracular, the *Israelites*, accustomed to *Egyptian* Notions, might comply.

For the same Reason, and to keep the *Israelites* from the Use of Magic, so much us'd by the *Egyptians*, did God order a *Breast-Plate of Judgment* to be made for *Aaron*, in which were to be set, in Sockets of Gold, twelve precious Stones, bearing the Names engraven on them of the twelve Tribes of *Israel*.

The said *Breast-Plate*, so compos'd of the said Stones, was to be us'd as an Oracle upon great Emergencies, and the said Stones so plac'd in the *Breast-Plate*, from the Use they were put to, were called <sup>b</sup> *Urim*, *Fires* or *Lights*, and *Thummim*, *Perfections* or *Truth*. *Perfection* and *Truth* in the Scripture Style <sup>c</sup> being synonymous in Sense, because what is *perfected* is *truly* done, neither false nor vain, nor yet unexecuted but accomplished.

The primary Notion of *αληθεια*, *Truth*, seems to be that of *Revelation*, or the Discovery of a Thing which being hidden before, is no more so. *πρὸ μὲν ἀληθινόν*, is *αληθές*, that is *true*, which is no more hidden. And therefore *Homer* <sup>d</sup> calls the *Egyptians* *αληθῆς* upon the Account of their Skill in Divination.

<sup>a</sup> Strab. Geogr. <sup>w</sup> Diod Sic. Bibl. Hist. Lib. i p. 48. confer. p. 31.

<sup>x</sup> Diod Sic. Bibl. Hist. p. 48. <sup>y</sup> Gen. xli. 41, 42. <sup>z</sup> Plin. N. Hist. I. b. xxxiii. c. i. <sup>a</sup> Num. xi. 25. <sup>b</sup> Exod. xxxviii. 30. <sup>c</sup> Josh. xiv. 14. acc. to the Original. <sup>d</sup> Homer. Odyss. d. v. 63.

'Tis farther observable, that the *Faculty of Divination* was, by the Heathens, called by the *Name of Light*, especially that which was extatical and proceeding from Possession

*Jamblichus* commonly calls it *Light*, in some Places *flash* by *Light*, and sometimes *Fire*

The Reason of their thus calling Inspiration by the Name of Light, Fire, Flash, and the like, may be easily found in the Authors of the *Theurgical Science*

For by the Theurgical Rites the *Dæmons*, being invoked, did affect to appear with some antecedent Flashes of *Fire* or *Light* And hence, because this Adjunct of the Extasy and Presence of the *Dæmons* was thought to be the Cause of the Inspiration, the Inspiration it self was called *Fire* and *Light*, which because it mov'd and directed the Prophet, as the natural Light of the Luminaries directs Men in the common Offices of Life — hence all Government, as well as that which proceeds from Oracles, is called *Light* in the symbolical Language, which was instituted in those Times, and by those Men who pretended to Rule others by Virtue of the Power and Direction which they had from the Gods, communicated in Oracles and Inspirations by Day, and in Dreams

Again, the Extasies were attended with a very great Heat in the Bodies of the Possess'd, arising from the Hurry of the Animal Spirits occasion'd by the Possession, so that the very first Insult of it seem'd like a *Flash of Fire*, and their Bodies glow'd as if they had been all on *Fire*

Inspiration therefore, for these Reasons, was called *Light*, *Fire*, and *Heat*, and because they look'd upon their Divinations as able to reach *Truth*, i. e. to foresee the Future, therefore with them Divinations, and particularly amongst the *Egyptians*, Divinations by Gems were *Lights* and *Truth*, *Urim* and *Thummim*

But this being Equivocal in them, and only pretended, is really true of God, whose Ways are perfect And therefore his Oracles only are *Urim* and *Thummim*, as shewing Things that shall certainly be perfected

What he predicts, or declares, or commands, is design'd to enlighten Men, and will certainly come to pass So that when he gave his Oracles or *Lights* of Direction to the *Israelites*, it was in order to

\* *Jamblich de Myst* § iii c 6, 7, 8 and else where See also *Plut de Defect Orac* p 291, 292  
 † *Jamblich de Myst* § ii c 7, 8 *Virgil Æn* Lib iv v 358 *Pap Sat Theb* Lib v v 267 cum Not Scholast  
 ‡ *Jamblich de Myst* § iii c 7  
 § *Jamblich de Myst* § iii c 6  
 ¶ Vide *Ammian. Marcell. Lib xxi.*

bring to Perfection all those Counsels which he then discover'd to them And

Agreeable to what has been said is the Style of the Sacred Writings

In them the *Word*, *Law*, *Judgement*, or *Oracles of God*, are very frequently compar'd to *Light* and *Lamps*, and especially in the *Psalms*, as particularly *Pf cxix* 130

*Fire* also, as well as *Light*, signifies therein the Divine Inspiration and Oracles

Instead of the Expression — *he shall baptize you with the Holy Ghost and with Fire* — it is elsewhere said only, *with the Holy Ghost* — the *Holy Ghost* and *Fire*, signifying, by an *Hebraism*, that *Christ* would send to them that were baptized, the Holy Ghost, to give them the divine Inspirations, and all the Operations of the said Spirit, the chief of which was the Prophetical *Light* or *Fire*

And at first, the Descent of the Holy Ghost was accompanied with *Light* or *Fire*

Hence says *St Paul*, *1 Thess v* 19 *Quench not the Spirit*

*Christ* also, as the Governour of the World, is the *Light* thereof — and the *Way*, the *Truth*, and the *Life* And he is the *Urim* and *Thummim*, the Disposer of the Oracles of God to guide and rule Men, and to bring to Perfection all the Mystery of God, which is to bring Men to eternal Life

From what has been said of the Use of *Gems* in the Administration of Justice, and in the Delivering of Oracles, it appears that *Gems*, may, upon the said Accounts, be properly us'd as the Symbols of Government, and particularly as the Symbols of the Divine Oracles, especially such as are Prophetical Both which they aptly represent upon the Account of their *Light*, *Brightness*, and *Sparkling*, by reason whereof they are frequently, by *Pliny* and other Authors, styl'd *Lights* and *Fires*

Hence a Saying of a *Chinese King*, "I have four Ministers of State who govern with great Prudence the Provinces I have committed to them Those are my precious Stones, they can enlighten a thousand Furlongs"

And all the *Oriental Oneirocriticks* in *cb cclviii*, affirm, that precious Stones and Pearls are the Symbols of Government, and the *Indian cb cclvii* expressly asserts, That they are for the most Part to be interpreted of the Divine Oracles, and of the Wisdom and Knowledge of God.

\* *Matt* iii 11 *Luke* iii 16  
 † *John* i 9 12  
 ‡ *Mark* i 8 *Acts* i 5 & c xi 16  
 § *John* xiv 6  
 ¶ *Morish Conf Lib* ii



*Precious Stones and Pearls* are also explain'd by the *Egyptians* and *Persians* in *ch cccxviii* of *Riches and Honour*

Further *Gems* are Substances not only bright and glorious and the most valuable, but also the most permanent, inasmuch as no other Substance preserves its Nature without Decay like them, as hath been generally believ'd And therefore, in relation to the Divine Oracles, — they denote consequently their Permanency and Constancy, & what exceeding Value we ought to set upon them For which Reason the Symbols from *Gems* are not us'd but about Matters which are to be of a constant and long Duration

Lastly, as *Gems* are the Symbols of God's Oracles, of his Will and Commands, so by the Colour of the *Gems* may his Will, or the Disposition of his Countenance be known, whether for Good or Evil

Thus when God shewed himself, or at least the Place of his standing to *Moses, Aaron, Nadab, and Abihu*, and the Elders of *Israel*, he stood upon a paved Work of *Sapphire Stone*, and as it were the Body of Heaven in its Clearness, i.e. he was resolved to shew himself constantly Good and Kind, and as pleasant as the serene Sky. The *LXX* have it — as serene and clear as the Sight of the Firmament above the Clouds, not to be broken with any Rain — understanding by it, the wonderful Kindness and fatherly Affection of God towards them at that Time And

This may be confirmed by the Exposition of the Colours of *Gems* given by the *Indian* Interpreter in *ch cccxvii*, where he explains,

The white Colour, of Good Will and Favour.

The Red, of Joy from Success in War, and being a Terror to Enemies.

The Blue, of Joy, from Gentleness and Moderation.

The Green, of great Renown from Constancy, Faith, and Piety

'Tis also observable, that the *Egyptians* painted their God *Kniφ* whom they look'd upon as the Creator of the World, of a dark Blue And *Homer* gives the Epithet of Blue to the Eye-brow of *Jupiter* in granting a Request — where the said Epithet signifies the same as serene, Blue being the Colour of the serene Sky

**GIRDLE**, the Symbol of Power, and Strength, and Defence, and Honour

Thus in *Job xii. 18.* — He that girdeth their Loins with a Girdle —

\* See *Matt xiii. 45.*  
Lib iii p. 69.

\* *Ex xxiv 10*  
\* *Hom II 4. v 527.*

\* *Euseb Præp Ev*

is explain'd to signify, that God gives them their Honour and Strength to defend themselves and be obeyed And in *v 21* — He lo-<sup>1</sup>st the Girdle of the Strong — is explain'd by — He weaken'd the Strength of the Might

So *Job xxx 11* — because I have loos'd m, Cord and afflict d m The latter Expression explains the former, My Lord — is m, the same Word signifies Excellence

The same Signification is also collected from *Is vi 5* In *ch xxii 21* the Prophet saith, I will strengthen him with thy Girdle, and I will commit thy Government into his Hand — where this latter Expression appears to be synonymous to the former, as it often happens in the Prophets

*Is xxiii 10* — There is no more Girdle — is explain'd in the Translation, by Strength

So in *Is xlv 1* I will loose the Loins of Kings — signifies — I will take away their Strength So in the 5th Verse — I girded thee — signifies I strengthened thee

And so in other Places, to gird — is the same as to strengthen, and to arm

And so in profane Authors " putting on of Armour is express'd by Girding

As to the *Oenocroticks* — they explain a Girdle of the principal Servant or Keeper of the House, which is indeed the Strength thereof So say the *Persian* and *Egyptian* Interpreters, *ch cccxlv*

And concerning a golden Girdle, the *Indian, Egyptian, and Persian* say — that the being girded with it signifies, that the Person who so dreams, shall arrive, in the Middle of his Age, to the greatest Power and Renown, and have a Son to succeed him

**GLASS** is a brittle Matter, and is therefore well adapted to signify a State not durable

Thus in the *Indian Oenocrotick*, *c cxiiv*, Glass in general denotes a short last'd State Upon which Account " *Horace* gives the Epithet of Glass to Fame.

Glass also, upon the Account of its Transparency, is us'd as a Symbol expressive of Beauty And

In the Poets, Waters, Fountains, Rivers, or Seas, are often compar'd to Glass.

\* *1 Sam II 4* *Pf xviii 39* *Is vi 6* *2 Sam xxi 40* for which see *Bochart.*  
*Can Lib II c 12* \* *Pausan Bceot p 295* *Hom II p v 78* \* *v 1.*  
*Serv in Virg AEn Lib I v 214* & *AEn ix v 724* \* *Hor Lib II*  
*Sat III v 222.* \* *Hor Lib I Od. xii, v 20* \* *Hor Lib III*  
*Od xiii v 1.* *Virg. AEn Lib. vii v 759.*



And not only in Women, but also more particularly in Men, is the said Practice condemned in holy<sup>a</sup> Writ, as 1 Cor xi 14 where the Word  $\kappa\acute{o}\mu\eta$  signifies Hair studiously dress'd, as Women are wont to do with theirs. Whence such Persons were always accused of Effeminacy

**HAND** is the Instrument of Action, and according to the various Uses it is employ'd about, is its Signification to be determined

§ *Hand* in general is the Symbol of Power and Strength, — and the *Right Hand* of the chiefest Power and Strength. And hence the <sup>a</sup> *Oneirocriticks* explain the *Hands* of those immediate Instruments of a Man's Power, which are his Brethren, and Sons, as chief Servants

To hold up by the *Right Hand*, is the Symbol of great Protection and Favour Ps xviii 35

The Expression in Mark xvi 19 — *he sat at the Right Hand of God*, — is equivalent to the Expression in Mark xiv. 63 *he sat at the Right Hand of Power*, and signifies, that the Divine Power and Authority is communicated to Christ

So the *Right Hand of Fellowship* Gal ii 9 signifies a Communication of the same Power and Authority

§ To give the *Hands* or *Hand*, as to a Master, is the Token of Submission, and future Obedience.

Thus in 2 Chr xxx 8 the Words in the Original — *give the Hand unto the Lord* — signify, yield your selves unto the Lord. The like Phrase is used in Ps lxxviii 31 Lament v 6

And thus in Horace Epod xvii — *to give Hands*, — is to submit, or to yield one's self a Slave, as 'tis explain'd by the Commentator.

To lift up the *Right Hand* or *Hands* to Heaven, is the same as to give it or them to Heaven, and was therefore, as the Sign of Submission and Obedience<sup>a</sup> antiently used in Swearing

§ Marks also in the *Hands* or *Wrists*, were the Tokens of Servitude, the<sup>a</sup> Heathens being wont to imprint Marks upon the *Hands* of Servants, and on such as devoted themselves to some false Deity

Thus in Zech xiii 6 the Prophet ridicules, by an Irony, those who, having by a Mark in their Hands dedicated themselves to some false God, shall at the Time then mentioned, be ashamed to own it, and pretend that it was done, not in Honour of a false God, but by a Master who so mark'd his Servants

'Twas also the Custom of the Roman Generals, to cause the Soldiers enroll'd to receive a Mark in their *Hands*

In the *Oneirocritick* c cxxv — the *Receiving of a golden Mark* — is a Symbol of great Affliction

§ The *Right Hand stretched out* — is the Symbol of an immediate Exertion or Assistance of Power, Ex xv 12

§ The *Right Hand*, or the *Hands laid upon a Person*, — the Symbol of a Conveyance of 1 Blessings, 2 Strength, and 3 Power or Authority. So

The *Hand of God* upon a Prophet signifies the immediate Operation of God or his holy Spirit upon the Soul and Body of the Prophet, as in 1 K xviii 46 2 K iii. 13 Ezek i 3 iii 22 viii 1

§ And as the *Hand*, so also does the *Finger of God* denote this Power or Spirit. Thus when our Saviour says of himself, that *he cast out Devils with the Finger of God*, this is said by another<sup>a</sup> Evangelist to be done by the Spirit of God

Whereby is denoted that our Saviour had the very Power and Spirit of God whereby at his bare Command the Devils left the possess'd. Whereas the Sons of the Jews could not cast out Devils at their bare Command, — but by Invocation of the Name of God

And thus in Exod viii 19 — the *Finger of God* is a Work which none but God could perform.

And thus the Expression in Exod xxxi 18 of the two Tables being written with the *Finger of God*, seems to denote that Letters were then first given — that the giving of them was a Work of God's Design and Contrivance, so proper to him as not to be done by any other

God declares that<sup>a</sup> he wrote the Commandments that Moses might teach them. But what need was there for God to write them himself, if the Invention of Letters for the Sound of Words, had been before known, especially after the Breach of the first Tables, made of a very precious Substance, when Moses might as well have written the Decalogue himself, as have furnished the second Stones?

The Invention of expressing Sounds articulate by Characters, seems to exceed the Reach of human Wit, — and it has been observed and proved by many learned Men, that the Characters or Letters of all Nations which represent only Sounds or Words, are derived from the *Mosaic*, — and *Eusebius* in ancient Jewish Historian, cited by Clemens Alexandrinus, and *Eusebius*, says, "That Moses was the first wise Man who taught first the Art of Grammar or Writing

<sup>a</sup> In Ima Dialog. de Coma <sup>a</sup> Oneir c 70 71, 72, 73 Art L 1  
<sup>a</sup> Gen. xiv. 22 Ex vi. 8 Numb xiv. 30 Deut xxxii 40. Ezek. xx. 5, 6. Dan. xii 7  
<sup>a</sup> See Spencer de Leg. Hebr. Rit. L. ii. c. 14.

<sup>a</sup> Gen xiviii 14 — 20 <sup>a</sup> Dan x 10 <sup>a</sup> Numb xxviii 18  
<sup>a</sup> Luke xi 20 <sup>a</sup> Matt xii. 27 <sup>a</sup> Ex. xlv 12 <sup>a</sup> Clel.  
 Alex Strom L 1 p 148 <sup>a</sup> Euseb Præp Evang L ix p 252  
 I 2 " 10



selves Capital Cities, and therefore *Heads* to their respective Provinces

§ To have a great Head<sup>m</sup> portends Principality and Empire  
For the HAIR of the Head — See HAIR.

HEA1 (*Scorching*) in *Is* xlix 10 and so in *Rev* vii 16 is a *burning Wind* frequent in the Deserts of *Arabia*. It comes with such hot, fiery, poisonous Puffs, as that it strikes Men dead very suddenly. *Tavernier* saith<sup>a</sup> that when a Man is struck Dead by it, if you thereupon touch his Flesh it feels like a slimy Fat, and if you take hold of a Limb, 'twill immediately come clear off, as if the Party had been dead some Months before.

'Tis highly probable that this was the Instrument wherewith God sometimes plagu'd the *Israelites*, and killed them so suddenly.

The ninety first *Psal*m, which begins with mentioning God's Protection, describes the Plague as Arrows, as indeed in those Winds there are observed Flashes of Fire. And therefore in *Numb* xiii 3 the Place in which the Plague was received, is for that Reason called *Taverah*, i. e. a *Burning*.

Hence a Plague is called *דבר*, as a *Desart* is called *מדבר*, because those Winds came from the Desart, and were real Plagues, and were also called *קרי* from *קרי* the *East* or *Arabia*, where the Desarts were, from whence those Plague Winds came.

When this dreadful Wind surprizes Men abroad, there is no Way to escape present Death but one, which is, as *Tavernier* observes from his own Experience, by lying flat on the Ground, and wrapping themselves very close with their Cloaks, Tents or the like.

This hot Wind, when used as a Symbol, signifies the *Fire of Persecution*, or else some prodigious Wars which destroy Men. Wind (as will appear afterwards) signifying *War*, and *Fire*, or *scorching Heat*, signifying *Persecution* and *Destruction*.

So in *Matt* xiii 6. 21 and *Luke* viii 6. 13 *Heat*, is *Tribulation*, *Temptation* or *Persecution*, and in *1 Pet* iv 12 *Burning* — tends to *Temptation*.

§ A gentle Heat of the Sun signifies according to the *Oriental Oniromanticists* c. 167 the Favour and Bounty of the Prince, but great Heat, Punishment, and proportionable to the Greatness of the Heat.

Hence the *Burning of the Heavens*, is a *Portentum* explained in *2 Lira*, of Slaughter.

And thus *Pf* cxxi 6 — the Sun shall not smite thee by Day, nor the

*Moon* v, *Night*, — is in the next Place explained thus, — *The Lord shall preserve thee from all Evil*, — *He shall preserve thy Soul*.

HEAVEN — There is a *threefold World*, and therefore a *threefold Heaven* — The *Invisible*, the *Visible*, and the *Political* among Men, which last may be either *Civil* or *Ecclesiastical*.

Wherever the *Sunne* is laid — *Heaven*, signifies, symbolically, the ruling Power or Government, that is, the whole Assembly of the ruling Powers, which, in respect of the Subjects on *Earth*, are a *political Heaven*, being over and ruling the Subjects, as the natural *Heaven* stands over and rules the *Earth*.

So that according to the Subject is the Term to be limited, and therefore *Artemidorus* writing in the Times of the *Roman Emperors* makes the Countrey of *Italy* to be the *Heaven*. As *Heaven* v, says he, is the *Abode of Gods*, so is *Italy* of *Kings*.

In *Æschylus*, one of the seven Heroes, who carried in the Ensigns or Symbols of their Shields, the Prospect of their Designs to overthrow the City of *Thebes*, and the Government of *Eteocles*, hath therein a *Heaven burnt by the Stars* about it.

In the *Oniromanticists* *Heaven* is explain'd of *Kings* or *Dominion*. In *ch* clix all of them agree in this — If a King dreams that he is raised up to the starry Heaven, it denotes that he shall obtain a greater Height and Renown than other Kings. If he dreams, that upon his Ascent he sits down in Heaven, it denotes that he shall Rule over a greater Kingdom than he already has.

Heaven thus signifying the ruling Powers, the *Chinese* call their Monarch<sup>†</sup> *Tien*, the *Son of Heaven* — meaning thereby the most powerful Monarch. And thus in *Matt* xxiv 30 *Heaven* is synonymous to *Powers* and *Glory*. And in the Words of our Saviour just going before — the Powers of the Heavens shall be shaken — it is easy to conceive that he meant, that the Kingdoms of the World should be overthrown to submit to his Kingdom.

Any Government is a *World*, and therefore in *Is* li 15, 16 *Heaven* and *Earth* signify a *political Universe*, a Kingdom or Polity, the Words are — I am the Lord thy God, that divided the Sea, whose Waves roared, the Lord of Hosts is my Name, and I have put my Words in thy Mouth, and have covered thee in the Shadow of my Hand, that I might plant the Heavens, and lay the Foundations of the Earth, and say unto *Sion*, Thou art my People — that is to say — that I might make them

<sup>a</sup> *Artem* L i c 18.  
*Hist* L iii c 5

<sup>2</sup> See *Tavernier's Pers* Trav. L v. c 23

<sup>†</sup> *I. 11*

<sup>†</sup> *Art Lib.* ii c 73  
*Herbelot* on this Title.

<sup>2</sup> *Æsch.* Septem c *Theb.* v 393.

<sup>2</sup> See

that were but scattered Persons and Slaves in Egypt before, a Kingdom or Polity, to be governed by their own Laws and Magistrates.

Thus also in the same Prophet, *ch lxxv 17* a new Heaven and a new Earth, signify a new Government, new Kingdom, new People

§ *A Door opened in Heaven* — signifies the Beginning of a new kind of Government

§ *To ascend up into Heaven*, as was before shew'd from the *Oenocriticks*, signifies to be in full Power to obtain Rule and Dominion

And thus is the Symbol to be understood in *Is xiv 13, 14* — where, the Words of the King of Babylon, meaning to subdue all the World, are — *I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation in the Sides of the North I will ascend above the Height of the Cloud, I will be like the most High*

§ *To descend from Heaven* — signifies, symbolically, to act by a Commission from Heaven

And thus our Saviour uses the Word — *descending* — (*John 1. 51*) in speaking of the Angels acting by Divine Commission, at the Command of the Son of Man.

§ *To fall from Heaven* — signifies to lose Power and Authority, to be deprived of the Power to govern, to revolt or apostatize

For Fire from Heaven — See under FIRE

§ *Heaven opened*

The natural Heaven being the Symbol of the governing Part of the political World — a new Face in the Natural, represents a new Face in the Political.

Or, the Heaven may be said to be opened when the Day appears, and consequently shut when Night comes, as appears from *Virgil*

And thus the Scripture, in a Poetical Manner, speaks of the Doors of Heaven, *Pf lxxviii 23* — *Of the Heaven being shut*, *1 Kings viii 35* and in *Ezekiel 1* the Heaven is said to be opened

§ *Host of Heaven*, *Gen 11 1* signifies the Sun, Moon, and Stars, under the Symbol of an Army, in which the Sun is considered as the King, the Moon as his Vicegerent or Prime Minister in Dignity — the Stars and Planets as their Attendants, and the Constellations, as the Battalions and Squadrons of the Army drawn up in order, that they may concur with their Leaders to execute the Designs and Commands of the Sovereign

And thus, according to this Notion, is it said in the Song of Deborah — *the Stars in their Courses fought against Sisera*

§ *Midst of Heaven* — may be the Air, or the Region between Heaven and Earth And then in

An Ecclesiastical View,

Heaven may denote the true Church, Earth the Idolatrous And then the Air, as the Midst of Heaven, may be the Symbol of such Professors of Christianity, as are neither Idolatrous nor yet true Christians, being such as are lukewarm, and destitute of a Faith producing good Works

In a Political View,

The Heaven may represent the civil or supreme Powers of the World, — the Earth the common Subjects of those Powers

And then the Air, as the Midst of Heaven, will be the Symbol of inferior Rulers, who are plac'd between the supreme Governors and the lowest of the Subjects

And thus, as in the natural World the Air is the Medium through which the Heat and Light of the Sun is conveyed to the Earth, so inferior ruling Powers are those through whom Justice is distributed to the Meanest of the People

§ Again, the Air, as the Midst of Heaven, may be considered in another View — as the middle Station betwixt the corrupted Faith, and the Throne of God in Heaven And in this Sense, the Air is the proper Place, where God's Threatnings and imminent Judgments against the impenitent Inhabitants of the Earth should be denounc'd, — to denote at the same Time, God's Forbearance and Readiness to punish

Thus in *1 Ch 21 16* it is said, *That David saw the Angel of the Lord stand between the Earth and the Heaven* — as he was just going to destroy Jerusalem with the Pestilence Which Vision was exhibited to David, that he might have Time and Occasion to put up Prayers for the City, which was going to be destroyed by that Plague So that the Hovering of the Angel was to shew, that there was Room to pray for Mercy, just as God was going to inflict the Punishment It was not fallen as yet upon the Earth, it had not as yet done any Execution.

HORNS — the Symbols of Power, exerted by Strength of Arms, because such Beasts as have Horns make Use of them as their Arms

As the Symbol of Strength they are us'd in *Pf xviii 2*

And in *Ho. acc.*, *1 Ov ii*, and *1 Claudian*

§ They are also us'd to denote Regal Power, and when they are distinguished by Number, they signify so many Monarchies

Thus Horn signifies a Monarch, in *Jer xlviii 25* And in *Zech 1*

<sup>1</sup> Hot Lib iii Od 21, & Epod 6

<sup>2</sup> Claud de B Get 1 603

<sup>3</sup> O id Met Lib vii fin



18, &c the four Horns are the four great Monarches which had each of them subdued the Jews See also Dan viii 20, 21, 22

The Horn of David — in Ps cxxxii 18 is explain'd by the Targum of a glorious King to arise out of the House of David

It appears from <sup>1</sup> Valerius Maximus, that the ancient Romans understood Horns as the Symbol of Regal Government

And the Images of the <sup>2</sup> Gods, Kings and Heroes among the Heathen were adorn'd with Horns, as a Mark of their Royalty and Power

Agreeably to this, the <sup>3</sup> Oneirocriticks explain the Horn of great Power, Riches, and Dignity

§ Horns upon a wild Beast are not only Expressive of Powers, but also of such Powers as are Tyrannical, Ravenous, and at Enmity with God and his Saints, as in Daniel, ch viii

#### § Horns of an Altar

An Altar, both among the Jews and the Heathen, was an *Asylum* or Sanctuary for such Persons as fled to it for Refuge

By Exod xxi 14 it appears, that the Altar of *Holocausts* was, to the Jews, an *Asylum* for Crimes undesignedly committed

As to the Practice of the Heathen in this respect, the Proofs are very copious <sup>b</sup>

Whole Tragedies of *Æschylus*, *Sophocles*, and *Euripides* are grounded thereupon

And the Sanctuary of the Altar was held so Sacred and Inviolable, that *Æschylus*, in one Place, amongst others, saith, <sup>c</sup> That an Altar was stronger than a Tower — that it was an invincible Shield

And thus *Homer*, when the *Trojans*, headed by *Hector*, were just ready to destroy the *Greeks* in their Camp and to burn their Ships, and *Agamemnon* had thereupon pray'd, that *Jupiter* would protect them from utter Ruin, makes *Jupiter* to have sent this *Omen* — <sup>d</sup> an Eagle brings a Fawn, and throws him upon *Jupiter's* Altar, where the *Ilium* represents the frightened *Greeks*, who, being driven by *Hector*, should at last find an *Asylum* under *Jupiter's* Protection And so the *Greeks* understood it, they thereupon recovering their Courage and renewing the Charge But farther,

Those who fled to the Altar for Protection took hold of the Horns thereof

Thus *Adonijah* fearing *Solomon*, 1 Kings i 50 arose and took hold and caught hold on the Horns of the Altar So likewise *Joab* fled unto the Ta-

<sup>1</sup> Wal M Lib v c 6 § 3  
<sup>2</sup> *Antiquities of Greece* Vol i p 193

<sup>3</sup> The present Lord Bishop of Oxford's *Antiquities of Greece* Vol i p 193

<sup>4</sup> Oneir c 82, 83, 238, 239, & 242

<sup>b</sup> See the *Grecian Antiquities* before cit d, Vol i from Page 198 to 204

Suppl v 198

<sup>c</sup> *Æschyl*  
<sup>d</sup> Hom II Lib. viii v 245, &c.

<sup>e</sup> *Tabernacle*

*bernacle of the Lord*, and caught hold on the Horns of the Altar, 1 K ii 28 But because he was guilty of wilful Murder, he was slain according to the Law, Exod xxi 14

In like manner, <sup>a</sup> the Heathens, when they fled for Protection, or implor'd the Help of their Gods, were wont to take hold of the Horns of their Altars

Farther, the Altars were look'd upon as <sup>b</sup> the Tables of the Gods, and therefore he who had caught hold on the Altar was look'd upon as one who was receiv'd into Friendship with the God to whom it was dedicated, and therefore as one who was not to be punish'd by Man

Upon these Accounts the Horns of the Altar are the Symbol of the Divine Protection And therefore when the Prophet *Amos*, ch iii 14 says — and the Horns of the Altar shall be cut off, and fall to the Ground — the Meaning is, that there shall be no more Atonements made thereupon — the *Asylum* or Sanctuary thereof shall no more stand

**HORSE** The Horse was of old us'd only for warlike Expeditions, and not barely to ride, draw, and drudge, as 'tis now practis'd with us

Hence in that noble Description of the Horse in the Book of *Job*, there is no Notice taken of any Quality of his but what relates to War

So that the Horse is the Symbol of War and Conquest

And therefore when the Prophet *Zechariab*, ch x 3 saith, that God hath made Judah as his goodly Horse in the Battle, the Meaning is, that he will make them Conquerors over his Enemies, glorious and successful

Thus in Ps xlv 5 רכב to Ride is turn'd in the LXX by βασιλεύειν, to Reign And in several <sup>h</sup> other Places, to Ride, signifies to have Dominion

Agreeably to this, the *Oneirocriticks* say — that if any one dreams that he rides upon a generous Horse, it denotes, that he shall obtain Dignity, Fame, Authority, Prosperity, and a good Name among the People, in short, all such Things which may accrue to a Man by good Success in Military Affairs And hence,

From the Horse's being the Instrument of Conquest, and therefore the Symbol of the Dignity, Fame, Power, Prosperity and Success he causes, when Carriage was founded, and a Horse's Head was dug

<sup>a</sup> See *Servius in Virgil*, L v v 124 and the before nam'd *Antiquities of Greece*, Vol i p 193

<sup>b</sup> See the before mention'd *Grecian Antiquities*, Vol i c 2 p 207

<sup>c</sup> *Job* xxxiv 18 --- 25

<sup>d</sup> *Deut* xxxii 13 Ps lxxii 12 Il l. iii 14

<sup>e</sup> *Indian*, c 152 -- the rest, c 233

up by the Workmen, the \* Sophsayers gave out that the City would be *warlike* and *powerful*.

§ As a *Horse* is a *warlike*, so is he also a *swift Creature*, and is therefore not only the Symbol of Conquest, but also of the <sup>1</sup> Speediness of it

§ If the Colour of the Horse be given, it must be particularly considered

*White* is the Symbol of Joy, Felicity and Prosperity

And therefore *white Horses* were us'd by <sup>m</sup> Conquerors on their Days of Triumph

And it was, and still is the Custom of the *Eastern Nations* to ride on *white Horses* at the Marriage Cavalcade <sup>n</sup>

*White Horses* were also look'd upon by the Ancients as the *fastest* <sup>o</sup>

By a *white Horse* therefore, all the good Significations of a *Horse* in general are greatly enhanc'd And therefore a *white Horse* in proportion to the Capacity and Quality of his Rider, is the Symbol of a very speedy and great Advancement, and the certain Prognostick of great Joy and Triumph upon that Account

For the rest of the Colours, see under COLOUR

§ To Ride arm'd.

For a Prince to dream that he rides arm'd, denotes, according to the *Persian* and *Egyptian* in *ch* clvi, that he shall overcome his Enemies, and obtain great Renown in War

For the Tail of a Horse, see under — TAIL

HOUSE To build an House, is in the *Hebrew* Style to settle a Family — to make one prosper.

So in *Exod* 1 21 — they built themselves Houses — signifies that they flourished and prospered,

The same Phrase occurs in 1 *Sam* 11 35 2 *Sam* vii 27. 1 *Kings* xi 38

And so in *Euripides*, <sup>p</sup> *Wisdom is immovable and keeps together, a House* — an Expression found in *Solomon*, *Prov* ix 1 to the very same Purpose

And therefore in the Symbolical Language, Houses, Palaces, and Sons, mutually explain each other

Thus according to the *Persian* and *Egyptian* Interpreters, *ch* cxlviii — If a King dreams that he orders a new Palace to be built for his Habitation, and 't be finished — it denotes that he shall beget a Son and Heir —

\* Justin Hist L xviii c 5. <sup>1</sup> Joel 1 4 Hab 1 8 Jer iv 13 <sup>m</sup> Virgil Æn L Pompon Let in the Triumph of Dioclesian and Maximian  
Ovid de Arte Amandi, L 1 § 214 <sup>p</sup> Calliod, Vir L 1 Ep 1 <sup>o</sup> Hor  
C 1 Sat. vii § 8 Virgil, Æn L xii § 34 <sup>p</sup> Eurip Bacch 389

Children, or rather Sons, being the Settlement of an House or Family

HUNGER and THIRST the Symbols of Affliction

Thus in *Deut* viii 3 it is said, he *humbled thee and suffered thee to hunger* — where the latter is the Instrument of the former

So *Deut* xxxii 24 they shall be burnt with Hunger — i. e. shall be tormented or afflicted

So to *Fry* is often call'd to afflict one's Soul As in *Lev* xvi 29, 31 *If* lviii 5

In 4 *Arglephane*, Hunger is proverbially us'd for great Misery See 1 *Cor* iv 11 2 *Cor* vi 27 *Phil* iv 12

By several Expressions of our Saviour — to Hunger and Thirst, signify to be in want of hearing God's Word, that is, to be hinder'd by Persecution from worshipping God in Peace See *Pf* xxiii Eccl' xxiv 19 *Job* iv 13, 14 vi 35

## I.

INCENSE in the *Mosaic* Service was made out of four Sorts of Aromaticks, as they are named in *Exod* xxx 34. *Stacte*, *Orycha*, *Galbanum*, and *Fiacur* <sup>q</sup>

The Use of this Composition was twofold

The first was by the Pleasantness of the Smell to draw the Favour of God, as it were to make him chearful, and more willing to hear the Petitions that, at the Time of its being by Fire offer'd, were made to him As indeed every Thing that was burnt in the Service of the Tabernacle was for that Intent If it was accepted, it was call'd a *sweet Savour*, if on the contrary — a *Stink in the Nostrils*, *Lev* xxvi 31 or, *stinking Savour*, *Eccles* x 1 *Joel* ii 10 *Ephes* v 2 and *Lev* iii 5, 16

The other Use was by the Smoke thereof, to make a kind of Covering to take away the Sins from the Sight of God, and thereby to favour the Expiation For to *Expiate* and to *Cover* are Notions a-kin in the *Hebrew* Language, *Lev* xvi 13

Thus was it in the *Mosaic* Dispensation, when Men were kept at a great Distance from the Presence of God, who being their King, was attended and served after the Manner of Monarchs Now as these, when received by their Subjects, are treated with Chear and Perfumes, according to the *Oriental* Manner, so must God be treated

For these Reasons, *Prayers* or *Petitions* being always receiv'd through the Cloud of *Incense*, the *Incense* is become the *Symbol* of *Prayers*.

From hence it comes, that many Expressions used concerning *Prayers* are borrowed from the Use and Offering of *Incense*, and other *Sacrifices*, to which they were always joyn'd

So because *my* signifies both to *ascend*, and to *light* or *burn*, and *my* both an *Ascent*, and *Holocaust*, or *Burnt-offering*, therefore it is said, *Acts* x 4 that *Prayer* and *Alms* ascend before God

So likewise because the little Portions of an Offering, which are thrown into the Fire, are called a *Memorial*, therefore there is added in the same Place *ἀνέβησαν αἱ μνημόσυνον* that they ascended up for a *Memorial*

So the *Psalmist*, *Pf* cxlii 2 saith — *Let my Prayer be directed as Incense before thee*

§ In the *Onetrocriticks* *Incense* is the *Symbol* of *Favour* and good *Fame*

So the *Persian*, *ch* clxix — if any one dreams that he offers *Incense* in the inner Part of a *Temple*, it denotes that in proportion to the *Fragrancy* of the *Smell*, he shall obtain a good *Character* and *Power* and *Authority* from his *Prince*

§ To *incense* Men with a *Censer* — signifies according to the *Indian*, *ch* xxviii to speak *harsh Words*, but *sweet* at the same Time, or *profitable* to them — the *Harshness* being signified by the *Fire*, and the *Sweetness* by the *Incense*.

IRON, the *Symbol* of *Strength*, *Patience*, and *Constancy*

So in *Jer* i 18 — *I have made thee this Day a Defenced City, an Iron Pillar*

In general *Iron* is taken in ill Part, for *stubborn*, *cruel*, or *hard*

Thus in *Jf* xlviii 4 — *thy Neck is an Iron Slew, and thy Breasts Brass*

So *Jer* vi 28 of the *Rebellious Jews* — *they are Brass and Iron* And in *Jer* xvii 1 — *the Sin of Judah is written with a Pen of Iron* — never to go out of their Heart, nor to be expiated, as the following Words imply

In *Lev* xxvi 9 a *Heaven of Iron* — signifies hard Times, either on the Account of *Scarcity*, or *Tyranny*

In *Deut* xxviii 23 *Earth of Iron* — is an unfruitful Land

So in *Jer* xxviii 13, 14 *Horns of Iron* — signify grievous *Bondage* And, 1 *King* xxii 11 the false Prophet *Zedekiah* who made himself *Horns of Iron*, meant by that Symbol to shew, that the King of *Judah*

\* See *Meté's Christian Sacrifice*, *ch* 6.

should have irresistible Power And a *Rod of Iron* signifies a *severe* and *harsh Government*

To dream of being charg'd w<sup>th</sup> *Iron*, denotes, *his* *Arm* *L* *i* *c* 53 *lasting Misery* and *Troubles*

When the Poet *Statius* describes the Palace of *Mars*, to shew the *Mischief* of *Wars*, he makes it *all of Iron*

So in the Oracle about the Bones of *Orestes* in *Herodotus*, and *Pausanias*, the *Anvil* and *Hammer* are express'd by *πῆμα ἄντι πῆμα* *ἔργον*, *Mischief upon Mischief* Because with the one, *Iron* was invent- ed to do *Mischief*, the other, because *Arms of Iron* were invented to that End So that *Iron* and *War* are in this Oracle synon- imous

In *Herodotus*, *Iron Troops* — are *bold*, *hardy*, *infectious* *Enemies*

ISLAND, or *N* in the *Hebrew* Tongue, is such a Place to which Men went by Sea from *Judea*, whence *Enoch* is in holy Scripture call'd the *Islands* or *Isa* So in *Jf* xxi c the Land of *Cush* or *Ethiopia*, seems to be call'd an *Island*, because the *Israelites* went to it by Sea from *Ezion-geber* And indeed any Place or Haven to which Ships resorted, was by them call'd an *Island*

Thus the City of *Tyre*, as it was in ancient Times, comes under the Name of the *Isle* in *Jf* xliii 2, 6 though seated only near the Sea, and the *Tyrians*, under the Name of the *Inhabitants of the Isle*, and at the same Time of *Merchants*, and their City, the *Merchant City*, *Y* 3, 11 And because the *Hebrews* look'd upon *Islands* as Places of *Merchandise*, to which Men went to traffick and fetch *Riches*, hence it comes, that an *Island*, in their Notion, is akin to *Mart-Town*, a *rich trading populous City*, a Place from whence *Riches* are brought Thus in *Ezek* xxvii 3 *Tyre* also is call'd a *Mart*, *מַרְתָּא*, of the *Peoples* from many *Islands* And the whole Chapter, together with the *Argument*, is a plain Proof of this, especially the 15<sup>th</sup> Verse, where it is said, *many Isles were the Merchandise of thine hand* So in *Jf* lx 9 *Islands* and *Ships* are mentioned in order to produce and bring *Silver* and *Gold*

For this very Reason, as will be shewed in its proper Place, *Ships* are the *Symbols* of *Profit* and *Riches*

Thus in *Jf* xliii 2 *two*, *boats* *travelling over Sea* — and *Merchants* — are synonymous, the *Hebrew* *ספינות*, and the *Greek* *ἐμπόροι* signifying both, because so call'd from their passing to and fro So that an *Island* is a Place of Trade, to which and from whence are brought over Sea in

\* *Pap* *St* *t* *Theb* *L* *vii* *Y* 43 *Herodot.* *L* *i* *c* 67 *Pausan* *Laco* *i* *p* 83 *Stephan* *de Urbis* *Voc* *Tyrus* \* *Hor* *L* *i*, *od* *14* *Y* 23, 30 *Vid* *Jac* *Perizon* *Orig* *Babyl* *c* vii

Ships, all kinds of Merchandise and Riches Because the Sea and Rivers afford the Convenience of trading from one Place to another, and thereby enrich all the Countrey Whence in *ⁱ Euripides* *μῆλας πλέης λιμὲν*, a great Haven of Riches, signifies a great Revenue

Upon the whole, an Island being thus in the Notion of the *Hebrews* a Place sitting near the Sea, convenient for Merchandise, and flowing with Riches by all kind of Trade, — symbolically signifies the Riches, Revenues, Places or Ways of Trading, and Treasures of the Matter about which the Symbol is employ'd In the same Manner as we may say now of the Kingdoms of *Spain*, *Britain*, and others, that the *American* Plantations, which are Islands to them all in the *Hebrew* Style, are the Riches and Revenues of those Kingdoms, because their Trade and Riches are fetch'd from thence

And the Waters or Seas, the Merchants, and Islands to which they resort, are as a Crop or Revenue to the City where they come

And thus in *Is* xxii 3 the Prophet speaking of *Tyre*, which is before called the Isle by way of Excellency, adds — and by great Waters the Seed of *Sibor*, the Harvest of the River is her Revenue, and she is a Mart of Nations — where, the Meaning seems plainly to be this, — the Merchants, by their Sea Trade, sow as it were their Seed in the Waters for Increase, and the Revenues arising by the Waters are as her Harvest — he compares their Sea Trade to the overflowing of the *Sibor*, or *Nile*, and saith that it brings them Riches, as the *Nile* to the *Egyptians* by his Fertility The LXX α ἡδὲ πᾶσι ποταμοῖς, ἀνέμα μὲλαβόλων, ὡς ἀμυγδῆ εἰσφερομένη, αἱ μὲλαβόλαι τῇ ἐθνῶι They seem to have taken *ποταμοῖς*, instead of, or as *ποταμοῖς* Merchants See *Schneider* According to them the Place is thus to be taken — The Seed of Merchants are as thrown in many Waters, the Merchants of the Nations are as a Crop brought in Or thus, — in many Waters is the Seed of Merchants, they are as a Crop to the Piece where they resort Which is just as *Tully* argues Quasi quædam prædia populi Romi sunt ætægalia nostra, atque Provinciæ

## K.

**KEY** signifies Power and Trust committed

It denotes Power either to stop the Action, or to exert it, according to the Circumstances

So the Keys of the Kingdom of Heaven, *Matt* xvi 19 signify the Power to admit into that State, and to confer the Graces and Benefits

\* *Eur. Orest* v 1077.

\* *M. F. Cic in Verr L u. p 239*

thereof

thereof So in *Luke* xi 52. the Key of Knowledge — signifies the Power of attaining to Knowledge — the Means of getting Knowledge. And according to the same Analogy — to open the Scriptures, *Luke* xxiv 32 is to shew the true Meaning of them, whereby others may understand them

So in *Is* xxii 22 the Key of David — signifies the Power to rule, and so the *Targum* hath there *Dominum*

Thus the Hellen to denote the Government of *Pluto*, and the rest of the infernal Gods, assigned to them the Keys of the infernal Pits<sup>b</sup>

And therefore *Pluto* and *Proserpina* were represented with Keys in their Hands<sup>c</sup>

So *Silence*, which is Inactivity, is represented by a golden Key on the Tongue in *⁴ Sophocles*

And so in the *Arabian* Writers, \* *Soliman Ben Addalmalek* had the Name or Title of *Meslab Akbar*, the Key of Goodness, because he had set at Liberty all the Wretches in Prison, and done good to all his Subjects

To **KILL** or *slay*, is to be explained according to the Nature of the Subject spoken of.

To kill Men is utterly to destroy them

To kill a Kingdom, is to destroy utterly the Power it had to act as such For *Acting* and *Living* are <sup>f</sup> Analogical to each other And Government is the Life of the Commonwealth And therefore as long as the Commonwealth can perform the Actions of Government, so long it lives, if they are stopped, that Life dies.

**KING** signifies the Possessor of the supreme Power, let it be lodg'd in one or more Persons<sup>g</sup>

It also frequently signifies a Succession of Kings

And King — and — Kingdom — are synonymous, as appears from *Daniel* c vii v 17 23.

## L

**LAMB** — our Saviour is by the *Baptist* declared to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the Sins of the World Hence our Saviour upon the Account of his Sacrifice, is represented in the *Revelation* by the Symbol of a Lamb.

This is special, and therefore none else comes under the same Symbol but himself

<sup>b</sup> *Orph Argonaut* v 369  
*Oed* p 306 Ed H Steph

<sup>c</sup> *Pausan Eliac* I p 168

<sup>f</sup> *Herbelot* in Tit.

<sup>g</sup> *Sophocles*

<sup>h</sup> *Artem* L iv c. 42.

<sup>i</sup> *H Grot de J B. & P. L. ii. c. ix. § 8*

L

Though

Though in general, in the Symbolical Language, any horned Beast may signify a King or Monarch, because of the Horns which denote Power.

So according to the *Oriental Oneirocriticks* c 242 a *Ram* is the Symbol of a plain Monarch or Prince But other horned Beasts are to be explained with some Adjunct, as a *Goat* signifies according to the same Interpreters, a *Fool-hardy fighting Prince* And therefore the Prince of *Persia*, — *Darius*, a settled King, is properly represented by a *Ram* in one of *Daniel's* Visions, and *Alexander*, the most furious and rash of all Warriors, is as properly represented by a *Goat*

Thus the wild Beasts, *Engia*, with Horns, signify *Tyrants* But a *Lamb* is the meekest of all Animals, and therefore very proper in that Respect also to signify our Saviour, who was slain as a Lamb, without opening his Mouth against those who persecuted him, *If* *lin* 7. *Acts* *viii* 32

The Lamb as the Symbol of Meekness is also used in *If* *xi* *vi* 65 25 *Jer* *xi* 19

*Christ* is therefore the good *Shepherd* or King, the *Ram* of the Flock, who laid down his Life for the Sheep

And to this Purpose it is observable, that in several Places of Scripture the Word *אֵרָא* which properly signifies a *Ram*, is taken for a Prince, as in the Song of *Moses* in *Ex* *xv* 15 *אֵרָא מִן מִדְבָּר* the mighty Men of *Moab*, in the LXX *ἄρχοντες Μοαβιτῶν* the Princes of the *Moabites*

And this is plainly from the Metaphor, for the Prince is the *Ram* of the Flock or People See *Pf* *lxxx* 1 *lxxxviii* 71, 72

The same may be said of the Word *אֵרָא*, which is both a *Bull* and a *Prince* It is so explain'd by the *Oriental Oneirocriticks* in *ch* *ccxxxviii* And so *Boga* or *Buga*, in the *Turkish* Language, which properly signifies a *Bull*, or the Mate of any Cattle, is also a Name of Dignity, signifying Chief or Leader

§ A *Ram* of a golden or purple Colour portends, according to the *Thufan Commentaries* produc'd by *Macrobius*, an universal Happiness and Prosperity to the Person invested with the supreme Power

LAMP. — See under — LIGHT.

LEOPARD See under — BEAST.

LEAVES. See under SORES, and TREES.

LIGHT. — The Lights or Luminaries direct and shew the Way, and by Consequence govern Men who otherwise would not know what to do, or whither to go.

<sup>a</sup> Herbelot, Tit. Boga,

<sup>b</sup> Macrobi. Saturnal L iii. c 7

Hence

Hence *Sapor* King of *Persia* writing to *Constantinus* <sup>k</sup> called himself the Brother of the Sun and Moon, i. e. one who ruled the World, as well as those Luminaries do

Upon the Account of the *Luminaries* in the Heaven, governing the Day and Night, all Luminaries in the Symbolical Language signify Ruling Powers

And the Light it self is well employed to signify the Edicts, Laws, Rules, or Directions that proceed from them for the Good of their Subjects

Thus of the great King of all faith the *Psalms* *Ps* *cxix* 105 *Thy Word is a Light unto my Path* And *Hoseab* *ch* *vi* 5 *Thy Judgments are as the Light*

In *John* *viii* 12 *Christ* is called the Light of the World

And *Tully* calls *Rome*, as governing the World, <sup>l</sup> the Light of the Nations.

And with <sup>m</sup> *Philo*, Instruction is the Light of the Soul

§ As for *Lightnings* — they, upon the Account of the Fire attending their Light, are the Symbols of Edicts enforced with Destruction to those who oppose them, or hinder others from giving Obedience to them

§ Agreeably to the Notion of Lights, being the Symbol of good Government, Light also signifies <sup>n</sup> Protection, Deliverance, and Joy.

#### SUN, MOON, and STARS

Wherever the Scene of Government is laid, whether in the Civil or Ecclesiastical State, or in that of a single Family, the Sun, Moon, and Stars, when mentioned together, denote the different Degrees of Power, or Governors in the same State

This is evident in Relation to a single Family from *Joseph's* Dream, *Gen* *xxxvii* 10. where the Sun, Moon, and Stars are interpreted, of *Jacob* the Head of his Family, of his Wife the next Head or Guide, and of his Sons, the lesser ones.

And as to a Kingdom, the *Oriental Oneirocriticks* *ch* 167 jointly say, that the Sun is the Symbol of the King, and the Moon of the next to him in Power

And therefore the Stars, when mentioned together with the Sun and Moon, must denote Governors or Rulers of an inferior Kind, but next in Power to him who is the second Person in the Government.

<sup>k</sup> Vid Ammian Marcellin L xvii

<sup>l</sup> Phil de Mon L 1 p 556

<sup>m</sup> *Mic* *vii* 8 *Job* *iii* 20 *xxix* 3. *Prov.* *xx* 27. *Hom.* *Il.* *L.* *vi.* *v* 6. *L* *xi* *v* 796 *L* *xvi* *v* 39 *xvii* *v* 615

<sup>n</sup> M T Cic in Orat pro Sylla

<sup>o</sup> *Pf* *xxx* 1 9 *Esth* *viii* 1 6 *If* *ix* 2, 3

L :

And

And therefore the *Stars* in the Symbolical Character, which taken from the Appearance of Things, and their Proportion, being to the Eye *less Luminaries*, signify, according to the *Oriental Oneirocriticks*, inferior Princes or Governors

And thus *Hippolytus*, Prince of *Athens*, is called a *Star* by *Euripides*

When a *King* is not compared with his own Nobles or Princes, but with other Kings, a *Star* may be his Symbol

Thus in *Is* xiv 17 the King of *Babylon* is represented by a *Star*, and particularly by the *Morning Star* For as the *Morning Star* is brighter than the rest of the Stars, and is the Fore-runner of the Sun, and so shews a Power preceding in Time the rest of the Light, so the King of *Babylon* was greater in Power and Dignity than other Kings, and the Monarchy established in *Babylon* was the first that was established in the World

#### DARKNESS

As *Light* is the Symbol of *Joy* and *Safety*; so on the contrary, *Darkness* is the Symbol of *Misery* and *Adversity*

It is thus used in *Jer* xiii 16 *Ezek* xxx 18 xxxiv 12. *Is* viii 22. ix 1.

And *Artemidorus* examining the various Significations of the *Air*, as to its Qualities says, *A gloomy, dark, over-clouded Air, signifies ill Success, or want of Power; and Sorrow arising thereupon*

#### DARKNESS of the SUN, MOON, and STARS,

Is an Induction to denote a general Darkness or Deficiency in the Government, as in *Is* xiii 10. *Ezek* xxxii 7 *Joel* ii 10 31

And the *Oneirocriticks* in ch clxvii explain the *Eclipses* of the *Sun* and *Moon*, of *Obscurity*, *Affliction*, *Oppression*, and the like, according to the Subject.

#### A SETTING SUN

Is the Symbol, of a declining and perishing Power, and

#### A RISING SUN

Of a Rising Power or Government

Whatever comes from the RISING of the SUN betokens some fortunate Accident It is a good and prosperous Omen, and betokens Assistance

Thus in 2 *Sam* xxiii 4 the Favour and Protection of God to his People is compared to the Light of the Morning when the Sun riseth, even a Morning without Clouds.

\* Ch clxvii, clxviii, clxix, clxx  
L iii. c 36 Sueton Vespas. c. v ad fin

† Eurip Hippot. § 1120.

‡ Artem

For as in *Hos* vi 5 *Light* is the Symbol of God's Government, so the Dawning of it in the Rising of the Sun, is the beginning of his Favour and Deliverance, which is to go forward unto greater Perfection

Hence *Solomon* Prov iv 18 saith, the Path of the Just, is a shining Light, and shineth more and more unto the perfect Day And again, ch xx 27 the Lamp or Light of the Lord is the Benefit of Man But is, the Favour of God keeps up Men alive, makes them active, vigorous and prosperous, it is comfortable and beneficial to them So that the Words of David signify, that the Glory of his Kingdom newly risen shall daily increase, like Grains which hath the Benefit of the Sun after seasonable Showers Again,

In *Is* lviii 8 it is said, — then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily

The *Health* implies Forgiveness of Sins, and the *Light* of the Morning a Deliverer That is, God will send a Deliverer, and forgive the Sins of his People, or remit the Punishment The like Expression we have in *Is* lx 1, 2 Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee In behold, the Darkness shall cover the Earth, and gross Darkness the People But the Lord shall arise upon thee, and his Glory shall be seen upon thee The Light or Deliverer here is the *Messias*, who to the Church of *Israel* is the *Ἀνατολή* the Spring, or East, or Sun-Rising as well as the Light of the World, *Zeck* iii 8 *Mal* iv 2 *John* i 4, &c and is therefore called also the Sun of Righteousness.

All which is applicable to the Exposition which *Zacharias* Father of the Baptist gives of the *Ἀνατολή* in his Hymn, in these Words, *Luke* i 78, 79 — whereby the Day Spring, *Ἀνατολή*, from on High hath visited us, to give Light to them that sit in Darkness, and in the Shadow of Death to guide our Feet into the Way of Peace For the Words to set in Darkness, and in the Shadow of Death — signify, to be in Slavery and Subjection, in Allusion to an Eastern Custom still in Practice, of putting the Slaves in Prisons, or Pits under Ground, where they are lock'd up every Night. And sometimes to compleat their Misery, those that were to work continually therein were blinded, as appears from *Judg* xvi. 21 and from the Custom of the *Scythians* related by *Herodotus*, L iv. § 2 Those that were designed for Work elsewhere, were every Morning taken out of the Dungeon, and sent to their Work

Now as the Day-spring delivers them from that Place, at least



for a Time, so 'tis a proper Symbol of Release from Slavery according to the Subject spoken of.

Thus in *Is* xlii 6, 7 — *I will give thee for a Light to the Gentiles, to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house* See to the same Purpose *Is* xlix 9 And thus also it is said *Pf* xlix. 14. *the Upright shall have Dominion over them in the Morning*, that is, when God comes to judge the Cause of the Upright, that have been in Oppression, and sets them at Liberty, then shall the Upright in their Turn subdue the Wicked

And there is this further Conformity of the Expression to the Nature of the Thing, that Justice was executed, and Causes tried in Courts in the Morning, as appears from *Jer.* xxi 12 so that the Morning is the proper Time of Goal-delivery, and Courts of Justice met then — the Places in which Slaves were either delivered to their Masters by Sentence for Payment, or else set at Liberty, such Causes being there manag'd, as is evident from *Exod.* xxi 6

So Tyndarus in *Plautus* being taken out of the Quarry Pits saith,  
 † *Lucis das tuendæ Copiam, — you release me from my Slaver;*

DAY,

(As the Time of Light) is the Symbol of a Time of Prosperity.  
 And on the contrary,

NIGHT,

(As being a Time of Darkness — the Image and Shadow of Death, wherein all the Beasts of Prey get out upon their Designs to devour, *Pf* civ 20) — symbolically signifies a Time of Adversity, Oppression, War, and Tumult, in which Men prey upon each other, and the Stronger tyrannize over the Weaker

Thus in *Zech* xiv 6, 7 the Words — *and it shall come to pass in that Day, that the Light shall not be clear nor dark But it shall be one Day which shall be known unto the Lord, not Day nor Night, but it shall come to pass that at Evening time it shall be Light* — signify, that there shall not be a Vicissitude of Day and Night, but a constant Light, neither Heat nor Cold, but a constant temperate Season And this signifies, symbolically, that there shall be no Vicissitude of Peace and War, Persecution, and Peace, but a constant State of Quiet and Happiness.

The following Passage out of *Herbelot* will shew the Notion of the *Arabians*, ‡ “ In the *Humajoun nameh* it is said, *be that has done*

“ *Justice in this Night, has built himself a House for ever*”  
 “ — meaning, says *Herbelot*, by this Night the present Life of this World, which is nothing but Darkness, and by the next Day, the future Life, which is to be a clear Day for good Men ”

And thus *St Paul*, *Rom* xii 12 “ calls the present Life by the Name of *Night* ”

LAMP,

Upon the Account of its Light, is the Symbol of Government or a Governor

Thus concerning the Law of God, says the *Psalmist*, *Pf* cxix 105 *Thy Word is a Lamp unto my Feet, and a Light unto my Paths* — the Law being that whereby the King was to be guided

And in *1 Kings* xi 36 a Lamp signifies the Seat and Dominions, or else the perpetual Succession of a Kingdom The Words are, — *that my Servant David may have a Light, Lamp, or Candle* always before me in *Jerusalem* So the *Hebrew*, but the *LXX* rather explaining the Sense, have — *That my Servant David may have a Seat or Position* The same Thing in the *Hebrew* of *1 Kings* xv 4 is by the *LXX* turned by *κατάλαμνα*, and it follows *καὶ στήριον*, a Remnant to settle a Foundation But in *2 Kings* viii 19 they have *λύχνον* a Lamp, all which Expressions are parallel to this in *2 Sam* vii 13 — *I will establish the Throne of his Kingdom for ever* — This being more proper, and the rest symbolical Expressions of the same Promise of God

Agreeably to what has been said is the Exposition of the *Onenoticks* For in *ch* cix they apply the Misfortunes that happen to the Lamp, to the Loss of a Kingdom or Power to Rule, as the Dreamer is a Prince or common Person

§ In the *Greek Church*, in the Consecration of a Bishop, among other symbolical Ceremonies, there was <sup>w</sup> a Lamp delivered to him, and to the Patriarch of *Constantinople*, a double Lamp

A CANDLESTICK OR LAMP SCONCE,

According to *Artemidorus*, *Lib* i c. 76, signifies a Wife, for which, in *ch* 80, he gives this Reason, viz *That as the Lamp or the Light thereof, signifies the Master of the House, because he overlooks it, so the Lamp-Sconce signifies his Wife, whom he rules and presides over*

† *Plaut Capt Act* i Sc iv. § 11

‡ *Herbelot Tit. Akir*

“ See Dr *Stanhope's* *Pan* on the *Ep* and *Gosp.* Vol I. p 24, 25  
*Pachymere*, *Lib* viii c. 28

‡ See

And

And Weddings were celebrated in \* the *Eastern* Countries with *Lamps* or *Torches* — the *Bride-groom* and *Bride*, the *Bride-men* and *Bride maids* having each one in their *Hands* And the same Custom was amongst the † *Greeks* and ‡ *Romans*.

**LIGHTNING** — See under **LIGHT** According to the *German Astrologer* put to Death by *Vespasian*, they denote *Revolutions* in the State. See *Eichard's Rom Hist* Vol II p 251

**LION** is the † strongest and † boldest of Beasts, and is therefore upon the Account of his Courage and Power to resist his Enemies, the Symbol of a King

And it is so explain'd by the *Persian* and *Egyptian* Interpreters, *ch cclxix*, and by *Artemidorus*, Lib III c. 12

Agreeably to the Signification of this Symbol, the *Mussulmans* call † *Ali*, one of their great Prophets, and Son in Law to *Mahomet*, by the Name of *Affad Allah Algaleb*, the *Lion of God* always victorious, and the *Persians*, *Schir Khoda*, the *Lion of God*

§ The *Lion* is seldom taken in ill part, but when his *Mouth* or *Rapacity* is in view, as in *Pf. xxii. 21. 1 Pet v 8*

#### HEAD of a LION.

To have the *Head* of a *Lion*, or of a *Wolf*, or of a *Leopard*, or of an *Elephant*, portends, says *Artemidorus*, Lib. I. c. 39 obtaining of *Victory*, and then adds, *he that has such a Dream will be φοβος τῷ ἐναντίῳ, ἰσχυρὸς δὲ τῷ ἰδίῳ ἑαυτοῦ* terrible to his Enemies, and burdensome to his own People

§ By the *Head* of a *Lion* † the *Egyptians* represented a vigilant Person, or *Guardian*, the *Lion* sleeping with his *Eyes* open

And according to † *Aelian* the *Lion* has a very piercing *Eye*, and is of Brutes the only one that is not born blind

**FINE LINEN** — See **GARMENTS**.

**TO LIVE** — See under — **DEATH** and **RESURRECTION**.

**LOCUSTS** begin to appear in † *Spring*, about a Month after the *Equinox*, and are only seen at most during five Months, viz part of *April*, *May*, *June*, *July*, and *August*, with part of *September*.

They are wont to rise in such vast Companies, that † they Form a Kind of *Cloud* which *Eclipses* the *Sun*, and darkens the *Sky*

And make so great a *Noise* with their *Wings* as that, according to some, the *Sound* thereof may be heard at six Miles distance

Wherever they fall they make a most terrible *Havock* of all the *Fruits* of the *Earth*, and therefore the *People*, when they see them flying, † are in the greatest *Consternation*

*Pliny* says, † That they were look'd upon as a *Plague* proceeding from the *Wrath* of the *Gods*

And therefore they were not only accounted *Prodigies*, for the *Harm* which they did, but also for that which they portended, vast Numbers of *Locusts* having been frequently seen to appear before the Approach of great *Armies*, as is frequently observ'd by *Abul Phetajas*. and by *du Fresne*, at the End of *Cinnamus*, p 530

The *Heads* of the *Locusts* resemble that of a *Horse*, and therefore the *Italians*, who are often troubled with them, call them *Cavaleste*, as it were little *Horses*.

The *Arabians*, who know them well, say, That the *Locusts* have the *Thigh* of a *Camel*, the *Legs* of an *Ostrich*, the *Wings* of an *Eagle*, the *Breast* of a *Lion*, their *Tails* are like a *Viper's*, and the Appearance of *Horses* adorns their *Heads* and *Countenance* Another *Arabian* Author cited by *Borchart*, saith, That in the meanest *Locust* there is the *Face* of an *Horse*, the *Eyes* of an *Elephant*, the *Neck* of a *Bull*, the *Breast* of a *Lion*, the *Belly* of a *Vulture*, the *Wings* of an *Eagle*, the *Thighs* of a *Camel*, the *Feet* of an *Ostrich*, and the *Tail* of a *Snake*

As to the *Teeth* of the *Locusts* — *Pliny* observes † that nothing can resist them

For the Reasons above given, *Locusts* are the Symbol of an *Army* of Enemies coming in great *Multitudes*, with great *Speed* and *Swiftness* to make an *Excursion*, in order to plunder and destroy

See *Joel* 6 *Amos* vii 1

And agreeably to this, *Locusts* are explain'd by the *Indian*, *ch ccc* — of a *Multitude* of *Armes* sent against a *Country* at the *Command* of *God* †

And in *ch cclxxxviii*, the *Persian* and *Egyptian* explain *Locusts* of *Armies* And again, in *ch ccc* it is said, If any King or *Potentate* see *Locusts* come upon a *Place*, let him expect † to be a powerful *Multitude* of *Enemies*, and that the *Mischief* they will effect, will be in proportion to the *Hurt* done by the *Locusts*

\* See *Taverner's Per Trav* Lib v c 18 *Matt* xxv 1  
 † Eurip *Phœnix* § 346 *Medæa* § 1027  
 ‡ *Eclog. viii* § 29

\* *Prov. xxx. 30*

† *Prov. xxviii 1*

† *Herbelot Tit Ali*

† *Hor Apoll Hierogl* 19 Lib. 1

† *Aelian Lib v. c 39*

† *Plin N H Lib xi. c 29.*

† *Hom*

† *Virgil*

† *Id Ib* See also *Borchart's Hero* p 473, 475

† *Isculph Eriop H* p 177

† *Plin N II Lib xi c 29*

† *Id Ib*

† *Pun.*

† *N H Lib xi c 29*

† See *Joel* II 11 *Deut* xxxiii 38 2 *Ch* v. 17

It is to be further observed, that the *Locusts*<sup>m</sup> are bred in Pits of the Earth

The Reason of it seems to be, that having consum'd all the Fruits of the Earth towards the End of the Summer, the Heat makes them seek for Wells and Pits of Water, and there they take occasion to lay their Eggs or Spawn, out of which new ones arise the next Spring And as for those that lay them elsewhere, the Inhabitants endeavour to destroy them, or the Winter Rains rot them, which is a Blessing to Men, if the Runs prove abundant, but especially in the Spring, as <sup>a</sup> *Pliny* observes; and therefore the *Locusts* spawn in rimosis locis, in Places where there are Pits

The *Locusts*, when they fly, may be drawn down upon the Earth by Art, as sometimes it happens, that the Inhabitants make great Fires of some smoking Stuff in great Holes very deep, and so the *Locusts* flying over it, fall down upon the Earth, being offended with the Smoke, as all other Insects are \*

N B In *Judges* vi. 3 — 5. and vii. 12 the *Arabians*, or Children of the East, are compared to *Locusts* See the Orig and the LXX

To LOOSE See BIND.

To LOVE, in the Style of the Holy Scripture, signifies to adhere or cleave to, as in *Gen* xxxiv. 3 to love and to cleave to, are put as Synonymous, — his Soul cleaved unto Dinah the Daughter of Jacob, and he loved the Damsel

And so also in *Deut* xi. 12 — xxx. 20

§ On the contrary, to hate is to forsake, Thus in *Rom* xii. 9 — to hate Evil, and to cleave to that which is Good — is to forsake Evil, and love Good.

And in *Isa* lx. 15 — forsaken and hated, are put as synonymous.

Thus a Man must hate his Father for the Sake of Christ — i. e. forsake or leave him, to follow and obey Christ, when it stands in Competition

Thus God hated Esau — that is, passed by him, when he preferred before him his younger Brother Jacob, in entitling Jacob to greater worldly Privileges, and entering into a closer Covenant with him See *Mal* i. 2, 3

The Meaning is, that God chose rather to make the Posterity of Jacob, a greater Nation than the Posterity of Esau For the Words — Jacob and Esau — are not to be understood of their Persons but of

their Offspring, as is evident from what was said of them by God to their Mother, before they were born — *two Nations are in thy Womb, and two Manners of People shall be separated from thy Bowels, and the one People shall be stronger than the other, and the Elder shall serve the Younger* *Gen.* xxv. 23

## M.

MANNA (*hidden*) — of the Manna that fell, some was design'd for common Use, or the Sustainance of the *Israelites*, and some was laid by for a sacred Use in the Ark, to be as a Memorial

That which was Common was corruptible, and they who eat thereof died, even tho' it were Bread that came down from Heaven, as our Saviour saith, *John* vi. 32 but that which was laid up and hidden in the Ark, did miraculously remain to be preserved to all Generations. It is God alone that keeps, and consequently gives the true Bread, Food, or Manna from Heaven, and that is such Manna as was hidden in the Ark, and incorruptible, even the incorruptible Riches or Livelihood, which is laid up, whereof they who partake or eat shall never Hunger, but shall be immortal

The hidden Manna therefore is the Symbol of Immortality, but an Immortality, consisting of such a Life, and Means to preserve it, as are wonderful and transcendent beyond our present Imaginations It is secret or hidden, and therefore wonderful

MARRIAGE is symbolically us'd in the *Scriptures* to signify a State, and Reason or Cause of great Joy and Happiness

A Man is not perfect till Marriage Till then there is something wanting to make him easy. *Gen* ii. 18

Therefore Marriage, by the *Greeks*, was called τέλει Perfection And a Bride in *Hebrew* is called כלה, that is a perfect one, from כר to perfect or consummate.

## WIFE,

According to the *Indian Interpreter*, ch. cxxiii, Is the Symbol of Power and Authority of her Husband, and as he dreams of seeing her well or ill dress'd, so he shall meet with Joy or Affliction

<sup>a</sup> Vid Gesner de Insect <sup>a</sup> *Plin* N H Lib xi. c. 29. <sup>\*</sup> Vid Agatharoid de M Rubr c. 27 apud Phot. Cod. ccl. *Strab.* Geogr. Lib. xvi. *Diod. Sic* Lib. iii. p. 124. *Hom* II. 9. 12.

<sup>a</sup> *Isa* lx. 10 *Lam* 5 *John* iii. 29 *Matt.* ix. 15  
 ἡ ἡμετέρα ἡμετέρα ἡμετέρα ἡμετέρα

<sup>a</sup> *Hesych* v.

To MEASURE, and to divide, are the same, and both signify, to go about to take Possession, after the Division

Hence a Lot, or Division, or Inheritance, are all one, because the *Israelites* got Possession of the Promised Land, by Division, Measure, and Lot

And to divide the Spoil, is to get a great Booty or Victory, because Division of the Spoils is a Consequence of the other

See *Numb* xxiv 17 xxviii 54 *Josh* i 16 xiii 6. *Is* ix 3. liii 12.

To mete out is the same Thus *Pf* lx 6 — *I will divide Sichem, and mete out the Valley of Succoth* — signifies an entire Possession after a Victory, which God had promised to David

So in *Is* xviii 2 — *A Nation that is meted out, and trodden down* — is a Nation overcome by its Enemies, and quite subdued, so that its Possessions are divided and possess'd by the Conquerors.

So when in *Josh* xxiv. 3 God saith, — *I have divided unto you by Lot those Nations that remain* — What is this but to say, that God hath put them in Possession of their Lands? So in *Zech* ii 2 *to measure Jerusalem* — is to take again Possession of it, to rebuild it, or at least to repair that and rebuild the Temple. See also *Amos* vii. 17

The same Notion is also in the Heathen Authors.

Thus in *Horace*, *immetata jugera*, Lands unmeasured, signify, not possess'd by any Propriety to them, but Common, whence the Fruits of such Lands are called by the Poet, *Liberæ*, free for any one to take.

MOON See under — LIGHT

MOTHER — Father and Mother, are Words which, in all Languages, may figuratively signify the Author or Producer of a Thing.

A City which has great Dominions under it, and consequently several other Cities, is frequently call'd a Mother, in respect of those Cities, which are therefore, by Analogy, her Daughters

Nay, A City may be called a Mother in Respect of the Inhabitants, as in *Is* xlix 23 and therefore in the Symbolical Language, Mother is explained of the Patria, or Country, or City See *Suetonius* in *Jul* *Cæs* § 7 and *Artemidorus* L. ii c 82 where he says, that to dream of lying with one's Mother denotes the obtaining of Power in one's own Country, — Mother being the Symbol of one's Country

\* *Hor* Lib iii *Od* 24. § 12 See also *Virg* *Georg* Lib. i. § 126, 127  
: *Ezek.* xxiii *Hos.* ii 2, 5 ii 5 *Is* i 1

MOUNTAIN, — the Governing part of the Political World appears under Symbols of different Species being variously represented, according to the various Kinds of Allegories

If the Allegory be fetch'd from the Heavens, — then the Luminaries denote the governing Part If from an Animal, the Head or Horns If from the Earth, a Mountain or Fortress, and in this Case the Capital City, or Residence of the Governor, is taken for the Supreme, by which it happens that these mutually illustrate each other

So a Capital City is the Head of the Political Body, the Head of an Animal is the Fortress of the Animal, Mountains are the natural Fortresses of the Earth, and therefore a Fortress or Capital City, tho' set in a plain level Ground, may be called a Mountain

Thus Head, Mountain, Hill, City, Horn, and King, are, in a manner, synonymous Terms to signify a Kingdom, or Monarchy, or Regnum, united under one Government, only with this Difference, that it is to be understood in different Respects For the Head represents it in respect of the Capital City, Mountain or Hill in respect of the Strength of the Metropolis, which gives Law to, or is above, and commands the adjacent Territories, and the like

Thus concerning the Kingdom of the Messias, says *Is* ii 2 *It shall come to pass in the last Days that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it*

And *c* xi 9 — *They shall not hurt nor destroy in all my holy Mountain* — that is in all the Kingdom of the Messias, which shall then reach all over the World, for it follows — *the Earth shall be full of the Knowledge of the Lord*

So the whole Assyrian Monarch, or Babylon, for all its Dominions, is called a Mountain in *Zech* iv 7 and *Jer* li 25 in which last Place the Targum has a Fortress, just as *Virgil* in his *Æneid* Lib vi § 782, calls the seven Hills of Rome, *Arces*, or Fortresses, tho' there was but one — the Capitol

*Septemque una sibi muro circumdabit Arces*

Thus also in *Dan* ii 35 — *the Stone that smote the Image, became a great Mountain and filled the whole Earth* — That is, the Kingdom of the Messias having destroyed the four Monarchies became an universal Monarchy, as it is plainly made out in § 44, 45

In this View then, a Mountain is the Symbol of a Kingdom, or of a Capital City with its Dominions, or of a King, which is the same

§ Mountains are frequently us'd to signify all Places of Strength of what kind soever, and to whatsoever use applied, Mountains being difficult of Access to an Enemy, and overawing and commanding the Country

Country round about, being properly qualified, both to secure what is on them, and to protect and govern what is about them See *Jer* iii 23

§ Among the heathen, Persons of great Note and Eminency were buried in or under *Mountains*, Tombs were erected over them in honour of their Memory — and by Degrees their Souls became the Objects of Worship

This gave Rise to a Custom of building Temples and Places of Worship upon Mountains And tho' these Temples were not always, strictly speaking, the very Monuments of the Heroes deceas'd, yet the bare Invocation was supposed to call the Soul thither, and to make the very Place a sepulchral Monument, as *Turnebus* proves from *Virgil* *Æn* L iii v 67 and *Æn* L vi v 505 And therefore *Servius* on *Virgil's* *Æneid*, L iii p 701 observes, that human Souls are by Sacrifice turn'd into Deities For which see *Lycophron's* *Cassandra*, v 927 1123. and from v 1126. to 1140

The said Temples were also built like Forts or Towers, as appears from *Judg.* ix v 46, 48, 49. — where the Temp'le of the God *Berith*, is called in the Original the Tower of the House — or the Tower, — the House of the God *Berith*

They were likewise Places of *Asylum*, and beyond all were look'd upon as the Fortresses and Defenders of the Worshippers by reason of the Presence of the false Deities, and of the Relicks of deceased Men kept therein within the Sanctuaries

Thus in *Euripides* we find, that the Heroes in their Tombs were esteem'd as Saviours and Defenders of the People

\* *Tully*, \* *Clemens Alexandrinus*, \* *Arnobius* and \* *Lactantius* give Examples of dead Men worshipped, upon the Supposition that the Presence of their Relicks fix'd the *Demon* to the Place, and protected those for whom they had a Kindness when alive

Hence<sup>b</sup> the *Spartians* in Distress were by an Oracle directed to get the Bones of *Orestes*, and the<sup>c</sup> *Athenians* in the like Case were commanded to find the Bones of *Theseus*.

<sup>d</sup> *Pausanias* having observed, that the Bones of *Aristomenes*, the *Messian* Hero, were brought to the new *Messene*, and there gave out *Osenta*, — gives a Reason for it, fetch'd from the Immortality of the Soul, by which he supposes, that Souls in the separate State keep still their Thoughts and Affections as before, and by Consequence assist

\* See *Serv* in *Virgil* *Æn* L xi v 849, 850 *Spencer de Leg* Heb L ii c 11 § 2 \* *Deut* xii 2 \* *Eurip.* *Heracld* v 1030, &c \* *M. T. C* de *Nat* *Deor* L i fin \* *Clem Al* *Protrep* p 13 \* *Arnob* *adv* *Gent* L vi \* *Lact.* de *f* *Rel* L i c 15 \* *Herodot.* L i § 67 \* *Pausan* *Lacon* p 84 \* *Pauf* *Messen* p 142.

their *Votaries* in suitable Enterprizes, on which Account their Relicks were thought to do Wonders

So the Shield of that Hero was thought to have help'd the *Theban* Army against the *Lacedæmonians*

So in the same Author<sup>e</sup> the *Thebans* were commanded to get the Bones of *Hector*

The Bones of<sup>f</sup> *Hesiod* were fetch'd out of *Napælia* in a Mortality, those of<sup>g</sup> *Alixon* in a Scarcity We read the like of the Bones of *Hercules* and *Pelops* helping to take *Troy* In the same<sup>h</sup> Writer the like Fancy went current among the *Indians*, as \* *Clemens Alexandrinus* observes, and the same to be sure went among the<sup>k</sup> *Romans*, when they buried the Bone of a Man that had triumph'd in the City

This Notion may be traced up as high as<sup>l</sup> *Hesiod* It was the Foundation of all Idolatry, and was improved by the Supposition that without the Relicks, as was before observ'd, the Invocation with Sacrifices might turn human Souls into Deities

Upon the Accounts now given, *Mountains* were the *Fort*s of *Paganism* And therefore in several Places of Scripture, *Mountains* signify the idolatrous Temples and Places of Worship, as in *Ezek* vi 2 — 6 *Jer* iii 23 *Mic* iv 1

And thus *Mountains* by the Rule of Analogy, may be properly us'd in respect of the Monasteries and Churches of the Christian Church when corrupted by the Introduction of Saints and Images

The aforesaid Notion of the Heathens concerning dead Heroes was soon entertain'd by the new Converts of Christianity in relation to the Martyrs, and their Relicks And the Fury of the People at last was so great, that they rais'd up Altars in every Place to the Martyrs without Relicks, helping out the Deficiency with Dreams and Revelations The 86<sup>th</sup> Canon of the Council of *Carthage* shews all this, and the Fathers therein seem afraid of the Tumults of the People in ordering those Altars to be demolish'd which had no such Relicks So that now no<sup>m</sup> Altar is rear'd in any consecrated Place without them, true or false, which are thrust into it in some Hole made for that purpose By which all their Altars are become Tombs of the Dead, as were those of the *Pagans*, and their Churches the Houses of their Protectors and Saviours, all the Difference being that they have taken the Martyrs or Heroes of the Church, instead of those of *Paganism*

It is also observable, that anciently Monasteries were built upon Mountains, and built like Forts

\* *Pausan* *Bœot* p 295 \* *Ibid* p 311 \* *Ibid* p 312. \* *Pausan* *Ehac.* L i p 160 \* *Clem Al* *Sir* p 194. L iii \* *Plut* *Qu* *Rom.* p 252 \* *Hesiod* *Op* L i v 121, &c *Vid* *Euseb* *Præp* *Ev.* L. iii. p 388. \* *Vid.* *Pontifical.* *Rom.* & *Dall.* de *Obj.* *Cult* L. iv. c 9.

Those in the Greek Church were certainly so, as appears by several Authors, as <sup>a</sup> Cyril of Alexandria, and <sup>o</sup> St Chrysostome, who therefore calls the Monks *τῶν ἐν τοῖς ὄρεσιν*, the Dwellers on the Mountains. Upon Mount *P Athos* there are still 22 Monasteries, and about 6000 Monks therein. In this they are conformable to their Pattern the *Therapeutæ* of *P Philo*, who dwelt upon a Mountain, and whose Cells were called Monasteries.

There are also Monasteries upon Mount *Sina*, and that is truly a Fort built by *Justinian* to defend the Monks from the Incursions of the Arabs. Therefore the Emperor *Manuel Comnene* was for keeping them to their primitive Institution in the Deserts, and upon the Mountains. The same is true of the *Ethiopick* Monks. And therefore in their Language the same Word, viz *Dabuyr*, signifies a Mountain and a Monastery.

We may observe also, that the very Etymology of the Word helps out the Signification of the Symbol. For *רבר* a Mountain comes from *רבר* *Hipbil* *רבר* *Chaldee* *רבר*, and *Arabick* *ربر* signify to command, subdue and govern. So in our military Terms, Hills and Mountains are said to command the Places about them. And accordingly the Monasteries were the Forts or Mountains of Popery, and so many Authors who speak of them have affected to call them *Sir R Baker* speaking of the Dissolution of the Monasteries, styles the *Abbies and Priories the Fortresses and Pillars of the Pope*, and a <sup>a</sup> French Author concerning the Monasteries in his Country says, *that it may be said of the Monks, that all the Houses they have in France are so many CITADELS which the Count of Rome has within the Kingdom*. In a Word, the Monks are by their very Institution wholly devoted to the Service and Maintenance of the *Romish* See, and are as so many Soldiers of the *Papacy*. They have fought in his Wars, and the *General of the Minorites* offer'd once to the *Pope*, for an Expedition against the *Turk*, thirty thousand Soldiers out of the single Order of the *Franciscans*, to perform the Duty of Soldiers, besides their other Functions.

§ As for the *Oneirocriticks* — a *Mountain* is with them the Symbol of a Man in a great Station, and rich, in Proportion to the Size of the Mountain seen. So all the Interpreters, *ch* cxliv. And in *ch* cxli. *Mountains burning with Fire together with a strong Wind, and seen by a King in his Dream*, signify according to the *Persian* and *Egyptian*, the Destruction of his People by a warlike Enemy.

<sup>a</sup> Advers Anthropolomorph <sup>o</sup> Hom *λιν* ad Ephes p 831 Ed Savil & Ho-  
<sup>1</sup> ad Ant T vi p 449 <sup>p</sup> Vid Rutgers Var Lect L ii c xi D Bern  
<sup>d</sup> Montfucor Palæogr Gr L vii Aymon Mon Auth p 476 <sup>3</sup> Philo de  
<sup>v</sup> Contempl p 611 <sup>2</sup> Herbelot tit Sin <sup>4</sup> Vid Evagr Hist Eccl L v  
<sup>5</sup> Nicet in Man Conn L vii c 3 <sup>6</sup> Lucolph Lex Æthiop p 376  
<sup>7</sup> Po.lic du Clerg de France, p 211 <sup>8</sup> Sabellic. Ennead ix L vi.

§ In the *Portentum* in *Pliny*, *Rome* and *Corinnum*, two Capital Cities, are represented by two Mountains.

MOUTH, according to the *Oneirocriticks*, denotes the House of the Party, and by Analogy, the Teeth, the Servants of the Household.

§ The Mouth also signifies the Words that proceed out of it, which in the sacred Style are the same as Commands and Actions, because they imply the Effects of the Thoughts, Words or Commands being the Means us'd to communicate the Thoughts and Decrees to those that are to execute them.

Hence for a Person to come out of the Mouth of another, signifies to be constituted and commanded, to become an Agent or Minister under a superior Power.

Thus the Word of God, or the Word that proceeds out of his Mouth, signifies sometimes the Actions of God's Providence, his Commands whereby he rules the World, and brings all Things to his Purpose, and sometimes that Divine Person, or emanated Substance of himself, which executes his Commands or Word, as a Minister, and by a Metonymy of the Abstract for the Concrete usual in Holy Writ, and the Eastern Nations, is called the Word of God.

## N.

NAKEDNESS — To observe one's Garments that one may not go naked — signifies as has been shewn under — GARMENTS — to make Reason and Scripture the Rule of one's Actions.

According to this Analogy, Nakedness signifies Sin or Folly.

Thus in *Gen* iii 7 it is taken for Sin in general, and in *Exod* xxxii 25 *Ezek* xvi 36 and *2 Chron* xxviii 19. for Idolatry. And so elsewhere in the Scriptures — all kind of Vice, more or less, but in the highest Sense, Idolatry — the main Act of Rebellion and Apostasy against God — and all the Degrees and Acts of it, or dependant and consequent upon it, come under the Notion of Filthiness or Nakedness or Sores. And therefore to be in the highest Degree naked, is to be guilty of Idolatry. This Sin, and that of Fornication, which is often in Holy Writ modestly called the uncovering of the Shame or Nakedness, are a-kin, the idolatrous Rites of the ancient Times being performed with not only Fornication, but all the lascivious Postures imaginable, and shewing what Modesty requires to be hidden.

§ Nakedness signifies also Guilt, Shame, Poverty, or Misery any way,

<sup>a</sup> Plin Nat Hist I ii c 83

<sup>2</sup> See *ch* 41, 58, 59. Art. L i c 33



as being the Consequence and Punishment of Sin and of Idolatry in particular — a Crime which God never leaves unpunished

Thus in *Jer* xlix 10 — *I have made Esau bare, I have uncovered his secret Places, and he shall not be able to hide himself, his Seed is spoiled, and his Brethren, and his Neighbours, and he is not* — signifies the Destruction of Esau. So in *Is* xlvii 3 the Prophet concerning Babylon says — *thy Nakedness shall be uncovered, yea thy Shame shall be seen* — that is, thou shalt be humbled and made a Slave

The Indian Interpreter, *ch* cxvi explains, the Symbol, of Distress, Poverty and Disgrace

§ *The Nakedness of Enemies* is by the Interpreters of Omens constantly explain'd, as signifying, that by some Discovery of their Secrets, a Way would be made to vanquish them in the End. And of this there is a remarkable Instance in *Procopius*

He observes, that when the Persians came to besiege Amida in Mesopotamia, the besieged made such Resistance, that the King ordered the Siege to be rais'd, and then some lewd Women in Derision, took up their Coats and shew'd him their Nakedness. The Magicians having observed this, hindered the raising of the Siege, giving out that this was an Omen, that shortly the Besieg'd should shew what they had most hidden. Accordingly a little after, a secret Way was discovered, by which the Town was taken.

**NAME** — the Name of a Person or Thing, according to the Hebrew Style, frequently imports the Quality or State thereof

Thus in *Ruth* i 20 — *and she said unto them call me not Naomi, i e Pleasant, but call me Mara, i e Bitter, for the Lord hath dealt very bitterly with me.*

And thus when it is said in *Isaiah* ch. ix *he shall be called Immanuel* — the Meaning is, that the Son there spoken of shall be God with us, dwelling amongst us.

And so in *Luke* i 32 — *he shall be called the Son of the Highest*, is, he shall be the Son of the Highest.

And thus in *Thucydides* — *to be called the Allies of the Lacedaemonians* — is the same as to be Allies, and have effectually the Honour and Advantage of that Title

§ Agreeably to this, a new Name signifies a new Quality or State, a Change of the former Condition, as in *Is* lxii 2

Hence the Custom of changing Names upon any remarkable Change of Condition

So on Account of the new Covenant made with God; Abraham and Sarah received those new Names from God himself

<sup>a</sup> *Procop Persic* L. i. c. 7.

<sup>c</sup> *Thucyd* L v § 9

So Jacob was named Israel. So Joseph had a new Name given him by Pharaoh, and Daniel another by the King of Babel.

So our Saviour changed Simon's Name for Peter, and the Primitive Christians took a new Name at their Baptism.

§ *To be called by the Name of any one*, signifies to belong to, to be the Property of, or to be in Subjection to that Person whose Name is called upon the other, as in *Gen* xlviii 16

Thus *to be called by the Name of God* — is to be accounted his Servant, to be appropriated to him, and separated from the heathen World, as in *Deut* xxviii 10. 2 *Chron* vii 14 *Act* xv 17

So because a Woman by Marriage, becomes subject, and the Property of her Husband, therefore in *1st* iv 1 she is said to have the Name of her Husband called upon her.

And thus when God had submitted all Creatures on Earth to Adam in Token of their Subjection, and to give him Possession of the Gift, God brought them to him to be nam'd

So David, to express that God is the Lord as well as Maker of the Stars, says *Psalms* cxlvii 4 — *he telleth the Number of the Stars he calleth them all by their Names*

Thus Masters gave Names to their Slaves, and these, that it might be publicly known to whom they belong'd, were branded in their Foreheads with the Names or Marks of their Masters.

And for the same Reason Soldiers were branded in the Hand with the Name or Character of their General.

And after the same Manner, upon the said Account, it was likewise customary to stigmatize the Worshipers and Votaries of some of the Gods. Whence Lucian speaking of the Votaries of the Syrian Goddess, affirms — they were all branded with certain Marks, some in the Palms of their Hands, and others in their Necks, whence it became customary for the Assyrians so to stigmatize themselves

§ *To call by Name* — implies a Superiority to examine and blame the Actions of the Persons call'd

The Phrase is thus us'd in Ignatius's Epistles. And in Virgil's *Aeneid*, L. xii § 759

See also to this Purpose, Servius's Observation on *Aeneid*, L. i § 80 and *Aen* L. xii § 652

§ Names of Men are sometimes taken for the Men themselves

Thus in *Acts* i 15 — *the Number of th. Names* — i e. the Number of the Men

<sup>a</sup> See Plaut *Bacchid* Act ii Sc iii § 127 *Capit* Act v Sc iii § 7 <sup>c</sup> See the Lord Bishop of Oxford's *Grecian Antiquities*, Vol. i p 65 <sup>e</sup> *Perron Arb Sa-*  
*tir* p 366, 370, 373 <sup>d</sup> *Martial* L. ii Ep 29 <sup>f</sup> *Plaut Cael* Act. ii. Sc ii § 49  
<sup>b</sup> *Gr Ant* Vol i p 65 <sup>e</sup> *Ibid* Vol p 65

And thus in *Virgil* <sup>h</sup> *Sylvius*, *Albanum nomen* — is *Sylvius*, a Man of *Albania*

The Origin of this Expression is to be deduc'd from the publick Registers of the Names of Citizens, (which were very carefully kept by <sup>1</sup> the *Greeks* and *Romans*) and from the exact Account of Genealogies among the *Jews*, and from the *Diptychs* or *Matricula* used in the Primitive Church, in which were registred the Names of all the Faithful

Hence the Expression — *to blot out a Man's Name* — signifies to reject, or cast him out from enjoying any longer the Privileges of a Citizen, or Christian, by blotting out his Name out of the Publick Register, or *Matricula*

§ *Man of Name* — is a Man of Renown So *David* is called in *2 Sam* vii 9. being made famous for many Victories, which made him to be celebrated upon different Accounts See *1 Sam* xviii 7, 8. *2 Sam* xii 28

And the *Roman* Generals us'd to take Names from their Victories, as *Africanus*, *Asiaticus*, *Macedonicus*, and the like, and sometimes from Things done at Home to the Good of the Publick, as *Tully* was sitled *Pater Patriæ*, Father of his Country And *Augustus* afterwards

§ The Word *שם* Name, denotes simply an Object of Worship or Invocation

Hence *שם* the Name, signifies the Object of Worship to *Israel*, *Lev* xxiv 11.

And so in *Exod* xx 25. when God says, *I record my Name* — the Meaning is — I chuse a Place where I require to be worshipped, wherein I will shew my Glory and Power, and hear the Prayers of them that invoke me

Thus the Declaration of God in *Exod* iii 15 when he first appear'd unto *Moses* — *this is my Name for ever, and this is my Memorial unto all Generations*, respects his Worship. 'Tis that Name by which he is to be remembred, that is, invok'd, and served by his People, and distinguished from all false Objects For, the Word — *Memorial* — is a Term of the Rituals, *Lev* ii 2 Therefore when God forbids *Israel*, in *Exod* xxiii 13 *even to make mention of the Names of other Gods*, he forbids to worship, and give Veneration, or to commemorate in publick or private Worship with the false Votaries, those Actions of other Gods which had occasioned their being deified. For God is, and calls himself, *Exod* xxxiv 14 in the LXX *ζήλῳ ἐνόμα* a jealous Name, a jealous God, or Object of Worship It was on this Account, and with a due Sense of Gratefulness to God's Kindness to *Israel*, that

*Moses* enquired after the Name of God, when he appeared to him, and that the *Israelites* might serve God their Deliverer, *Exod* iii 13 But *Manoah* speaks out in *Judg* xiii 17 — *What is thy Name, that when thy Sayings come to pass we may do thee Honour?*

The Origin of this Expression appears to be this. When God appear'd by some Vision, Dream or Miracle to the *Patriarchs*, they noted the Place and commemorated the Event by some solemn Acts of Devotion, and the Imposition of a Name, as in *Gen* xii 7, 8 xiii 4, 18. xxviii 18, 19. But when Men mistook the Object of their Worship, and by whatever Mistake, worshipped with Divine Honours, either living or dead Men, which was done to *Nimrod*, and to all the other Heads of Families after the Deluge, except *Abraham* and his Descendants by *Jacob*, at least after their Decease, then wherever this Object of Worship had done some memorable Action when alive, or was believ'd to have done so after his Decease upon the Prayers or Invocation of his Worshipers, or where he was buried and suppos'd to preside and favour his Worshipers, there a Monument was rais'd, and his Name invok'd in proper Hymns, with suitable Praises and Thanks See an Instance in *Pap Statius*, L iv § 664

Hence it comes, that not only among the <sup>k</sup> *Jewish* Authors, but also the <sup>l</sup> *Gentile*, to Name — is the same as to invoke in divine Worship

And thus *to be baptiz'd into the Name of the Father, and of the Son, and of the Holy Ghost*, is to be baptized into the Worship of the Father, and of the Son, and of the Holy Ghost, as the one God

NIGHT. See — under LIGHT

NUMBER THIRD, *Three* or *Threefold*, frequently signifies in the sacred Writers, *Greatness*, *Excellency*, and *Perfection*

It is thus us'd in *Is* xix 23 — *In that Day shall Israel be the Third with Egypt and Assyria* — i e great, admir'd, beloved and blessed, as it there follows

So in *Prov* xxii 20 — according to the Original — *have I not written unto thee* *שְׁמֵי לִי* LXX *τρεῖς ὀνόματα* — i e excellent, perfect Things, that Place being parallel to *Prov* viii 6 and the same as in *Hos* viii 12

So *שְׁמֵי* in *Pf* lxxx 6. and *Is* xl 12 is a great Measure And so *שְׁמֵי* Third in Order, signifies an *Heroe* or great Man As in *Exod* xiv 7 xv 4 *2 K* vii 3 ix 25 See also *1 K* ix 22 *Ezek* xiii 15

In the <sup>m</sup> *Latin* and *Greek* Tongues the Number *Three* is also Mystical, and often signifies *many*, and doth not so much imply an exact Number, as a great Increase

<sup>k</sup> *Virg* *Æn* L ii § 763 *Aul Gell* *Noct Att* L ii c 16 See also *Herod* L iii *Od* i § 16 <sup>l</sup> See the Lord Bishop of *Oxford's* *Grecian Antiquities*, Vol I p 46, 47, 48 *Dodwells* *Cypr* Diss D. V

<sup>k</sup> See the LXX in *Is* xxvi 13 and *2 Tm* ii 19 <sup>l</sup> *Herodot* L vii c 117 *Plut* *Quæst Rom* p 254 *Macrob Saturn* L i c 16 *Ammian Marcell* L 17 <sup>m</sup> See the Lord Bishop of *Oxford's* *Grecian Ant* Vol ii p 757

Hence *τρεῖς* *tris*, thrice great, that is very great. And in *Hom.* L 1 Od 1 Triple Honours are *many* Honours

§ The Repetition of a Word, Sentence or Petition thrice, is a Token of great Earnestness, as in *Jer.* xxii 29 *Ezek* xxi 27

It was a great Emphasis when our Saviour told *Peter*, that he should deny him Thrice So *St Paul*, to shew the Earnestness of his Prayers, saith, that he besought the Lord Thrice, *2 Cor* xii 8 So our Saviour prayed three Times in his Agony, that the Cup might pass from him, *Matt* xxvi 44

The <sup>a</sup> Heathens to shew their Sorrow for the Death of their Kinsmen called upon them thrice

In <sup>o</sup> *Pindar* there is an Allusion to some old Custom of saluting a King thrice at his Inauguration And the Acclamations in the <sup>r</sup> *Roman* Theatres seem also to have been commonly repeated thrice And so in the Senate House, of which there is an Instance and Form in *Vulc. Gallicanus*, in these Words.

*Antonine Pie, Du te servent,*  
*Antonine Clemens, Du te servent,*  
*Antonine Clemens, Du te servent*

And *Ælius Lampridius*, speaking of the first Reception of *Alexander Severus*, which was in the Senate as a kind of Inauguration, relates the Acclamations in like Manner

But in Cases of excessive Joy, the Measure of it was express'd by the frequent Repetition of the same Acclamation So that *Trebells* is *Pollio* observes, that at one Time in the Case of *D Claudius*, some Acclamations were repeated sixty Times, some forty, some five, some seven Times.

The like was done to the Emperor *Tacitus*, as *Flavius Vopiscus* relates

If the *Mishna*, ch<sup>o</sup> vii § 8 in *Sotah*, may be trusted to, there is Proof that the Jews repeated the Acclamations to their Kings thrice See *Wagenfeil's* Note, p 684 and the Addition of *Christ Arnoldus*, p 1216.

Two, is very often us'd in holy Writ to signify very few. Thus in *1 K* xvii, 12. — *I am gathering two Sticks* — i. e. a few So in *Is* vii 21 — *two Sheep* — that is a small Flock In *Perfius* — *vel duo vel nemo*, few or none, next to none And the like is to be seen in *Homer*, II ii § 346

Four — is a Symbolical Number, denoting an Universality of the Matters compriz'd As in *Jer* xlix 36 the four Winds — signify all the Winds In *Is* xi 12. the four Corners of the Earth — denote

<sup>a</sup> *Hom* *Odyss* L ix § 65    <sup>o</sup> *Pind.* *Pyth.* od. 4.    <sup>p</sup> *Horat* L ii od 1<sup>r</sup>  
§ 25, 26

all Parts of the Earth And in *Ezek* vii 2 the four Corners of the Land — signify all Parts of the Land of Judaea And therefore with <sup>q</sup> *Philo* — Four — is a Number of Universality in Nature

SEVEN — also denotes an Universality in its proper District, as being a Number of Fullness and Perfection 'Tis so at least in all the divine <sup>r</sup> *Oeconomies* from the Day of the Creation And from the Glimmerings of that Tradition the Heathens look'd upon it as a sacred Number denoting also Perfection, of which <sup>s</sup> *Clemens Alexandrinus*, and <sup>t</sup> others have sufficiently treated

In the Divine Oeconomy in respect of Chastisements 'tis very evident Thus in *Job* v 12 the just is only smitten six Times, but not a seventh. *He shall deliver thee in six Trovles* Ten in seven there shall no Evil touch thee.

Thus also in *Ezekiel* ix. 2 six Men are employ'd to destroy, but the Seventh has the Ink-horn, whereby they that are to be saved, are mark'd

*Philo* observes, that <sup>u</sup> Nature loves the Number seven Which *Censorinus* confirms by saying, <sup>x</sup> that the said Number was of great Efficacy in every Thing.

Farther, the two Numbers of four and seven, are observed by *Hippocrates* to be Critical in the Growth and Resolution of Fevers He says — of seven Days the fourth is the Index, of the next Septenary, the Beginning of it, v. z. the eighth Day — And that the eleventh is also to be considered, as being the fourth Day of the second Septenary — and again, that the seventeenth Day is to be consider'd, upon the Account of its being the fourth from the fourteenth, and the seventh from the eleventh

That the Number seven is a Number of Fullness and Perfection, may appear also from the Etymology of it in Hebrew.

For שבע, seven, is plainly derived from שבע, he was full. And so נשבע to swear is deriv'd from the Signification of Fullness, an Oath <sup>y</sup> being an End of all Strife for Confirmation, when Things are unseen or future, to content for the present, to satisfy and <sup>z</sup> fill the Mind

TEN — according to the Style of the Scriptures, may have besides the Signification of that determinate Number, that also of an

<sup>a</sup> *Philo* de Vit Mos L iii p 456    <sup>s</sup> *Philo* Jud de Mund Op. f    <sup>t</sup> *Clem*  
*Al Strom* L v p 2, 6    <sup>u</sup> *Andr. Masin Comm* in *Jos* vi 15    *Epiphan Lib* de  
*Numer Mysterns* Vid *Lindembrog Not* in *Censorin* c 7    <sup>x</sup> *Phil* Jud *Alle-*  
*gor* L i. p 29    <sup>y</sup> *Censor* c 7    <sup>z</sup> *Hippocr Aphor* L ii § 24.    <sup>z</sup> *Heb.*  
vi 16    <sup>z</sup> *Terent. Hecyr. Act* iv Sc v. § 27, 28

indeterminate One; yet so, as not to imply either a very great Number, or a very small one

See *Gen xxxi 7, 41* where, *ten Times is many Times* And so in *Lev xxvi 26* *ten Women, are many Women* — in *1 Sam i 8* *ten Sons are many Sons*, and in *Eccles vii 9* *ten Men, many Men*

See also *Dan i 20* *Amos vi 9* *Zech viii 23* And so in several Places of *Plautus* *ten* signifies *many*

## P.

**PALMS** — Branches of Palm Trees are the Symbol of Joy after a Victory, attended with antecedent Sufferings

By the *Mosaical Law*, *Lev. xxiii 40.* they were used as a Token of Joy at the Feast of Tabernacles And they were used upon any solemn Occasion of Joy, as after a Victory or Deliverance, *1 Macc. xiii. 51* *John xii 13*

With *Philo* the *Palm is the Symbol of Victory*

And *Plutarch* gives the same Signification, assigning the Reason of it, from the natural Property of the Palm-Tree to rise up against Pressure Hence *Palma* for *Victory*, of which Examples might be given in great Numbers from *Tully*, *Plautus*, *Ovid*, *Terence*, and others And

Hence the *Toga* of a triumphing Emperor was called *Palmeta*, as having Branches of Palms painted thereon

**PAPS** are in the *Oneirocriticks* explained of *Sons and Daughters* And the Symbol is very adequate, the Breasts being designed for the Nurture of Children.

Hence *Job*, to express that a Man hath great Substance to uphold his Family, saith — *his Breasts are full of Milk*, *ch xxi 24.*

And in *Hos ix 14* — *a miscarrying Womb, and dry Breasts*, signify Loss or Want of Children.

**PARADISE** is a Garden of Pleasure. Such in particular was that in which *Adam* was at first placed, in the State of Innocence, called by the Name of *Trv Pleasure*

From the Pleasantness of such a Place, *Paradise* is in general the Symbol of any pleasant or happy State, as in *Ezek xxviii 13*

See also to this Purpose the *Indian* in *ch viii*

<sup>b</sup> *Plaut Mercat Act ii Sc iii v 2* *Act iv Sc ii v 3* *Stich Act iii Sc ii v 44* *Amphitryon, Act ii Sc i v 27* <sup>c</sup> *Ph Alleg L ii p 50* <sup>d</sup> *Plut Sympot L viii c 4 p 887* *Ed Ald Aul-Gell L iii c 6.* *Strab Geogr L xv p 731*  
<sup>e</sup> *Martial L vii Ep 3.* *Servius ad AEn. L ii.* <sup>f</sup> *Artem. L i c 43* *L iv, c 37.* and the *Indian*, c 80.

In Particular, as in *Luke xxiii 43* *Paradise* signifies, the *Mansion of good Souls* in their State of Separation.

With *Philo*, *Paradise* is the Symbol of *8 Virtue conferring Place, Ease, and Joy* And according to the *Indian*, c viii *The Fruits of Paradise are divine and useful Notions.*

**PILLAR** is a Support and Ornament of a Building, and symbolically signifies the chief Prop of a Family, City, or State

*St Paul*, *Gal ii 9* uses the Symbol in speaking of the Apostles *James, Cephas, and John*

In *Euripides* — the *Pillars of Families* are the *Mother Children*

In the *Oneirocriticks*, *Pillars* signify the *Princes or Nobles in a Kingdom.*

§ *Pillar of Iron* — the Symbol of great Firmness and Duration — and as such, us'd in the Prophet *Jeremiab*, c i 18

§ *Pillars burning with a clear Fire, without being destroy'd* — signify, according to *Arimidorus*, *Lib ii. c 10* *That the Children of the Dreamer shall grow better and more illustrious*

For, Fire implies Persecution and Torment, and as Fire trieth Gold, so does Adversity the Good and Valiant

This Interpretation of *Pillars* burning with Fire without being consum'd, greatly illustrates the Symbol of the Bush burning with Fire, and remaining unconsum'd in *Exod iii 2* For, this at once set forth the miraculous Preservation of the *Israelites* in the *Egyptian* fiery Furnace, or their State of Oppression there, and then wonderful Deliverance from thence

**POSTURE** of *Persons acting*, determines, in some Measure, the Nature or Kind of their *Actions*

**STANDING** — signifies resisting, defending, struggling, and contending for Victory — giving Assistance to Friends and the like, as in *Acts vii 55* *Christ* is said to be *standing*, when he appeared to *St Stephen*, as ready to assist him in his Agony

To stand before another — is a Posture of Service, *Deut x. 8.* *1 Kin x. 8* *1 Sam. xvi. 22.* *2 Chl xviii 18.* *Luke i 19*

**WALKING among or in the midst** — is a Posture of Dignity and Authority — of one that is busy, and watching, and defending those whom he walks about or amongst

Thus God, to represent himself as protecting and governing

<sup>a</sup> *Phil Allegor Lib i p 33* <sup>b</sup> *Eurip Iphigen Taur* and *Egyptian*, c. cxlvii and all the Interpreters, c clx

<sup>c</sup> *The Persian*

the *Israelites*, saith, in *Lev. xxvi 12*. that he would walk amongst them. And the protecting Angel in *Dan. iv 13, 23* is called a Watchman or Patroller, one that goes about to defend from any Surprize And so *Homer* in his *Iliad*, Lib 1 § 37 has used the Symbol in relation to *Apollo*, of whom he says,

— ὅς χερσίν ἀμφιβέβηκε κίλινον τε ζυγίῳ, ταῖσδ' αὖτε ἱφ' ἀνάσσει, where the Scholiast explains ἀμφιβέβηκε by ὑπερμαχεῖς. For indeed ἱφ' ἀνάσσει, is but synonymous to it

**SITTING** — signifies Ruling, Reigning, Judging, and enjoying Peace.

Thus in *Judg v 10* — *Ye that sit in Judgment* — are the Magistrates or Judges In *2 Sam xix 8* — *The King sitteth in the Gate* — i e he is ready to execute any Duty of a King

And to sit on the Throne is always synonymous to Reigning — in the Scripture, and is so us'd by *Virg.* in his *Aeneid*, Lib. vii § 169. — a Seat or Throne being the Symbol of Government

Sitting, with other Adjuncts, has a different Signification. As, To sit<sup>k</sup> upon the Earth, or on a<sup>l</sup> Dungbill, signifies to be in extreme Misery

To sit in<sup>m</sup> Darkness — to be in Prison and Slavery

And to sit as a<sup>n</sup> Widow, is to mourn as a Widow

To fall down or prostrate before another, is the Symbol of Submission and Homage

See *Gen xxxvii 7, 8* xxviii. 29. *Is xlv 14*.

**PROPHECY**, consists not only in predicting future Events by divine Inspiration, but also in a publick Study and Zeal for God's Laws, the Office of the ancient Prophets being not only to reveal future Events (which Power was rather given them to establish their Commission) but also to preach and maintain the Law of God, already established, when the *Israelites* forsook it, and to be zealous for it even unto Death, to the End that their Zeal and Constancy might be a Witness and Testimony against their Persecutors, of the Truth of God's Law

The primitive Notion also of a Prophet is to be a Spokesman, or Interpreter, or Declarer of the Mind of God to Man, as appears by comparing *Exod vii 1*, with *Exod. iv. 16*. See also *Virgil's Aeneid* Lib x § 175

So that to Prophecy is to bear Witness or Testimony to the Truth against Errors and Corruptions. And hence to Prophecy and to Witness are used as near a kin in several Places of Scripture.

Thus when our Saviour was going to prophesy that one of his Disciples should betray him, the Word used is μαρτυρεῖν, he testified, instead of prophesied, *John xiii 21*

So in *Joh. i 7* — to witness concerning the Light — signifies to preach the Gospel — to be the great Prophet and Fore-runner of the Messias So in *Act. i 8* and *xxii 15* the Apostles and St. Paul are said to be Witnesses, because Preachers or Prophets, and in *Act. xx 23* the Holy Spirit is said to witness — διαμαρτυρεῖται

See likewise *1 Pet 1 1*

And thus our Saviour came to the World to bear Witness to the Truth — i e to declare the Will of God to Men, as that great Prophet, which whosoever would not hear should be cut off from his People

## R.

### RAINMENT See GARMENTS

**RAIN** (gentle) or Dew — the Symbol of Truth or Wisdom — of the Divine Protection, or the Effusion of God's Goodness any way — and in particular, that of his Word, as it is an Effect of his Goodness to Mankind, and the Means of making them the Subjects of his Favour

Thus in *Is xxvii 3* — *I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it Night and Day*

Again *Is xlv 3* — *I will pour Water upon him that is thirsty, and Floods upon the dry Ground I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring* In *Is lv 10, 11* the Dew and Rain are explained of the Word of the Lord

In *Amos vii 16* — to drop the Word — is to Prophecy, the Metaphor being taken from the Symbol of Dew, because Prophecy is the most gracious Effect of God's Favour.

In *Deut xxxii 2* Rain is the Symbol of pure and heavenly Doctrine And in *2 Pet ii 17* False Teachers are called Wells and Water

In *Psal. lxxii 6* The Blessings of Christ's Coming are describ'd as the Rain that falls upon the mown Grass, and as Showers that water the Earth And Homer compares the Exaltation of Joy in a Man's Mind, to the Morning Dew reviving the Corn

\* *John xiii 37*

<sup>p</sup> *Deut xxxiii 15, 19.*

<sup>a</sup> *Homer Il 4 § 597, &c*

<sup>k</sup> *Is iii 26* *xlvii 1* *Lam. ii 10* *Ezek xxvi, 16*  
<sup>m</sup> *Psal. ciii, 10.* *Is xlii, 7.* <sup>n</sup> *Is xlvii 8.*

<sup>l</sup> *Job ii 8*

Agreeably to this Account, the *Opeirocriticks* explain the Symbol of *Rain* or *Dew*, of all manner of good Things.

The *Indian* in *ch* clxxi, saith — *Rain* is interpreted of *Mercy* and *Succession* in *Prayer*. And that if any one dreams that his Field is rained upon — it denotes, that he shall obtain *Riches*, and *Joy*, and *Mercy*, from *God*.

And the *Persian* and *Egyptian*, in *ch* clxxii, say — a fine gentle *Sun-shiny Rain* is the Symbol of a general Good. According to which, says the *Psalmist*, *Pf* lxxviii 9 — *Thou, O God, sentest a gracious Rain upon thine Inheritance, and refreshedst it when it was weary*.

Hence, among the *Egyptians*, the great Masters of symbolical Learning, the *9* Prophet, who was the Supreme of all the Religious Orders, carried in his Hand, as a Symbol of his Office, upon the solemn Processions, a *Pitcher*, *ידעון*, as being the Disposer of Learning, which is as *Water*, *Rain*, or *Dew* to the Soul.

§ Shower tempestuous may be the Symbol of War.

Thus *Pindar* compares War to a Shower. And thus *Hannibal* the *Phœnician* compares in *Plutarch*, *Fabius Maximus* the *Cunctator*, hovering upon the Hills to avoid a Battle, and afterwards coming down to snatch the Victory out of *Hannibal's* Hands, and to save the other *Roman Army* — to a Cloud upon the Top of a Hill, breaking out afterwards into a Shower, with Storms and Flashes.

The *RAINBOW* was instituted by God himself, as the Symbol or Sign of his Covenant with Mankind after the Flood, wherein he had destroyed all Mankind, excepting *Noah* and his Family.

By the *Rainbow*, as a Symbol or Token of the Covenant, he promised not to destroy the Earth any more by the Waters of a Flood, and that upon the Sight of it he would be mindful of his Promise, *Gen* ix 9—17.

So that whilst this World lasts, it will be a Token of God's Reconciliation with Mankind, and consequently, that he will not bring them wholly under his Anger, to destroy them.

So that in general, it is a Symbol of God's willingness to receive Men into Favour again.

The common Bow hath been shewn to be a Symbol of War and Victory. But the *Rainbow* hath two notable Properties which make it fit to be a Symbol of Peace.

For, first, its Rundle or Part which should look towards the Object aimed at, is always turned from the Earth, shewing thereby, that it

aims not at Men, as we know that the pointing of the Sword downward is a Token of Submission or Surrendering.

And then, secondly, it hath no String, which shews that the Master will not shoot, so that a Bow unbent, or without a String is a proper Symbol of Peace and Friendship.

Hence the *Rainbow*, howsoever it appears, is according to *Artemidorus*, *L* ii c 39 always accounted Good to them that are in great Poverty, or other ill Circumstances.

And all this is suitable to the natural Properties of the *Rainbow*, for it never appears but when there is a gentle Rain with the Sun shining, which kind of Rain is never known to do any Harm, but much Good.

TO REAP See HARVEST.

REED — There are two Things mentioned in Holy Writ, whereby Men may Measure — a *Line* and a *Reed*.

The *Line*, *חבל*, implies constantly a Division, and giving of Possession into new Hands, because it is the Instrument by which the Lands of conquered Nations are divided, as in *2 Sam* viii 2 *Lam* ii 8 *Amos* vii. 17 *If* xxxiv 11—17 The Division of a Land into new Lots, supposing a late Conquest, and its being divided, to be inherited by new Masters, *Nabum* iii 10.

But the *Reed*, as it is also us'd about Lands, so it is chiefly employed about Buildings, of which there are frequent Examples in the Prophecy of *Ezekiel*, especially about the Temple. In *Zeck* ii 1—5 a *Line* is used to measure the whole City, and the Prophecy explains it self, that it is in order to have *Jerusalem* newly inhabited.

And the profane Authors have Expressions which shew, that a measuring *Reed* or *Line*, is to take Possession of the Things measured. And hence, from *קנה*, a *Cane* or *Reed*, comes *קנה*, to acquire or possess.

This Use of a *Line* or *Reed* explains the *קנה* or *Rule* upon which *St. Paul* argues *2 Cor* x 13, 16 — the said *Rule* signifying those Churches to which he had the sole Right by first Occupation.

§ Staff of Reed — is a Support or Assistance that will not last long or be firm, as in *Ezek* xxix 6 *2 Kin* xviii 21.

§ A golden Reed for Measuring, denotes that what is measured by it shall be glorious and permanent.

\* Clem Alex Strom L vi. p 269 & Porphyri de Abst n L iv. § 6

† Pindar Isthm Od vi ‡ Plutarch Vit Fabi Fol 37 Ed Ald.

§ See Gouffet Voc קנה

\* See Spencer of Prodiges, c ii § 7 p 157

† Vid Schindler Voc קנה

‡ See the Oracle given to the Lacedæmonians in Herodotus, L i c 66 L ii c 6. Stephan de Urb & Tegea Said & ἑλόνθ.



**RESURRECTION**, when used symbolically, signifies, according to the *Oriental* Interpreters, a Recovery of such Rights and Liberties as have been taken away, and a Deliverance from War, Persecution, Affliction, and Bondage

The *Indian*, in *cb v* saith — *That to dream of seeing Persons rise from the Dead, denotes that there shall be a Performance of Justice in that Place, which is the Scene of the Vision*

The *Persian*, in *cb vi* saith, — *That such a Dream signifies a Freedom from Slavery and Afflictions. And the Egyptian, ch vii. — That it signifies a Release of Captives, and a Deliverance from War*

What is said in *Ezekiel*, c xxxvii 11—14, is altogether conformable to these Notions. The *Resurrection* there spoken of being to be understood, as it is there also explained, concerning a Deliverance of the *Jews* from Thralldom and Captivity, and a Restoration of them to their own Land. For when *Resurrection* is spoken of a *Political Body*, it is to be understood proportionably of a *Political Resurrection of that Body* in the like Power.

And so *Latin* Authors have us'd the Word *resurgo*, as appears from *z Ovid*, *a Pliny*, and *b Terence*.

**To RIDE** — To what has been said concerning Riding under the Word — **HORSE** — may be added the two following Stories

The first is out of *c Procopius*, who says, he heard a *Roman Senator* say, that in the Times of *Athalarick*, who reign'd in *Italy*, an Herd of Oxen passing through the Market, one of them rid a brazen Bull, and that a *Tuscan Peasant* said thereupon, that some Time or other an Eunuch should subdue the Tyrant of *Italy*. This, he says, was fulfill'd by *Narjes* an Eunuch, General under *Justinian*

The next is a Story out of the *Turkish* History. That Nation still minds Dreams, and some of them study very much the symbolical Language

The Story is of *Othman* the Ild in these Words — “ One Thing is “ worthy of Note, a little before this Tumult happened, *Othman* “ dream'd that he rid a Camel, and being mounted he could not “ force him to go by fair Means or Stripes, and that then descending “ in a Rage to revenge it with his Sword, the Body of the Beast van- “ ished, leaving in his Hand only the Head and Bridle, at which “ Dream being exceedingly troubled, he the next Day sends for one “ of his Wizards to interpret it, but he refused, persuading him to

“ apply himself to the *Miser*, which he did, and had this Interpretation, “ viz That the Camel signified his Empire, his Riding, his Abuse “ in Government, his Descention or Alighting, his Deposing, the “ Vanishing of the Body of the Beast, the Revolt of his Subjects, the “ Head and Bridle remaining in his Hand, only a bare Title, and “ that he should shortly die and lose his Empire, the empty Name “ only of Emperor accompanying him to his Grave ”

**ROD**, or **SCEPTER**, or **STAFF**, is the Symbol of Power and Govern- ment, and so is taken for a King or powerful Man

It is so explain'd by the *Oneirocriticks* in *cb cxxi*, *clx*, and *ccxv* And is so taken in *c Æschylus*

In *Latin* Authors *Sceptum* and *Vaga* do likewise often denote Power

In *Is x 5* the *Assyrian* is called the Rod of God's Angel

In *Jer 1 11* A Rod of an Almond Tree is explained, by the *Targum*, of a King hastening to destroy, because the *קדש*, Almond Tree is an hasty Budder, having its Name from *קדש* to hasten, or to do Evil, or to watch for that purpose, as in *Is xxix 20*

Amongst the *Pagans*, the Magicians and Augurs in their Divinations made use of a Rod, Scepter, or Staff, which they commonly pretended <sup>f</sup> was given them by some God for that purpose. And thus when *Hesiod* pretends that he was inspired by the Muses, he says they gave him <sup>g</sup> a Scepter of *Bacchus*

And *Pallas* herself, in *Homer*, <sup>h</sup> makes use of a Rod to act the Magical Trick of changing *Ulysses* into a Beggar. And again to <sup>i</sup> restore him

And thus in Opposition to the Rods of the Magicians which they used in their Incantments, God commanded *Mose* to make Use of his Rod or Walking Staff, in the Working of the Miracles in *Egypt*, and which is therefore called in *Exod xvii 9* the Rod of God

As to the Mantical Rod or Staff amongst the Heathen, there is a Gradation of its Power in the History of *Tiresias*

When *Tiresias* was alive, and lost his Eyes, but had given him, instead thereof, the Faculty of a second Sight, that is, of Propheticall Visions and Divination, he had at the same time a blue Staff delivered, which was a Badge thereof. When he was dead, and an Oracle was set up in his Name, <sup>k</sup> *Homer* takes from thence an Occasion to inform us, that *Proserpina* had given his Soul an eminent Privilege

<sup>c</sup> Æsch Suppl v 255

<sup>e</sup> Hesiod Theogon v 30

<sup>f</sup> Hom Odyss τ. v. 172.

<sup>g</sup> See Jamblich de Myster Æg § iii c 11

<sup>h</sup> Hom Odyss ι. x 429 τ. v 456.

<sup>k</sup> Hom Odyss κ. v 493, &c

<sup>a</sup> Ovid Fast L. i v 523

<sup>b</sup> Plin N Hist I xv c 32.

<sup>c</sup> Terent Hecyr. Act i Sc iv v 12.

<sup>d</sup> Procop Hist Max c xxi

“ apply

above all others, to have still Wisdom, that is, Knowledge of future Things And for that Reason *Ulysses* in the Necromancy was only to consult that Soul, which alone was able to give him a satisfactory Oracle. When therefore that Soul appears, *Homer* observes! that it had a *golden Scepter*, which is therefore the Badge of the Power of Divination which *Proserpina* had given him Now a *golden Rod* for Divination suits the immortal State of the Soul, and shews, that by the golden Scepter, *Homer* understood that *Tiresias* had thereby received some more eminent and durable Power of Divination than he had when he was alive, and had only a plain Mantical Rod or Staff, and that the Oracle of *Tiresias* would subsist perpetually. Wherein, though *Homer* was mistaken, that Oracle having ceas'd before <sup>m</sup> *Plutarch's* time, yet the Poet spake according to his Conceptions of the Things So that *Tiresias*, when dead, has a suitable Symbol of Divination among the Souls, as *Homer* observes, that *Mercury* had an enchanting *Rod of Gold* to conduct the <sup>n</sup> Souls to Hell, and perform some other Feats, but not Divine, <sup>o</sup> *Apollo* who gave it him having made that Exception.

The Egyptian Hieroglyphick of a *Scepter with an Eye on the Top of it* — denoted a wise King or Government

In *Ezekiel*, c. xxxvii v 16 a Rod, from the Allusion of the Hebrew Name of it, to that of a Tribe which is שֹׁמֵר, is used symbolically with the Name of *Judab*, to signify that Tribe, with all its Adherents, as another, with the Name of *Ephraim*, to denote all the Apostate *Israelites*.

## S.

**SACKCLOTH** See under GARMENTS.

**SALT** hinders Flesh from Corruption, and makes it keep, and is therefore us'd sometimes to signify Incorruption, Eternity, perpetual Duration

Thus in *Numb* xviii. 19 — *all the Heave Offerings of the Holy Things, which the Children of Israel offer unto the Lord, have I given thee, and thy Sons, and thy Daughters with thee, by a Statute for ever It is a Covenant of Salt for ever.* So again 2 *Chron* xiii 5 *The Lord God of Israel gave the Kingdom to David for ever by a Covenant of Salt*

<sup>1</sup> Hom Odyss a v 91

<sup>m</sup> Plutarch. de Def Orac p 293

<sup>n</sup> Hom Odyss a v 3. Hor L. ii. Od. x.

<sup>o</sup> Hom. Hymn in Merc.

v 530, &c.

And

And thus *Lot's* Wife being chang'd into a *Pillar of Salt* symbolically shew'd, that she was a standing or perpetual Monument of the Judgment of God against those that mistrust his Power and Goodness

Agreeably to this is our Saviour's Discourse in *Mark* ix 48, 49 — he says, that the Torments of the Wicked shall be like that of those that are gnawn by an immortal Worm — which relates to their Conscience, — and that they shall be tormented also by an unquenchable Fire — which relates to their Body He then proceeds — *for every one shall be salted with Fire, &c* every one shall be salted with that very Fire which torments him

This is to prevent an Objection, how can their Body subsist therein? Yes, says he, because that Fire shall have a Salt therein, which will make their Body incorruptible Then he adds, by way of Proof and Illustration — *and every Sacrifice shall be salted with Salt*, that is, the Wicked shall be made, in that Torment of Fire, a Sacrifice of everlasting Holocaust to the Divine Justice — God having given an Illustration and Proof thereof in the typical Law, having therein commanded that all Sacrifices should be salted which were offered by Fire, *Lev.* ii 13 *Ezek* xliii 24 The next Words — *Salt is good*, &c. may be said to be a kind of Digression or Explanation, as thus Tho' Salt may signify the Perpetuity of their Torments, yet there is a good Salt, a Symbolical Signification thereof to a good Purpose, for as ye are the Salt of the Earth, which is to be supplied from *Matt* v 13. so ye may save the Earth or Men to eternal Salvation, but ye must take Care to preserve its Savour, or else as unprofitable ye shall be rejected.

Salt being thus the Symbol of Perpetuity, is put synonymous with *Brimstone* in *Deut.* xxix 33 — *and the whole Land thereof is Brimstone and Salt, and Burning, that it is not sown* — Which alludes to the Salt Lands frequent in *Africa*, *Arabia* and *Persia*, which bear nothing growing on them So in *Judg* ix 45 *Abimelech* having overthrown a City, sowed it with Salt to curse it, that it never should be built again So *Pf* cvii 34 according to the Original — *a fruitful Land into Saltiness*

See *Ezek* xlvii 11 *Jer* xvii 6 *Zeph*an ii 9

**SAND** of the Sea may be considered two Ways, either implicitly, as the Sand of the Sea is the same as the Sea Shore, or else as it is an aggregate Body of innumerable Individuals.

Sand of the Sea in the first Sense implies, according to *Artemidorus*, L ii c 43 Hope and Safety to Persons in Distress, upon the Account of Persons toss'd in a Tempest being glad when they can see the Shore

The second Sense of the *Sand of the Sea* is obvious, to signify any great Multitude, or indefinite Number

So God promised to *Abraham*, that his Seed should be without Number, under this Similitude *Gen* xxii 17 xxxii 12

P

And

And the Similitude is often us'd of *Israel*, as 1 K iv 20 and in general of any Multitude, as in Gen xli 49 If x. 22 Job xi 4 1 Sam xiii 5 2 Sam xvii 11 Jer xv 8 Hos i 10

The Similitude is also us'd by *Homer* Il L. ii v 307 And ° *Pindar* gives this Reason of the Similitude — *because the Sand is to us innumerable*

Therefore in *Euripides* *ἡ ἀριθμητοὶ* the Numberless, are the common People which are of no Account.

**SCORPION** is explained by the *Onocrotus*, of a wicked Enemy, or mischievous contemptible Person For the *Scorpion* is constantly shaking his Tail to strike, and the Torment caused by his Sting is very grievous.

Hence *Ezekiel*, c ii 6 compares the wicked *Israelites* to *Scorpions* And the Author of the Book of *Ecclesiasticus* in ch xxvi v 7 compares a Man that hath a Shrew to his Wife, to one that taketh hold of a *Scorpion*.

*Terrestrial Scorpions* are of all the most hurtful

In the *Arabian* Authors, there is the following Account which explains the Symbol of the Stinging of a *Scorpion*

° *Adhed*, last *Khalife* of the *Fatimites* in *Egypt*, a little before his Deposition, dream'd, that a *Scorpion* coming out of the *Mosque* stung him The Interpreters said, that a Man coming out of that *Mosque* should either deprive him, or kill him The Event was, that *Saladin* designing to depose these *Chalifes*, in Favour of those at *Bagdad*, did assemble all the Doctors of *Cayro*, as in a Synod, and that the *Sophi Nagmeddin*, Rector of the *Mosque*, did therein declare the *Fatimites* unworthy of the *Chalefat*, and so they were deposed Such was the Sting of that false Doctor, who before, being examined by the *Chalife*, was thought out of Scorn unable to do any Harm

Note, *The Scorpions*, as well as the *Locusts*, hurt only for five Months

**SCYTH**, or Sickle. See **HARVEST**

**SEA** See under **WATERS**.

**SEAL** See **SEALING**

**SEALING** has several Acceptations.

1 It denotes Preservation and Security. Thus in *Cant* iv 12 a *Fountain* seal'd — is a *Fountain* carefully preserv'd from the Injuries of

\* *Pind* Olym 2 ° *Eur* Helen 1695 Idem Ion v 837 ° See the *Per-*  
fian, c 285 *Artem* L ii c 13 ° *Plin* N H L xi c 25 ° *Boch* Hiero-  
z p 639, 640, 642 ° *Bochart* Hieroz p 934 ° *Herbelot* tit *Adhed* &  
*Fahemnat* ° *Bochart* Hieroz p 639, 640, 642.

Weather and Beasts, that its Water may be preserv'd good and clean.

In *Job* xiv. 17 *Sins* seal'd up in a Bag — signify, that no Sin shall be forgot

And thus for the greater Security the Stone at the Mouth of our Saviour's Sepulchre was seal'd with a Seal.

2 It denotes also Propriety, from the Custom of sealing Goods and Servants when they were bought, that it might be known to whom they belong'd.

3 Sealing may denote Secrecy and Privacy, Men sealing up those Things which they intend to keep secret

Thus a *Book* seal'd — is a *Book* whose Contents are secret, and have for a very long Time been so, and are not to be published till the Seal be removed *Horace* has us'd the Symbol, L i Epist xx v 3

And in *Is* xxix. 11 a *Vision* like to a *Book* seal'd — is a *Vision* not understood

4 Sealing sometimes signifies Completion and Perfection, because the putting of the Seal to any Instrument or Writing completes the Matter about which it is, and finisheth the whole Transaction

Thus concerning the King of *Tyrus*, says the Prophet *Ezekiel* c xxviii 12 — *thou* sealest up the Sum [or Measure] full of Wisdom and Glory — that is, thou lookest upon thy self as having arrived at the highest Pitch of Wisdom and Glory.

Thus the *Arabians* call the *Alchoran* — ° the Seal of God's Promises, as being, according to them, the Completion or Perfection of God's Promises — and *Mahomet*, the Seal of the Prophets, as being according to them the greatest of the Prophets, after whom no more are to follow

5. Sealing signifies Assent, Confirmation, and Authority, from the Use of a Seal's being put to Decrees, Diploma's, Covenants and Wills

Thus in *Nehem* ix 38 — The Princes, the Priests and Levites, to shew their Assent to, seal'd the Covenant. And Sealing has the same Signification in *John* iii 33

In *Esther*, c viii 8. a Writing seal'd with the King's Seal — denotes the Will and Pleasure of the King, and that it is unalterable, not to be revers'd

And hence a *Person* seal'd — signifies a *Person* authorized and commission'd — as in relation to our Saviour — concerning his giving that Meat which endureth to everlasting Life — says *St John*, ch vi. 27 — *him* hath the Father seal'd

° *Λόγοι καὶ φύλας ἡ βιβλίον ἐν-φραγισμένον παλαιάταιον δηλοῖ* *Hor* Ap L ii Hierogl 25  
° *Herbelot* tit *Abou Maaschar*.

Hence the bearing of a Ring or Seal is a Token of an High Office  
See Gen xli 42

And therefore in <sup>a</sup> *Aristophanes* — the giving of a Ring to a Person is making him chief Magistrate or High Steward — and the taking away of the Ring the discharging him of his Office

And to the same Purpose speak the *Persian* and *Egyptian* Interpreters in *ch* cclx concerning a Ring or Seal

6 Sealing signifies Hindrance and Restraint, to put a Cessation to, or stop the Effect of any Design Thus in *Job* xxxvii 7 God is said to seal up the Hand of every Man — i. e. to hinder their Work by Storms and wet Weather, or to restrain their Power

And so in *Job* ix 7 he is said to seal up the Stars, that is to restrain their Influences.

And thus in <sup>b</sup> *Æschylus* — Thunder sealed up — is Thunder restrain'd, not us'd, or laid aside.

To SEE is in several Places a Prophetical Expression, shewing the proper Work of the Prophets.

For in 1 *Sam.* ix. 9. — he that was in those Days called a Prophet, was before-time called a Seer, and therefore their Inspiration when it was given them by Symbols, comes under the Name of Seeing or Vision, as in *Numb.* xxiv 4, 16.

And this is the very Style of the Heathens as appears from <sup>c</sup> *Euripides* and <sup>d</sup> *Virgil*.

§ Verbs that belong to the human Senses are often put for one another, in the best Authors.

Thus to see a Voice — is an Expression us'd by the <sup>e</sup> sacred Writers, and by <sup>f</sup> *Æschylus*.

*Aristophanes* uses *ἑ γύρω τῆς θύρας* — taste the Door — instead of, feel the Door

And *Petrus*, a nice Author as to Matter of Style, hath us'd the same kind of Expression, who saith — *nequid libaveram cellula limer* For another Instance of the Rule see *Lucretius*, B 1 § 645.

§ The Eyes oftentimes sympathize with the Affections of the Soul, and therefore to see — in Scripture — frequently signifies to rejoice or be grieved, according to the Circumstances of the Person affected.

Thus old *Simeon*, when he saw our Saviour, said, Lord now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation That is, I shall now die in Peace, or with Joy, because I have seen my Saviour

So in *Psal* lxvi 18. — If I regard Iniquity in my Heart, the Lord will not bear me That is, if I take Delight in Sin, God will not bless me

In like Manner, as to the Affection of Sorrow, — 2 *K* vii 2 — thou shalt see it with thine Eyes, but thou shalt not eat thereof That is, thou shalt have the Sorrow not to enjoy the Benefit of it

See also 2 *K* xxii 20. *Esther* viii 6 *Psal* cxii. 10 1 *Sam.* ii. 33 *Deut* xxviii. 34.

So in profane Authors, in relation to Joy — <sup>h</sup> *Pascere oculos*, to feed the Eyes — signifies to take a Delight in seeing <sup>i</sup> *In oculis gestare*, to carry or have a Person in one's Eyes, is to love him dearly, to desire to have him always present.

And in relation to Sorrow — a Thing done before the Eyes heightens the Grief, as in <sup>k</sup> several Places in <sup>l</sup> *Terence*, and <sup>m</sup> *Virgil*.

After the same Manner, according to the Circumstances, are many Expressions of Holy Writ, in which God is said to behold, see or regard, to be understood As when in *Luke* i. 48. — the Virgin *Mary* saith — he hath regarded the low Estate of his Hand-maiden — the Meaning is — he hath taken a Delight in, or hath favoured the low Estate of his Hand-maiden, so as to account her worthy of the greatest Honour.

And on the other hand, our seeing God, denotes the large and clear Knowledge we shall have of God, the unconceivable Pleasure of contemplating him, the Joy of loving, and of being loved by him All which is very fitly represented by seeing Because this of all our Senses is the most Noble and Refin'd, the most Critical and Exact, the most Perfect and Comprehensive, the most Unwearied and Inquisitive, and the most Desirable and Delightful

SEPULCHRE: See under BURIAL.

SERPENT. See DRAGON — under — BEAST.

SHIELD — to be well arm'd, especially with defensive Arms, gives Courage and Confidence, and Boldness to attack or undertake any Thing

Thus *Horace*, speaking of the Boldness of him that first ventur'd to Sea, saith that his Breast was arm'd with treble Brass, *L.* i. od iii

Hence the Shield is with the *Oenoe* critics a Symbol of Courage. In

<sup>a</sup> *Aristoph.* Equit <sup>b</sup> *Æschyl.* Eumen § 830, &c <sup>c</sup> *Eurip.* Helen § 755  
<sup>d</sup> *Virgil.* *Æn.* L. vi. § 86, 87. <sup>e</sup> *Exod.* xx. 18. <sup>f</sup> *Æschyl.* Prom. § 21  
<sup>g</sup> *Aristoph.* Ran

<sup>h</sup> *Terent.* Phorm <sup>i</sup> *Terent.* Eunuch. <sup>k</sup> *Terent.* Heauton. --- non mihi per salicinas adducere ante oculos? *Ter.* Eun. Quæ mihi ante oculos coram amatorem adduxisti tuum Elsewhere the Grief it self is express'd As in *Phorm.* Act v Sc ult. § 64. <sup>l</sup> See *Servius* in *Virg.* *Æn.* L. i. § 118. and in *Æn.* L. ii. col. 585.

c 233 they say it betokens Intrepidity — and that if a King sees a *Shield* in his Dream, it denotes a stout Commander under him against his Enemies — such a General being the Shield of a King, *ἡ δὲ αἰσὶς ἐς πρόσωπον οὐκ εἶδεν τὴν πόλιν ἀλλ' αὐτὴν*

So in *Æschylus*, the Adulteress *Clytemnestra* is confident, that as long as *Ægisthus*, her Luminary, shall blaze in her House, he will be her Protector and Shield, and drive away all Fear<sup>n</sup>

Thus in *Pf xviii 2* David calls God his Shield, in the Hebrew *מגן* from *מגן*, to protect, cover, defend And in *Pf xxxiii 20* God is called the Help and Buckler, the offensive and defensive Arms of his People

**SHIPS** (Merchant) signify the Merchandise and Treasure which they bring, and are therefore the Symbols of Profit

In former Times the Ways of Trade were generally carried on by the Means and Work of Slaves And therefore in the *Oniromanticks*, Ships denote Riches procur'd to a Person by the Labour of his Slaves

*Islands*, as has been shewn, are standing and fix'd Places of Commerce and Riches But *Ships* are only transient, moveable Instruments to procure and bring them And therefore *Ships* denote moveable Riches and Wealth.

**SITHE** See HARVEST

**SILENCE** metaphorically signifies any ceasing from Action

So the Moon is said to be *Silent* when she is in Conjunction, and so gives no Light

So Silence in War is a Cessation from Acts of Hostility

And so likewise when the Sun stood still at the Prayer of Joshua, *ch x 12, 13* the Sun, in the Original, is said to be silent, i. e. not to perform his usual Course. And thus in *Pliny*, Heaven is said to be *Silent* when no Wind is stirring

Silence, in the *Auspicia*, was when nothing Foreign was observed, which might hinder the true Observation of them And therefore it was a solemn Form, before any Observation was made, for the Augur to ask a proper Person, if there was Silence.

During the Sacrifices of the Heathens, Silence was required of all the Worshipers, excepting the Priests and Cryers, who only spake the Words of their Rituals This was called *Ἐσσημία* and *Σιγή*, and the Formula of the Romans, was *Favete Linguis*

<sup>n</sup> *Æschyl* Agamemnon v 1443 <sup>o</sup> See the *Persian* and *Egyptian*, c. 180 <sup>r</sup> *Plin* Nat Hist. L xvi c 39 and L xviii c 31 <sup>s</sup> *Livy*, L. xxxvii c 38 <sup>t</sup> *Plin* Nat Hist L xviii c 28 fin <sup>u</sup> *Tully* de Divinat. L. ii. Vid Fest Voc Silen-  
tio. <sup>v</sup> *Eurip* Iphigen.

Hence,

Hence, *Sacrum silentium* in *Horace*, and *Theophrastus* reckons it as Part of the Character of a filthy Fellow to speak when he is sacrificing So that if any one made any Prayer in the mean Time for particular Favours to himself, he prayed *silently* From which some took the Liberty, not being heard, to ask unreasonable Things Upon which Account, to hinder such foolish and unreasonable Prayers, *Pythagoras* commanded his Disciples to speak aloud when they prayed

As for the Jews — Silence was observed in the Temple during the offering of Incense, at which Time the People stood in the Courts of the Temple, and falling upon their Knees prayed every Man to himself, whereas during the other Parts of Divine Service, there was a great Noise of musical Instruments and Trumpets

See 2 Chron xxix 25 — 28 Luke i 10 Upon this Account Silence before God, and a Silent Soul may be Symbols of Praying

**SITTING** — See under — POSTURE.

**TO STAY.** See — TO KILL.

**SMOKE**, consider'd as hindring or obscuring the Sight, may signify gross Errors, which obscure and darken the Understanding

§ When consider'd as a Thing of no Substance, and that quickly disappears, it then signifies Ambition, and the vain Promises of Courtiers.

§ When considered as proceeding from Incense offered to God, it is the same as a Cloud of Covering or Protection

§ When considered as proceeding from Fire only, it then signifies, according to the *Oniromanticks*, Diseases, Anger, Punishment and War

And agreeably to this Smoke is in *Virgil* explain'd of War

And in the sacred Writings, Smoke is for the most Part the Adjunct of War and Destruction

See *Gen* xix 28 *Josh* viii 20 *Judg* xx 40 *Pf* xxxvii 20. *Is* xiv 31.

To which may be added, those Places where Smoke is said to come out of God's Nostrils, as in *Deut* xxix 20 2 *Sam* xxii 9 *Pf* xviii 8 lxxiv 1 for that is the same as his Anger, according to the constant Rule of the Poets,

<sup>a</sup> *Horat* L ii od 13  
Sat ii v 6, 7  
*Martial* L iv Ep 5.  
c 29, 160, and 284

<sup>b</sup> *Theophr* chap *περὶ οὐρανοῦ*  
<sup>c</sup> *Apud Clem Alex*  
<sup>d</sup> *Hor* L iii od 29 v 11, 12.  
<sup>e</sup> The *Indian*, c 159 and the *Persian* and *Egyptian*,  
<sup>f</sup> *Virgil* *Æn* L vii v 76 --- 81.

<sup>g</sup> *ἄλσος*

<sup>d</sup> Χολαί ποτὶ βίῃ καὶ βίῃ

<sup>e</sup> *Disce, sed Ira cadat Naso.*

<sup>f</sup> *Fames & mora bilem in Nasum concussit.*

Hence *Virgil*,

<sup>g</sup> — premens voluit sub naribus ignem

And *Martial*,

<sup>h</sup> *Fumantem Nasum vix tentaveris Ursi.*

In *Pindar*, Smoke likewise signifies *Anger* — He says 'tis the Lot of a good Man to bring Water against the Smoke to them that Quarrel — that is to make Peace when Men fall out

§ A House filled with Smoke — denotes <sup>k</sup> Punishment from Persons in Authority, or the supreme Power.

**SNOW**, according to all the oriental Interpreters in *ch.* 191. — denotes Poverty, Cares, and Torments — And again — that to dream of Snow falling upon a Place, where there us'd to be none — signifies Fertility in that Place

And in *Persia*, as *Tavernier* says, they guess at the Fruitfulness of the following Year, by the Fall of the Snow.

**SONG** (new) In *Hosea* 11. 15. Singing implies the miraculous Assistance and Manifestation of God's Favour — And she shall sing then as in the Days of her Youth, as in the Day when she came out of the Land of Egypt. — Where the *Targum* saith — I will work Miracles for them, and perform great Acts as in the Day when they ascended up out of the Land of Egypt.

Thus a Song is upon the Account of a new Subject of Thanksgiving, and therefore denotes a great Deliverance

So in *Pf* xl. 3. — he has put a new Song in my Mouth — is the same as if it had been said — he has wrought a new Work of Salvation and Favour towards me, which requires this extraordinary Return of Thanks.

**SORES or Ulcers** — The Symbol of Sores or Ulcers is very analagous to the Vices and Guilt of the Mind — For as the Habit or Clothing shews the Quality and Fortune of the Person, so the Affections of the Body can be us'd only to denote those of the Soul — The Proximity of the Clothing is thought to be sufficient to affect the Body, and the

close Union of the Body must certainly affect the Soul — Hence comes the general Opinion of the Oriental Nations, Pagan and Mahometan, that the Dirt of the Clothes makes the whole Man impure, which is as old as the Times of the Patriarchs before the Mosaiical Dispensation

A Sore therefore signifies an Uncleaness, a Sin or Vice proportionable to the Properties of the Sore

This is thus proved from Holy Writ

First, in *Deut.* xxviii 35 <sup>a</sup> *Ελκε ποικίλόν*, an eating Sore is said to be the Punishment or Curse for Disobedience — And thus, as in the Hebrew Style, the Work is taken for the Reward, and the Reward or Punishment for the Work, the Sore may represent the Guilt

And hence Job's Friends, from the Greatness of his Sores, did agree about the Greatness of his supposed Sins, and taxed him accordingly

Secondly, a Sore, Leprosy, or running Sore, were the visible Marks which not only drove a Man from coming into the Presence of God, but also forced him to go out of the Camp, and the Society of Men

And therefore a Sore may very well symbolically represent that those who are plagued with it are driven away from the Presence of God, and become abominable in his Sight, and unfit for the Society of Christians, which we know in the Christian Religion arises not from any bodily Infirmity, but from the Ulcers of the Soul, the Sins and Wick'dness of Men

Thirdly, Sores or Ulcers symbolically signify Sins, because in the Hebrew Phrase and Notions, to heal signifies to pardon Sins, and to pardon the Sin is equivalent to healing

Thus in 2 *Chr* xxx 20 *Hezekiah* having prayed that God would excuse and pardon those who had eaten the Passover without being sufficiently purified — The Lord hearkened to *Hezekiah*, and healed the People

Thus in *Is* lvi 5 by our Saviour's Stripes are we healed

And in *Is* i 6 Wounds, Bruises, and Sores are Sins — the binding up of them signifies Repentance — and the healing up, Remission

Agreeably to this, *Philo* observes, That the Leprosy <sup>k</sup> is the Symbol of the Sins of the Soul

§ As for the Exposition of the Onomasticicks — they all say — That Sores and Infirmities signify the Acquisition of Riches, with Envy, and to the Prejudice of the supreme Power — and that too with Shame and by Stealth — See *ch.* cv, cvi, cvii

§ Upon the same Principles that Sores are Sins, may the Leaves of a Tree be the Symbol of Remission of Sins, or divine Pardons, and so of the divine Favour consequent thereupon — And this

First, As Leaves of Plants are used medicinally to heal the Sores and Bruises of Bodies

<sup>a</sup> Theocrit Idyll 1 <sup>g</sup> 18      <sup>e</sup> Persius Sat v <sup>g</sup> 91      <sup>f</sup> Plaut Amphit  
Act iv      <sup>g</sup> Virgil. Georg L iii <sup>g</sup> 85      <sup>h</sup> Martial L vi Ep 64      <sup>i</sup> Pin-  
dar. Nem od 1.      <sup>k</sup> See the oriental Onomasticicks, c 160

<sup>k</sup> Philo de Immutab. p 210



*Secondly*, As they have been us'd in religious Purgations or Expiations

In the *Mosaic* Law there was one general Kind of Sacrifice commanded for Purgation, which consisted of an Heifer sacrificed and burnt to Ashes, with which and Spring water, a Lave was made to serve many Sorts of Purgations

When this Heifer was burnt, Cedar and Hyssop, with Scarlet Wooll, were thrown into the Burning, and when Purgations were made with the Water, a Branch of Hyssop was us'd to sprinkle it, *Num* xix 6, 18 Also in the Purgation of the Leprosy, the like Branches of Cedar and Hyssop, with Scarlet Wooll, were us'd, *Lev*. xiv 4, 6, 7. Hence in *Psal* h 9 *Purge me with Hyssop and I shall be clean, wash me and I shall be whiter than Snow* Which Ceremonial Rite is symbolical, and grounded upon the absterfive or purging Virtue of the Hyssop

As for the *Pagans*, they us'd Herbs several Ways in Sacrifices and Purgations

*Porphyry* says, *The ancient Way of Sacrificing was to offer Grass and Branches*

*Pliny* is of Opinion, that the *Thuris* or Frankincense was not used in the Times of the *Trojan Wars* for a Perfume or Incense in religious Rites, but that they us'd the Smoke of Cedar and Citrus So the ancient *Romans* in the Times of *Romulus* us'd the *Myrtle* in their Purgations, and Bay likewise was thought to exiate<sup>o</sup>, and *Savine* was us'd to the same purpose.

Hence came the Use of Crowns in Sacrifices, and these were us'd not only by them who offer'd, but upon the Statutes and Altars too, to make the Gods propitious<sup>1</sup>

*Eusebius* also makes mention of offering Herbs and Leaves as the most ancient Way of Sacrificing among the Heathens

All which Practices proceeded from the Consideration of the natural Virtues of such Plants, which by a Similitude or Analogy, between the Ulcers or Pains of the Body to the Sins or Guilt of the Soul, they applied in religious Rites, as appears from *Proclus* and *Jamblichus*.

*Thirdly*, Leaves serve for Covering, and so may be Symbols of a Propitiation

Sins, when grievous and ripe for Punishment, are said to be before God What therefore covers them makes a Propitiation. Upon this

Score, the Cloud of the Incense which covered the Mercy Seat when the High Priest went into the Sanctuary, is said to prevent his Death, *Lev* xvi 13 God would have a kind of Veil to stand before the High Priest, that he might not, as it were, see God Face to Face, which was a Privilege only granted to *Moses*

So in *Psal* xxxii 1 *Blessed is he whose Transgression is forgiven, whose Sin is covered*, and in *Psal* lxxxv 2 *Thou hast forgiven the Iniquity of thy People, thou hast covered all their Sin*, wherein pardon and covering explain each other

Further, Sin is Nakedness in the Style of the Holy Writ, and the Consequence of it is Shame Thus in *Exod* xxxii 25 when the People had committed Idolatry — *Moses saw that the People were Naked*, for *Aaron had made them Naked*, so *2 Chr* xxviii. 19 *For he made Judah naked, and transgressed sore against the Lord* What therefore covers Man, takes off, or at least lessens his Shame. When therefore *Adam* had sinned, he endeavour'd to palliate his Shame, by covering his Body with Leaves or Boughs. But God, who was merciful, though he curs'd him in some Things, yet he favoured him in others, and upon his Confession, which was a Token of Repentance, he clothed him 'Tis probable that God instructed him to offer up some Victims for his Sin, and thereupon commanded him to clothe himself with the Skins, which by that were need a Mark of God's Reconciliation, but shewed still that the Guilt was not so quite remov'd, but that he continually stood in need of the Divine Mercy, and that his own Invention of the Covering of the Leaves was not that which could cover his Sin, but that which God allow'd.

See — under — TREES

STAFF See ROD.

STANDING See under — POSTURE

STAR To what has been said concerning Stars under — LIGHT — may be added the following remarkable Dream explain'd by the *Arabian* Writers, and to be met with in *Herbelot*, Tit — *Toumenabkan* and *Timon*

*Toumenabkan*, Prince of the *Moguls* or *Oriental Tartars*, had, by one of his two Wives, twin Sons, *Kilbhan* and *Fagouli*

Thus *Fagouli*'s dream'd one Night that he saw, proceeding out of his Brother's Bosom, three Stars which arose successively, after which a fourth arose more glorious than the rest, whose Rays enlighten'd the whole Surface of the Earth

From this Star came out others, which had a bright Light, but far inferior to the other

This great Star being set as well as the three others, gave place to those

<sup>1</sup> *Porphy* de Abstn L ii § 5

<sup>m</sup> *Plin*. Nat Hist L xiii c 1

<sup>a</sup> *Plin* Nat. Hist Lib xv c 29

<sup>o</sup> *Id* L xv c 30.

<sup>p</sup> *Ovid* Fast

L i § 343

<sup>q</sup> *Plaut* Trinumm Act I Sc ii Merc Act IV Sc. i

<sup>r</sup> *Procl*. de Magna.

<sup>s</sup> *Jamblich* de Myst. § i. c 15 § v. c 23

those less Stars, which cast their Beams upon several particular Parts of the Earth

*Fagouli* having had this mysterious Dream and awaking, thought upon it in his Mind, and was again overcome with Sleep, and dream'd a second Time, and saw seven Stars, which came out of his own Bosom, following one another, and taking each a particular Turn in Heaven

These seven were followed by an eighth, whose Greatness and Light far exceeded the rest, and indeed enlighten'd all the Parts of the World, and produc'd a great Number of other Stars, which took their several Turns after the great one had finish'd its Course

Having consulted his Father thereupon, well skill'd in Oneirocrisy, he called his Son *Kilkhan* and explain'd them thus That according to the first Dream, out of the Progeny of *Kilkhan* should arise three Princes which should possess the Empire of the *Moguls*, and should transmit it to a fourth, who should Subjugate a great Part of the World, and divide it amongst his Children And accordingly these were *Coblaskhan*, *Bortan Behadir*, and *Jesivka Behadir*, and the fourth *Gingbizkhan*, who accordingly divided his Kingdom and Conquests to his Children

As to the second, that out of *Fagouli* should arise seven Princes possessing an absolute Command in the Armies under the Authority of the then reigning *Mogul* Emperors, after which an eighth should arise in direct Line, who should be the greatest Conqueror in the World, and leave a numerous Posterity, whose Princes should reign to the End of the World Now these seven were accordingly the chief Captains of the *Moguls*, and the eighth was *Timour*, or *Tamerlan*, that great Conqueror, whose Posterity still reigns in the *Indies* under the Name of the great *Moguls*

Upon this Exposition the two Brethren agreed, that the Empire should remain in Propriety to the Posterity of *Kilkhan*, the Elder, and that the Command of the Armies should always be in the Hands of *Fagouli*, the Younger And this was so exactly observ'd by their Successors till the Times of *Tamerlan*, that, notwithstanding his vast Power, he long refus'd the Title of *Khan*, or *Sultan*, and only took that of *Emir*, or *Commander*, until the Death of *Souurgatmischkhan* Sultan of *Cathai* descended from *Gingbizkhan*.

**STING** is equivalent to the Poison which it contains, and transmits into the Wound it makes

In Scripture, *Poison*, *Lies*, *Error*, *Delusion*, *Curfes*, *Gall*, and *Mischief*, are synonymous, the former being the Causes of the last

So in *Pf cxi. 3.* — *Adders Poison is under their Lips* — is to be explain'd by *Lies* or *Curfes*, as in *Pf lviii. 3, 4* — *They go astray, as soon as they be born, speaking Lies Their Poison is like the Poison of a Serpent*

*Serpent* They are like the deaf Adder that stoppeth her Ear And in *Pf xiv. 5* With their Tongues have they deceiv'd, the Poison of Asps is under their Lips, their Mouth is full of Cursing and Bitterness. For the Sting of the Scorpion, see under — **SCORPION**.

**STONES** (precious) See **GEMS**

**STONE** (*white*) The most ancient Way among the *Greeks* of giving Sentence in Courts of Judicature was by black and white Pebbles call'd *ἕρκου* They who were for acquitting a Person tried, cast into an Urn a *white Pebble*, and those who were for condemning him a *black one* Ovid has taken Notice of this Custom,

*a Mos erat antiquus, mœus atrisq, lapillis.  
Hæc damnare reos, illis absolvere culpâ.*

*Black and white Stones were us'd in Ages past  
To cast the Prisoner, those to cast.*

H H

The like was done in popular Elections, the *white* Pebbles being given by way of Approbation, and the *black* ones by way of Rejection

Hence a *white Pebble* or *Stone*, becomes a Symbol of Absolution in Judgment, and of conferring Honours and Rewards.

The Symbol of a *Stone cut out of a Mountain without Hands* is us'd in *Dan ii* and may be thus explain'd

A Mountain has been shewn to signify symbolically a Kingdom or Empire Now a Mountain consists of *Stones united together* By the Rule of Analogy, *Stones* therefore must signify the several Peoples of which a Kingdom or Empire represented by a Mountain is compos'd. And therefore a *Stone cut out of a symbolical Mountain*, will be a People to be form'd out of the Kingdom represented, and to be (forasmuch as the Cutting denotes a Separation) of a quite different Nature to the rest of the People, of which the said Kingdom consists. And forasmuch as this is said to be done *without Hands* — this may denote, that the said People would be of a sudden form'd when Men were not aware of any such Thing, and that it would be done without any visible worldly Support or Assistance.

**SUN.** See under — **LIGHT**.

**SWORD** is the Symbol of War and Slaughter, as may be seen in many

Places of Holy Writ, especially in the Prophets See *Ezek* xxi  
So likewise our Saviour uses it in Opposition to Peace, *Matt* x 34  
— *I came not to send Peace but a Sword* — which *St. Luke* xii 51, expresses by the Word *Division*.

Thus the *Egyptians*, those great Masters of symbolical Learning, called *Ochus* King of *Persia*, a cruel Conqueror to them, by the Name of *Sword*

§ With the *Oenocriticks*, a *Sword* is the Symbol of *Authority*, *Power*, and *Increase of Offspring*

§ In all sorts of Authors, innumerable are the Places in which the *Sword* is the Symbol of *Death* or *Destruction*

Thus in *d Euripides*,

Ἐλφῶ μὴ εἰς μάλλον ἢ τεμὸν λέχῳ.

*The Sword shall reach thee, not my Nuptial Bed.*

§ The *Word of God* is often in Scripture compar'd to a *Sword*, as by *St. Paul*, *Eph.* vi. 17 — *And the Sword of the Spirit which is the Word of God.* So in *Heb.* iv. 12. — *For the Word of God is quick and powerful, and sharper than any two-edged Sword* And in *Hosea* vi 5 *The Word of God* is said to destroy all his Enemies — *Therefore have I mowed down your Prophets, I have slain them by the Words of my Mouth, and my Judgments go out as the Light.*

## T.

**T**HE TABERNACLE amongst the *Jews*, during the Times that their Church was not fully settled, was the Symbol of God's Presence, and consequently of his Protection, and of his Church, to whom the Promises of Protection were made, and confirm'd by the Symbol of his Presence. So that

The said Tabernacle prefigur'd, and is therefore us'd in the Christian Dispensation as the Symbol of the Christian Church, as in Favour indeed with God, and under his Protection, but in an unsettled State and Condition

See — TEMPLE

Farther, the Tabernacle of the *Jews*, upon the Account of the *Shemnah*, or glorious Dwelling and Appearance of God in it, was a

<sup>b</sup> Plutarch de Isid & Osir p 394  
to the *Persian* and *Egyptian*.

<sup>c</sup> Oenir c cccxxi, ccxlix, according  
to *Eurip.* Helen v. 809

Type of the Body of *Chist*, in whom dwelt all the Fulness of the God-head bodily, and who was therefore on Earth, the Tabernacle of God with Men

**TAIL** in Holy Writ is us'd symbolically to signify two Things which meet frequently both together in one Subject, the one being the Cause of the other

First it signifies Subjection or Oppression under Tyranny So this Symbol is used and explained by God himself in *Deut* xxviii 13. where he promises Blessings to the Obedient — *And the Lord shall make thee the Head and not the Tail, and thou shalt be above only, and thou shalt not be beneath*

And thus in the *Oriental Oenocriticks*, the Tail of a Beast, as being the Part that follows or comes behind, signifies the Retinue, Honour, Dignity, and Riches of the Subject concern'd, ch cccxxiii, ccxxxvi

The *Indians* in particular, ch cli, concerning a Horse — the Symbol of a warlike Conqueror, says — *If any one dreams he rides on a generous Steed (such as the Persians called Pharas) having a large Tail thick of Hair and long, he shall have a Retinue or Train of Men or Officers, answerable to the Fulness or Length of the Tail*

The other Signification of Tail is, when it signifies a false Prophet, Impostor, or Deceiver, who infuses the Poison of his Doctrine, which brings on a Curse, as the Scorpion doth with his Tail

Thus in *Is* ix 14, 15. — *The Lord will cut off from Israel Head and Tail, Branch and Rush in one Day* The ancient and honourable, he is the Head, and the Prophet that teacheth Lies, he is the Tail So again, ch xix 15. — *Neither shall there be any Work for Egypt, which the Head or Tail, Branch or Rush may do* — that is, neither the Power of the Princes, nor the Devices of the false Prophets and Enchanters shall avail any Thing

By this may be explain'd the symbolical Meaning of that great Miracle exhibited to *Moses*, of the *Serpent* transformed out of his Staff, and into it again, which was to assure him of his Power to overcome the *Egyptians*.

The Staff is thrown upon the Earth and turn'd into a Serpent, at which *Moses* was frighted — to shew what Terror he and the *Israelites* were in at the Sight of *Pharaoh* the great *Egyptian Dragon* He is ordered to take it by the Tail, and it was turned into a Staff — to shew that he would overcome the Tail of the Serpent, the false Prophets, and Retinue of *Pharaoh*, and by that Victory get into his Power a Scepter or Authority to govern the *Israelites*.

To the same purpose was the second Miracle wrought in Consequence of that, when the <sup>1</sup> Rod of *Moses* turned into a Serpent, swallowed up those of the Magicians For that plainly shewed and signified the Power of *Moses* to overcome the Magicians in their Inchantments, and to rescue *Israel* out of their Hands

**TEETH** are frequently us'd in Scripture as the Symbols of Cruelty, or of a devouring Enemy.

Thus in *Prov xxx. 14.* — *There is a Generation whose Teeth are as Swords, and their Jaw-Teeth as Knives, to devour the Poor from off the Earth, and the Needy from among Men* So *David*, to express the Cruelty of Tyrants, *Pf lvi 6.* prays to God — *to break out the great Teeth of the young Lions* So God threatening the *Israelites* for Rebellion, *Deut xxxii 24.* saith — *I will also send the Teeth of Beasts upon them* And *David*, *Psal lvi 4.* compares the Teeth of wicked Men to Spears and Arrows *My Soul*, saith he, *is among Lions, and I lie even among them that are set on Fire, whose Teeth are Spears and Arrows, and their Tongue a sharp Sword*

For the Interpretation of the Teeth given by the *Onecriticks* — see — **MOUTh.**

**TEMPLE**, and *Tabernacle* or *Tent*, are opposite

A *Tabernacle* or *Tent* denotes an unsettled State, from the Use of *Tents* in Places where Men travel and have no settled Habitations

And thus whilst *Israel* was unsettled in the Desert, and even in *Canaan*, till the utmost of what was promised to *Abraham* for their Sakes was fulfill'd, God had a moveable *Tabernacle*, and therefore said of himself, *that he also walked in a Tent, and in a Tabernacle*, *2 Sam vii 6*

But, on the contrary, when the *Israelites* were fully settled in the Promis'd Land, God had then to shew his fix'd Abode with them, a standing House, Palace, or Temple built for him, and to make up the Notion of Dwelling or Habitation compleat, there were to be all Things suitable to a House belonging to it

Hence in the Holy Place, there was to be a Table and a Candlestick, because this was the ordinary Furniture of a Room

The Table was to have its Dishes, Spoons, Bowls and Covers, and to be always furnished with Bread upon it, and the Candlestick to have its Lamp continually burning

Hence also there was to be a continual Fire kept in the House of God, upon the Altar as the Focus of it

And besides all this, to carry the Notion still farther, there was to

be some constant Meat and Provision brought into this House, which was done in the Sacrifices, that were partly consum'd by Fire upon the Altar, as God's own Portion and Messe, and partly eaten by the Priests, who were God's Family, and therefore to be maintained by him

Besides the Flesh of the Beast offered up in Sacrifice, there was a *Mircha* made of Flour and Oyl, and a *Libamen* that was always join'd with the duly Sacrifice, as the Bread and Drink which was to go along with God's Meat

It was also strictly commanded, that there should be Salt in every Sacrifice, because all Meat is Unfavoury without Salt

Lastly, all these Things were to be consum'd on the Altar only by the Holy Fire that came down from Heaven, because they were God's Portion, and therefore to be eaten or consum'd by himself in an extraordinary Manner

From all this it appears, that the Building of the Temple was wholly design'd to make a durable and permanent Mansion for God, and consequently for his Worship — a Rest for the Ark, a Settlement for the Feet of God — as *David* designed it, *1 Chron xxviii 2* and as God himself did declare it to *David* by the Prophet *Nathan*, *1 Chron xvii 4, 5, 9*

And therefore the Word *Temple*, when us'd Symbolically, is the Symbol of the Christian Church since its Settlement with Authority

In the *Onecriticks*, c cccxv a *Temple* is interpreted of the House of the King — which agrees with the Jewish Temple being an House or Palace for God, is the King or Monarch of the Jews

As a *Tabernacle* denotes an unsettled State of the Church, so even the Symbol of *Temple* may come under the Notion of a *Tabernacle*, whenever the Church is in a weak declining Condition Thus in *Jer x 20* when the Jewish Nation was reduc'd to such a State, that the Temple was to be destroyed, and the People led into Captivity, the Temple is spoken of under the Symbols of *Tabernacle* and *Curtains*, to shew that the Temple was as it were tottering, and as unsettled as a *Tabernacle*

The like Opposition is to be seen in *Amos ix 11* — *In that Day will I raise up the Tabernacle of David that is fallen, and close up the Breaches thereof, and I will raise up his Ruins, and I will build it as in the Days of old, where the Kingdom or House of David in Oppression comes under the Notion of a Tabernacle* The Opposition between a House and Tabernacle appears in *Prov xiv 11* *the House of the Wicked shall be overthrown, but the Tabernacle of the Upright shall flourish* The Meaning is — the most flourishing State of the Wicked shall have an End — but the Upright from a low oppressed State and Condition shall be exalted to Honour and Happiness

And thus St Paul comparing this present Life, and the unfertled, afflicted, and miserable State thereof, with the Certainty, Happiness and Perpetuity of the next, calls the first by the Name of — *our earthly House of this Tabernacle*, and that too subject to be dissolved, adding thereto, *that in this Tabernacle we groan being burden'd*. But the other is — *a Building of God, an House not made with Hands, eternal in the Heavens*, 2 Cor v. 1. So in Heb xiii. 13, 14 we have the Symbols of a Camp and City oppos'd, which bear the same Proportion to each other as Tent and Temple

**THIGH** is the Part on which the Sword of a Warriour is hung

See to this Purpose Exod xxxii 27. Judg iii 16, 21. Ps xlv 3 Cant iii 8 Homer II. 2. v. 900

§ Another Signification of Thigh is, when we take it in holy Writ to signify, by a Metonymy, the Parts in Man or Woman which serve for Procreation and the Multiplication of the Species

Thus it is to be understood in Gen xlii 26 according to the Original, and so in Judg viii 30 See the Original

In this Sense the Thigh is the Symbol of the Offspring, Children, according to the Persian and Egyptian Interpreters in ch xcvi, being denoted by the Parts of Generation But

§ Thighs literally taken are in ch cxiii. explain'd by them of Kinsmen

§ A third Symbolical Signification of Thigh may be fetch'd from the Custom arisen in the Times of the Patriarchs, that when a Man impos'd an Oath upon another to secure his Promise, he made him put his Hand under his Thigh

Abraham thus adjur'd his Servant, Gen xxiv 2, 9 And in the same Manner Jacob adjured his Son Joseph, that he should not bury him in Egypt, Gen xlvii 29

This is still practis'd in the East, says Vatablus, and Tavernier gives an Instance of it in his Travels

In 1 Chron xxix. 24 according to the Original — *the putting of the Hands under Solomon* — is a Ceremony of Homage and Obedience, whereby the Person swearing gave the greatest Token of his Design to be faithful And of this there are still some Remains, when Men take an Oath of Fidelity to their Superiours, and do them Homage

**THIRST** — See HUNGER — and WATER

**THRESHING** is always in the Prophets a Symbol of the Destruction of the Subject concern'd, as in Is. xli. 15. Jer. li. 33 Amos i. 3. Micah

iv 13 Hab iii 12 and in Is. xxi 10 — *On that day shall the Corner of the Door* — signifies, as explained by the LXX, People of the Land, Jerusalem and Geneva

**THRONE** — the Symbol of a Kingdom or Government

Thus in Holy Scripture Throne is put for Kingdom, Gen xli 4 — *according to thy Word shall all my People be ruled* — and, *in the Throne will I be greater than thou* In 2 Sam iii 10 Kingdom and Throne are set synonymously, — *to translate the Kingdom from the House of Saul* — and *to set up the Throne of David over Israel* And both together, as in 2 Sam vii 13 *I will establish the Throne of his Kingdom for ever*

And thus God, to represent himself Symbolically as King of the Jews, had the Mercy Seat with the Cherubim about it, as his Throne

See Is vi 1, 2 2 Kin xix 15 1 Sam iv 4. 2 Sam vi 2 1 Chron xiii 6 Ps lxxx 1

In like Manner — *the setting of the Throne* — signifies the settling, or Establishment of the Government in Peace, as in 2 Sam vii. 12, 13, 16 where Throne and Kingdom explain each other

And the Enlargement of the Throne implies a great Accession of Dominions and Power, as in 1 Kin i 37 compar'd with v. 47 And therefore Solomon, when he had subjugated all the Nations round about him, so that they were obliged to bring him Tribute, and had thus enlarged his Dominions beyond what David had possessed before, he made a new Throne — *a great Throne of Ivory* — which symbolically represented his Power, and the Enlargement of his Dominions, and the Peace and Prosperity of his Reign

A Throne is by all the Onirocriticks in ch ccxxv explain'd of Power And by the Persian and Egyptian in ch 261 a Royal Throne is explain'd of a King, or his eldest Son

In the Magick Oracles of Zoroaster, *Ανάγκη Θρόνου*, the Throne of Necessity, signifies the Power of Fate or Death

§ Throne of God — may signify a great Magnificent Throne, according to an usual Hebraism, where Nouns join'd with the Word — God — (as was observ'd before under — HARPS) acquire a Sense of Excellency, and Greatness

According to which — *the Throne of God* — may be an high and exalted Throne, a Royal or Imperial Seat, from whence the Political World is rul'd, as God from Heaven rules the whole Universe

**THUNDER** in Ps xxix 3 is called the Voice of God

This Voice comes from Heaven And therefore as the Heaven signifies the Station of the supreme visible Power, which is the Political Heaven, as has been shewn under the Word — HEAVEN — to the Thunder must be the Voice and Proclamation of that Authority

and Power, and of its Will and Laws, implying the Obedience of the Subjects, and at last overcoming all Opposition

So that in this Sense, *Thunder* is the Symbol of such Oracles or Laws as are enacted with Terror, and so terrify Men into a suitable Obedience And thus the Law of *Moses* was usher'd in with Thunders and Lightnings, *Exod* xix 16

The *Oenoevriticks* have had some Notion of Thunder signifying the Publication of Things And therefore *Alexander Myndius* cited by *Artemidorus* saith <sup>b</sup> — *Thunder discovers those that are hidden or desire to be bid* And afterwards it is said, — *Thunder betokens a more glorious Authority, or Priesthood, which those that are struck, or dream'd to be so, therewith, shall enjoy*

§ *Thunder* consider'd as a Motion or Shaking, signifies a Revolution in the State, or Change of Affairs, as in *Haggai* ii 6, 7, 21 <sup>c</sup>

And from the Fear and Terror which *Thunder* occasions — *Thunder* in Scripture is frequently us'd of God's discomfiting of the Enemies of his Church, as in *Sam.* ii. 10 vii 10. *Pf* xviii 13 and in *Is* xxix 6 of his punishing the Rebellious Jews

§ Amongst the *Pagans* <sup>k</sup> all other portending Symbols were stopp'd by that of the Thunder, unless the Thunder did confirm the former by being on the same Side

They esteem'd Thunder the immediate Voice of God, and therefore thought it Presumption to consult about any Thing when God spake. His Voice ought to impose Silence on all, according to that eternal Maxim of all Government, that when the supreme Authority speaks, the less Courts cannot exert their Power, and the Presence of the supreme Magistrate supercedes for the Time the Power of all the Inferiours

§ With the <sup>l</sup> *Egyptians* Thunder was the Symbol of a Voice at a great Distance.

The Seat of Thunders and Lightnings is the Air

**TIME** — concerning the Terms of Time, in the Symbolical Language, are the following Words of *Artemidorus* in *Lib* ii c 75

“ — Days, Months, and Years — have not always their proper Signification For Months are sometimes denoted by Years, and Days too, and Years and Days by Months, and Months and Years by Days. But that this may not become doubtful, when Years are mentioned, if they be proportionable and suitable, they

<sup>b</sup> *Artem* L ii c 8  
Nat Quæst L ii. c 34

<sup>c</sup> See also *Senec* Nat Quæst. L. ii c 41  
<sup>l</sup> *Hor* ap. Hierogl 29

<sup>k</sup> *Sen*

“ may

“ may be accounted as Years, but if many, as Months, if over many as Days The same Rule holds reciprocally for Days, for if they be many let them be accounted as Days, if less, as Months, if few, as Years Likewise of Months, let them be taken according to the present Occasion

“ Now where there is Occasion or not, and what it is, will be shewn, over and besides the due Proportion of Life, by the Age of the Dreamer, and in other Cases, by the Consideration of the Necessity

From these Words it appears, that in the Symbolical Language the aforesaid Terms of Time are Symbolical, and sometimes by the said Rule literal — and that the said Terms are in the said Language synonymous, as they are also in the *Oriental* Languages

And thus, in the sacred Writings, a Day in some Places is put for Year, as in *Num* xiv 34 *Ezek* iv 4, 6

This Practice seems to have risen, either from Days and Years being all one in the Primitive State of the World, or else from the Ignorance of Men at first in settling Words to express the determined Spaces of Time A Day with them was a Year, a Month a Year, three Months a Year, four Months a Year, six Months a Year, as well as the whole yearly Revolution of the Sun

'Tis worth observing, that the *Egyptians*, from whom the Symbolical Language did chiefly come at first, were involv'd in this Uncertainty, and gave the Name of Year to several Sorts of Revolutions of Time, or determined Spaces thereof *John Malela*, who in his Work has copied more ancient <sup>m</sup> Authors, says plainly, that they called a Day a Year

The Day is a Period and Revolution, and so it is an *annual's*, a Year

From the same Author, and several <sup>n</sup> others, it appears also that they accounted a Month a Year

<sup>o</sup> *Plutarch* and <sup>p</sup> *Diodorus* say, that four Months, or a Season, were called a Year

As for the Revolution of the Sun, which is done in that Space of Time which we call a Year, 'twas called by them the Year of the Sun, or in other Words <sup>q</sup> the Year of God

Hence a full Year is called by *Virgil* <sup>r</sup> a great Year — and the Year of Jupiter by <sup>s</sup> *Homer*

<sup>m</sup> *Suid* v 'HΛΙΘ, 'HΘΑΙΘ  
<sup>n</sup> *Diod* Sic I 1 p 15 *Plin* Nat Hist L vii c 48  
<sup>o</sup> *Plut* Vit Num Pomp  
<sup>p</sup> *Diod* Sic L 1 p 16  
<sup>q</sup> *Hor* Hieroglyph v L 1  
<sup>r</sup> *Virgil* *Æn* L. iii. v 284  
<sup>s</sup> *Hom.* Il 2. v 134



As for other Nations, some *Barbarians*, as \* *Plutarch* says, had Years of three Months, as also the *Aethiops* among the *Greeks*, if we may stand to the Testimony of \* *Plin*, and \* *Censorinus*. But *Plutarch* says they made them of four Months. And these two last Authors say, the *Carians* and *Acaruanians* made their Years of six Months.

Terms of Time being thus ambiguous amongst the Ancients, they must in the Symbolical Language be by the Rule of Proportion determined by the Circumstances.

Thus if *Days* were mentioned of a Matter of great Importance and Duration, they must be explained 'by *solar Years*, or *full Years*. If *Years* were spoken of a mean Subject, as of the Persons of Men, and seem'd to be above Proportion, they must be explain'd of so many diurnal *Years*, or common *Days*. This is evidently the Principle of *Artemidorus*, who finds Mysteries in all Numbers, and all Expressions determining Spaces of Time.

Upon this also are grounded *Joseph's* Expositions upon the Dreams of the chief Butler and chief Baker. For otherwise three *Branches* should rather signify three distinct *Springs*, or *solar Years*, as the seven *Ears of Corn* in *Pharaoh's* Dream portended seven distinct *Crops*, and by Consequence seven *solar Years*. But the Subject Matter altered the Property. *Pharaoh's* Dream concerned the whole Nation, the King being a Representative of the People. But the chief Butler's Dream concern'd only his own Person.

The Way of the Symbolical Language in Expressions determining the Spaces of Time may be yet set in a plainer Light from the Manner of Predictions, or the Nature of Prophetical Visions. For a Prophecy concerning future Events is a Picture or Representation of the Events in Symbols, which being fetch'd from Objects visible at one View, or cast of the Eye, rather represent the Events in Miniature, than in full Proportion, giving us more to understand than what we see.

And therefore that the Duration of the Events may be represented in Terms suitable to the Symbols of the Visions, the Symbols of Duration must be also drawn in Miniature.

Thus for Instance, if a vast Empire persecuting the Church for 1260 Years was to be Symbolically represented by a Beast — the Decorum of the Symbol would require, that the said Time of its Tyranny should not be express'd by 1260 *Years*, because it would be monstrous and indecent to represent a Beast ravaging for so long a Space of Time, but by 1260 *Days*.

\* *Plut Vit Numæ.*  
Nat c 19

\* *Plin Nat Hist L vii c 48*

\* *Censor de Die*

And thus a *Day* may imply a *Year*, because that short Revolution of the Sun bears the same Proportion to the Yearly, as the Type to the Antitype.

In the Symbolical Language Objects also of extended Quantity may be us'd to represent Time, which is only successive, as in the aforesaid Dream of *Pharaoh's* chief Butler, the three Branches of the Vine are explain'd by *Joseph* to signify three Days. In that of the chief Baker, the three Baskets signified three Days.

In the Dreams of *Pharaoh*, the seven good Kine, and the seven lean Kine portended so many Years of Plenty and Famine, as also the seven good Ears, and the seven bad Ears of Corn. So likewise in the Statue of *Nabuchodonosor*, the Proportion and Order of the Members signifies the Order of Succession and Time. The Head begins, and signifies the *Babylonian* Monarchy, and so on to the Feet, Legs, and Toes, signifying the last tyrannical Powers exercising Cruelty against the Saints and Church of God.

Thus also in the *Portentum* exhibited to the *Greeks* in *Aulis*, and there explain'd by *Calchas*, as \* *Homer* reports it — the eight young Birds with the Mother, which is the Ninth, being swallowed up by a Dragon, who is after that turn'd into a Stone, signify that the *Greeks* should spend nine Years in their War against *Troy*, and that in the tenth Year they should take the Town.

*Tully* objects against this Interpretation, and demands *why* the Birds were rather to be interpreted of *Years*, than of *Months* or *Days*? But the Answer is obvious. *Years* only were proportionable to the Event, and to the Way of managing Wars in those Days. So that the Rule of Proportion is to be fram'd upon the Circumstances.

There is such another *Portentum* in \* *Virgil*, where thirty young Pigs denote as many Years.

And in \* *Silius Italicus* there is an *Augurium* set down of an Hawk pursuing and killing fifteen Doves, and whilst he was stooping upon another, an Eagle comes and forces the Hawk away. Which is there explain'd of *Hannibal's* wasting *Italy* during sixteen Years, and his being driven away by *Scipio*.

In several Places of Scripture a *Day* signifies an appointed Time or Season, as in *Isa xxxiv 8 lxiii 4*. And so may imply a long Time, of many Years, as in *Heb iii 8, 9* — the Day of Temptation in the Wilderness — is the Time of forty Years.

In the *Latin* Authors a *Day* is us'd to signify Time in general, as in \* *Tully*, *Optimorum enim commenta delect Dies, Naturæ Judicia con*

\* *Hom Il β v 308*  
\* 42.

\* *Tully de Divinat L ii*  
\* *Sil Ital. de Bell Pun. L. iv.*

\* *Virgil Æn L viii*  
\* *Tully de Nat. Deor L. ii*

*firmat* — and in <sup>c</sup> Terence — *Diem adimere aegritudinem hominibus*

And *Dies* also may signify more especially the *whole Year*, as it does in these Verses of *Lucretius*

<sup>a</sup> *Nam simul ac species patefacta est Verna Dies,  
Et referata viget genitalis Atria Favoni*

In <sup>e</sup> Tully, *Dies perexigua* signifies a short Time, yet so as to contain *cx Days* Upon which *Asconius* makes this Observation,

*Dies faminino genere Tempus Et ideo diminutivè Diecula dicitur licet tempus Et mora Dies horarum xii, generis Masculini est unde hodie, quasi hoc die* So <sup>f</sup> *Dies longa* in *Pliny*

Again, *Annus* is used to signify the *Season*, be it changed more or less

Thus *Annus Hybernus* in <sup>g</sup> *Horace* is the Winter, and in *Virgil Eclog iii* <sup>h</sup> 57 — *Formosissimus Annus* is the Spring

And *Καὶρός*, a *Season*, is sometimes us'd for a *Year*, as in *Dan xii* 7 and in the following Words of *Eusebius Antioch*

<sup>i</sup> Ἡ δὲ χειρὶδὼν ἀπαξ ἡμῶ τῷ Καίρῳ

And so *χρόνος* is put for a *Year*, in many Places, as in <sup>j</sup> *Sophocles*, in the <sup>k</sup> *Oriental Oneirocriticks*, in <sup>l</sup> *Enan*, and in <sup>m</sup> *Ammonius*

And so also *Ovid* has us'd <sup>n</sup> the Word *Tempus* to signify a *Year*

Lastly, *ὥρα*, *Hour*, signifies *Time* indefinitely both in sacred and profane Authors

In *Aristophanes*, <sup>o</sup> Ἡρότις ἐν ὥρῃ in the Spring Time In *Thucydides* ὥρεσσιν the Summer Time

And so <sup>p</sup> *Hora* is us'd in the *Latin* Authors for *Time* or *Season* in general

**TORCH**, when consider'd in respect only of its burning, is a Symbol of great Anger and Destruction

It is thus us'd by the Prophet *Zechariah*, *c xii* <sup>q</sup> 6 — *In that Day I will make the Governors of Judah like a Hearth of Fire among the Wood, and like a Torch of Fire in a Sheaf, and they shall devour all the People round about, on the Right Hand, and on the Left*

<sup>c</sup> Terent Heaut Act III Sc 1 <sup>q</sup> 13

<sup>e</sup> M T C Orat 1 in Verr

Epod 11 <sup>h</sup> Euseb Hexam p 30

<sup>k</sup> Ch cxxvii and cccxxxviii

<sup>l</sup> Ammon de Differ v Καίρος

Neb

<sup>p</sup> Vid Voss Etym

<sup>a</sup> Lucr L 1 <sup>q</sup> 10

<sup>e</sup> Plin L viii Epist 5 <sup>g</sup> Hor t

<sup>h</sup> Sophocl Oed T<sub>11</sub> p 175

<sup>i</sup> Ael Var Hist L iv c 2

<sup>j</sup> Ovid Fast L iii <sup>q</sup> 163

<sup>o</sup> Aristoph

So in *Is vii* 4 *Rezin King of Syria*, and the King of *Israel*, two bitter Enemies of *Abaz King of Judah*, threatening War against *Judah*, are call'd *two Tails of smoking Firebrands* — two angry, fiery Fellows going out in a Snuff

Thus the Dream of *Hecuba* when with Child of *Paris* — how she brought forth a Torch which burnt the City — was explained by *Aesacus the Oneirocritick* — that the Child would prove to be the Ruin of his Country.

And therefore *Euripides* calls this *Paris* or *Alexander*, by the Name of <sup>r</sup> Δαλὴ πικρὸν μίγμα — the bitter Representative of a Torch

And so *Horace* speaking of *Hannibal* compares him to *Torches set on Fire*, or a blasting Wind, another Symbol of War.

<sup>s</sup> *Durus per Urbes Afer ut Italas*

*Ceu Flamma per tadas, vel Euris*

*Per Siculas equitavit undas*

A Star burning like a Torch may be a Description of that Sort of Comets which for the Figure of them are call'd <sup>t</sup> *Lampades*

And what is by <sup>u</sup> *Aristotle* call'd κομήτης, is, in the Author of the Description of the *Olympiads* called λαμπάς And as it is supposed to be mentioned in the Marble Chronicle at *Oxford*, it is there said to burn, καίεντα

Now a Comet was always thought to be a Prodigy of bad Omen, that in the Times of *Augustus* only excepted by <sup>v</sup> *Pliny*

And Streams of Fire like Torches, of which <sup>w</sup> *Livy* gives some Instances, were look'd upon as ill Omens And <sup>x</sup> *Silius Italicus* describing the Prodiges which foreboded the Event of the Battle at *Cannæ*, mentions such Torches

Lastly, concerning *Torches* it may be observ'd, that <sup>y</sup> the ancient *Grecian* Signals for the Beginning the Battle were lighted *Torches* thrown from both Armies by Men call'd πυροφόροι or πυροφόροι who were Priests of *Mars*, and therefore held inviolable, and who having cast their Torches had safe Regress

**TRAVAILING** (with Child) is a Symbol of great Endeavours to bring something to pass, not without much Difficulty, Pain, and Danger

<sup>a</sup> Apollon Biblioth L iii c 12 <sup>q</sup> 5

<sup>e</sup> Hor L iv Od 4

teorol L 1 c 6

xi, xlii

<sup>y</sup> Sil Ital de B. Pun L viii

*Oxford's Arch. Gr. Vol ii* p 78.

<sup>r</sup> Eurip Troad v 922

<sup>u</sup> Plin Nat Hist L ii c 25

<sup>w</sup> Plin Nat Hist L ii c 25.

<sup>x</sup> Liv L xxix,

<sup>z</sup> The Lord Bishop of

*Oxford's Arch. Gr. Vol ii* p 78.

<sup>q</sup> Ar Me-

<sup>r</sup> Liv L xxix,

<sup>s</sup> The Lord Bishop of

*Oxford's Arch. Gr. Vol ii* p 78.

*Oxford's Arch. Gr. Vol ii* p 78.

And the compassing the End, which Persons represented by the Symbol aim'd at, is a Delivery of what they were big with, and a Deliverance from the Pain and Danger they labour'd under. Hence,

The Symbol of Travailing with Child is often us'd in the Prophets to denote a State of Anguish and Misery, as in *Is* xlvii 17, 18 *Is* xvi 7 *Jer* iv 31. *Num* 21 xxx 6, 7

And so also in the *New Testament*, the Pains of Child-bearing are us'd to signify the Sorrow of Tribulation or Persecution, as in *Mat* xxiv 8 *Mark* xiii 8 *John* xvi, 21, 22. 1 *Thess* v 3.

And St *Paul* applies the Expression to the Propagation of the Gospel through Persecutions, *Gal* iv 19 — *My little Children of whom I travail in Birth again until Christ be formed in you*, — i. e. for whom I am concern'd and in fear, till the Christian Doctrine has overcome in you the Habits of Sin. And in *Rom* viii 22 he compares the earnest Desire of the Creation for the Kingdom of Christ, to the Pains of a Woman in Travail.

The same Metaphor is not unusual in *Pagan Authors*, and a *Tu* hath it more than once. It is likewise understood by the *Persian* and *Egyptian* Interpreters of Affliction and Care, in *ch* cxxvii.

§ On the other hand, the Symbol of the Birth betokens Joy and Deliverance, and especially if the Child be a Male, as in *John* xvi 21. And in *Is* lvi 7 where, the Man-Child is interpreted by the *Targum* of a King — a Deliverer.

Agreeably to this *Artemidorus*, in *L* i c 16 says — *Male Children bring good Success*, and in the preceding Chapter his Words are — *for a poor Man, a Debtor, and a Slave, and any one that is in any bad Circumstances whatsoever — to dream that he brings forth a Child, signifies that he shall clear himself of all his Grievances*. And the Reason is plain, because it is a Deliverance from the Pains, in which he was before, signified by the Pregnancy.

**TREAD** (under or trample upon) signifies to overcome and bring under Subjection. Thus in *Pf* lx 12 — *Through God we shall do valiantly, for it is he that shall tread down our Enemies*. See also *Is* x 6 xiv 25.

To tread upon Oaths, in *Homer*, signifies to break or violate them. See *Il. Δ* § 157. where the Word — *παλέω* is us'd.

**TREES** were at first, in the primitive Way of Building, us'd for Pillars, and agreeably to this they denote in the Symbolical Language, according to their respective Bulks and Height, the several Degrees of great or rich Men, or the Nobles of a Kingdom, as in *Zech* xi 1, 2. Of

*h*, *Deors*, O *Leviathan*, that the *Fire* may devour the *Cedars*. *Hec* l O *Tree*, for the *Cedar* is fallen, *h* could all the *Mighty* are spoiled. *Il*. O ye *Oaks* of *Babylon*, for the *Forest* of the *Leviathan* is come down. — Where the Words — all the *Mighty* are spoiled — shew that the Prophecy does not point at Trees but at Men.

See to the same Purpose *Is* ii 13 x 17, 18, 19 *xii* 8 *Jer* xxii 7, 23 *Ez* x xxxi 4.

The *Onocrotacks* are very full in this Particular, as the *Persian* and *Egyptian* in *ch* cxli, and all of them in *ch* cli, and clxv, where *Trees* blown down with the Wind, signify the Destruction of great Men.

*Homer*, who has many Remnants and Notions of the *Eastern Learning*, and whole Comparisons are exactly just, very often compares his Heroes to Trees, as in *L* xiv *Hector*, fell'd by a Stone, is compar'd to an Oak over-turn'd by a Thunder bolt.

In *L* iv the Fall of *Simoisius* is compar'd to that of a *Poplar*, and in *L* xvii that of *Luphorus* is to the Fall of a beautiful *Olive*.

§ A Tree exceeding Great may be the Symbol of a King or Monarchy, as in *Din* iv. And, as the *Vine*, in the Dream of *Asthyages*, cited by *Valerius Maximus*.

§ As Trees denote great Men and Princes, so Boughs, Branches, Sprouts, or Plants denote their Offspring.

In Conformity to which way of Speaking, *Christ*, in *Is* xi 1 in respect of his human Nature, is stil'd a *Rod of the Stem of Jesse*, and a *Branch out of his Roots* — that is, a Prince arising from the Family of *David*.

Thus in the Dream of *Clytemnestra* in *Sophocles*, from the Scepter of *Agamemnon* fix'd by himself in the Ground, a Sprout arising, spreading, and over-shadowing all his Kingdom, denoted that a young Prince of his Blood should arise, and, dispossessing the Tyrant *Aegisthus* of his Government, should be settled in the Kingdom, to govern and protect it.

To the same Purpose is the Dream of *Nassreddin Sebekteghin*, cited by *Herbelot*, that a Tree grew and increased insensibly out of his Hearth in the Middle of his Chamber, which stretched out its Branches all over the Room, and going out at the Windows did cover the whole House, all which is explain'd of his Son's Conquering the greatest Part of *Asia*.

So in *Calpurnius* — *Beltheum German* is a young Prince of the *Beltheum* Race.

In *Homer*, *ὄξυς* ἄγρῳ ἢ βόλβη of *Moss*, for a Son of *Moss* often occurs — as in his Catalogue of Ships, *Il* ii § 47, 170, 211, 252, 349.

<sup>a</sup> Val M L i c — *Ev.* § 5  
<sup>b</sup> *Calpurnius* L v. *Ep.*

<sup>c</sup> *Soph* *Llectr* v. 11, &c.

And the like Kind of Expression is us'd in *Pindar*, and other *Greek* Authors

And so even in our *English* Tongue, the Word *Imp*, which is originally *Saxon*, and denotes a Plant, is us'd to the same Purpose, particularly by *Fox* the Martyrologist, who calls King *Edward VI* an *Imp* of great Hope, and by *Thomas Cromwell* Earl of *Essex*, in his dying Speech, who has the same Expression concerning the same Prince

**Root** is the Producer and Beare of a Tree, and so denotes the Origin from whence a Person has his Rise or Being

Thus *Christ*, who in respect of his human Nature is the Offspring, the Son and Successor of *David* in the Government of the *Jews*, is also, in respect of his divine Nature, the Root of *David*, the Lord from whom *David* received his Government over the *Jews*

**LEAVES** of a **TREE** are explained by the *Onirocriticks* in *ch xv*, of *Ἀνθρώπων* — of the common Sort of Men — as *Trees* themselves are the Symbols of *Ἀνθρώπων* and *Μεγιστάνων*, of the better Sort of Men, and of the Nobles of the Kingdom

According to the same Interpreters, Leaves in their Prime, being green, strong, and whole, denote Men of a sound Judgment, but Leaves weak, stinking, and withered — Men of a weak Judgment and deprav'd Manners

The same Authors, in *ch cc*, consider the Symbol in another Light — explaining *Leaves* of *Clothes*, upon the Account of the Analogy of the one to the other, in that both serve for a Covering

**FIG-TREES**, taken symbolically, signify *Women*

Thus in *Attemidorus*, *L v. c 35* there is a Dream — of a *Fig-tree* growing, from which *Figs* are gathered — which is explain'd of receiving in Inheritance from a Female Relation

And in *Pliny* there is an Account of a *Fig-tree* being found growing upon the Top of the Capitol, in the same Place where a *Palm-tree* had before stood, and was blown down with the Wind — which was understood by *Piso* of the growing Lewdness of the *Romans*

**OLIVE-TREE**, upon the Account of its Verdure, Soundness, and the Usefulness of the Oyl it produces, is with the *Onirocriticks*,

*ch cc*, the Symbol of a Person happy, blessed, and praise-worthy

And thus the *Psalms*, in describing the Happiness of a Man blessed of God, says — *his Children shall be like the Olive Branches round about his Table*

In *Attemidorus* *L ii* the *Olive Tree* is the Symbol of a *Wife*, of *Combat*, *Principality*, and *Liberty*

In the Prophet *Zechariah*, *ch iv* *v 3, 11, 14*. — the *two Olive-Trees* on either Side of the Lamp-sconces, pouring Oyl into the Lamps — are there explain'd to be the two Anointed Ones — that is, two Heads of the Captivity — the one *Zorobabel*, as Captain of the People, the other *Joshua*, as High Priest

And this Type plainly signified, that those two Heads did maintain the Nation of the captive *Jews*, both as to their Ecclesiastical and Civil State, even as the *Olive-Trees* which afford Oyl do maintain the Light in the Lamps — the Symbols of Government

**TREE** of **LIFE** is a *Tree* that gives *Fruit* to *eternal Life*, so that they who eat thereof continually shall never die

It is thus explained, *Gen iii 22* and is therefore a proper Symbol to signify Immortality

From the Happiness of Eating of the *Tree of Life* in Paradise, any sort of true Happiness or Joy may come under the Symbol of a *Tree of Life*, as in *Proverbs xv 4* — *A wholesome Tongue is a Tree of Life*, and so also in *ch xi. 30* — *Hope deferred maketh the Heart sick, but when the Desire cometh, it is a Tree of Life*.

**GRASS** As *Trees* signify *Princes*, *Nobles*, and *Rich Men*, so by the Rule of Analogy, *Grass* must signify the *Common People*

And in the Holy Scriptures *Men* are compar'd to *Grass*, as in *1 Pet 1. 24* *If xl 6, 7*,

**TRUMPET** (*sounding*) is in *Exod xix 16—19* the Fore-runner of the Appearance of God, and of the Proclamation of the Law

Amongst the *Jews* Trumpets were used on several Occasions

1 To give Notice, whilst they were in the Wilderness, when the Camp should remove *Num x 2*

2 To call Assemblies *Num x 2*

3 To proclaim the Return of the Jubilee *Lev xxv 8, 9*

4 To sound over the daily Burnt Offering, and over the Burnt-Offerings and Peace-Offerings on the solemn Days and new Moons. *2 Chron. xxix. 27, 28. Psalm lxxxv 3.*

5 To give Notice of the Entrance and going out of the Sabbath  
 6 To sound Alarms in Time of War, whence they signify, in the Prophets, a Denunciation of Judgments, and a Warning of the imminent Approach of them, as in Jer iv. 19, 20, 21 *My Bowels are torn, I am pained at my very Heart, my Heart maketh a Noise within me. I cannot hold my Peace, because thou hast heard, O my Soul, the Sound of the Trumpet, the Alarm of War. Destruction upon Destruction is cried for. Jeroboam's Land is spoiled suddenly are my Tents spoiled, and thou, Gilead, in a Moment. How long shall I see the Standard, and hear the Sound of the Trumpet*

See also Jer xlii 14. li 27. Amos iii 6. Zeph i 16.

7 Trumpets sounded at the Inauguration of the Jewish Kings,  
 1 Kir i 34. 2 Kir ix 13. xi. 14.

8 When the City Jericho was to be taken the Trumpets were to sound, and a Shout was to be rais'd Josh vi 16.

9 Trumpets were us'd at the Laying of the Foundation of the second Temple Esdras iii 10.

And it is highly probable that Trumpets were us'd at the Laying of the Foundation of the First. For, during the Time of the Building of it, Musick was continually us'd Compare 1 Chr vi 31, 32, with ch xvi 7 and xxv 1.

Amongst the Hebrews, Trumpets were us'd also upon divers Accounts;

1 The Romans made use of them to notify the Watches in the Night; and to give Notice also of the Time upon several other Occasions.

2. They made use of them at the Inauguration of their Emperors.

3 The Roman Magistrates caus'd the Trumpets to sound at the Execution of Criminals, whom they look'd upon as Sacrifices, or Persons devoted, as appears from Tacitus and Seneca.

4 Trumpets were us'd by the Heathen in sounding Alarms for War.

Thus Homer makes the Heaven to sound the Trumpet when the Gods went to War.

<sup>f</sup> Jos ce Bell Jun L v c 3.  
 Luc. Præf L ii

<sup>a</sup> Num x 9. Ezek ii 14.

----- *Næ Burræ dicitur Hora.*

Sense Tryest. p 97. Claud de vi Conf Hon v 454.

L xxii Vo i p 237.

<sup>1</sup> Tac Ann L ii c. 32.

<sup>2</sup> Ammian Marcell.

<sup>3</sup> Sen de Ira,

L. c 15.

<sup>4</sup> Hom Il p v 388.

And

And P'utarch, in the Life of Sylla, says, that there were many Omens of the War between Sylla and Marius, but that the greatest of all — was the Sound of a Trumpet in the Air.

5 Trumpets were us'd by the Heathens at the Destruction of Cities.

Thus in Amos ii 2 — *I will send a Fire upon Moab, and it shall devour the Palaces of Knioth, and Moab shall die with Tumult, with Shouting, and with the Sound of the Trumpet. And exactly in the same manner is the Burning of Troy describ'd by Virgil — the Grecian Army shouting, and then Trumpets sounding.*

Homer also makes mention of this Custom in the following Verses

Ἦς δ' ὅτ' ἀεζήλη φωνή, ὅτε τ' ἰωχὲ σαλπικί,  
 Ἄς τε τραπυμένων δ' ἴκον ὑπο θυμοποισίην  
 Ὦς τότε ἀεζήλη φωνή φέρετ' Αἰακίδαο

The Sense of which is given in the following Lines

*When Foes encamp'd around a City lie  
 And wait Surrender from the Enemy,  
 Great Fear, thus thrilling thro' their Breast within  
 The Wall, when echoing Trumpets do begin,  
 Such was Achilles Vow, such Dread appear'd  
 In the Dardanian Host, 'twas so distinctly heard*

B A

According to the same Custom the Romans demolished Corinth by Sound of Trumpet.

These were a kind of religious Acts.

And therefore Alexander the Great, concerning Persepolis, declar'd to his Generals, that they ought to make a Sacrifice to their Ancestors by its Destruction.

And thus the Inhabitants of Jericho were accursed or devoted, and as Sacrifices slain Josh vi 17, 18, 21.

6 The Foundations of Cities were laid at the Sound of Musical Instruments, in Allusion to which, in Job xxxviii 6, 7. it is said, *That when God laid the Foundation of the Earth, the Stars and Angels sang and shouted for Joy* — which shews that such a Custom had been us'd in the Patriarchal Times, to which also there is Allusion in Zech iv 7.

<sup>5</sup> Virg Aen ii v 313. See also Servius in Loc.

219, 220.

<sup>6</sup> Florus L. ii c. 16.

<sup>7</sup> Pausan. Messen p 137.

<sup>8</sup> Hom Il v 218.

Q. Curt. L. c 6 ad in.

## V.

**VINE** It is a very frequent Symbol in the Prophets to represent the Nation of Israel as a Vine, as in *Pf lxxx 8.* — *Thou hast brought a Vine out of Egypt, thou hast cast out the Heathen, and planted it* See the rest of the *Pfalm* — and *Jer ii 21 Ezek xix. 10 Hof x i*

Israel is represented as a Vineyard in *Isaiah ch v Jer xii 10* and by our Saviour in *Matthew, ch. xx. 21, 28, 33. Mark xii 1* and *Luke xx 9.*

In the *†* Dream of Mandane, Mother to Cyrus, a Vine issuing out of her, and overshadowing a Kingdom, signifies Cyrus her Son usurping his Grandfather's Kingdom, and founding a new Monarchy

And the *Persian Oneirocritick* in *ch cclv* says — *If any one dreams that he hath planted a Vineyard — he shall acquire Riches, Nobility and Authority, tho' slowly* And on the contrary, *that if he dreams of plucking up his Vineyard — he will lose his Riches and Power, and be reduc'd to Poverty*

**VOICE** of a Person according to the *Indian Interpreter, ch 1.* denotes *h*, Fame and Reputation among the People And again in the same Chapter — *if any one dreams that he sings, and has a good Voice, it signifies that he shall have Joy and Praise amongst the People — And that if a King has such a Dream, it denotes his proclaiming of a new Law which shall be grateful to the People, and cause him to be beloved of them*

Farther, the *Persian and Egyptian* in *ch li* say, — *if any one dreams that his Voice is enlarg'd and grown great, it portends Honour and Dignity to his Children, and Terror to his Enemies*

§ *A Voice to a Person from Behind* — when the Word — *Behind* — is not us'd to denote symbolically a Thing future — signifies, that the Person it is directed to, or the Party whom he represents, is gone out of the Way, and so must be recalled to turn back, which implies a Repentance

Thus in *Isa xxx 21* — *and thine Ears shall hear a Word behind thee, saying, this is the Way, walk in it, when ye turn to the Right-hand, and when ye turn to the Left.*

Agreesably to this, a Voice to a Person from behind, in order to direct him to behold a Vision behind him, will denote that the Vision

relates to something past or existent, and to be observed as well backwards towards the Time past, as forwards towards that which is to come

## W.

**WALL** is the Strength of a City, and by Consequence signifies the Stability and Safety of those that are therein

So in *Is xxxvi 1* — *Salvation will God appoint for Wals and Bukkai!*

So in *Zech ii 5* — *For I, saith the Lord, will be unto her a Wall of Fire round about, and be the Glory in the midst of her* — that is, I will defend her from all Enemies without, and rule her within with my Glory and Majesty

§ *A High Wall* According to the Notions and Way of the Ancients, before the Use of Cannon, the Height of the Walls was thought to contribute to the Strength of the Town, and therefore a high Wall denotes still a greater Stability and Safety of the Inhabitants

§ *A Wall of Brass* is us'd by *†* Horace as a Symbol of the greatest Strength and Defence

**WALKING** See — **POSTURE**

**WATER** is so necessary to Life, that the *Oneirocriticks* make it, when clear, cold and pleasant, the Symbol of great Good

Thus according to the *Indian* in *ch xxviii* to dream of quenching one's Thirst with pure Water — denotes a greater Joy than can be procur'd by any worldly Affluence And in *ch clxxxvii* it is said, — *if a King dreams that he makes an Aqueduct for his People of pure Water, and they being thirsty drink of it, — it signifies, that he will relieve, set at Liberty, and make joyful the Oppress'd*

And on the other Hand in *ch. clxxxii* muddy Waters denote Diseases and Affliction.

Hence the Torments of wicked Men after this Life were by the Ancients represented under the Symbol of a Lake *†* whose Waters were full of Mud and Dung

§ Living or Quick Springs of Water, are such as have their Water continually springing up, and running, in Opposition to standing

*†* Hor Epist 1 L 1 260 *†* Virgil *Æn. L. vi. 296* Diogen. Laert L 11 § 39 Plutarch, de audiend. Poet. p 19 Ald



Waters, which are called Dead, and to such Fountains as are dried up in Summer

Such Perennial Fountains flow'd with the most clear, cool and pleasant Water, and gave the greatest Refreshment to Travellers in hot Countries.

Hence in *Artemidorus*, L ii c 27 such Springs are the Symbol of Health to the Sick, and Riches to the Poor

And in the sacred Writings they denote the Perpetuity and Inexhaustibleness of spiritual Comforts and Refreshments afforded to good Persons \* by the Holy Spirit, and by the Publick Worship of God, after which, † the *Royal Psalmist*, when persecuted and driven from his Throne, thirsted and panted as the Hart after the Water Brooks, *God being the Fountain of living Waters*

After the same Manner *Wisdom*, upon the Account of its Usefulness and Delight, is compared in *Prov. xviii. 4* to a *flowing Brook*

#### MANY WATERS,

Upon the Account of their Noise, Number and Disorder, and Confusion of their Waves are the Symbol of Peoples, Multitudes, Nations and Tongues.

The Symbol is so explain'd in *Rev. xvii 15*

And in *Jer. xlvii. 2*. — *Waters* signify an *Army*, or *Multitude* of Men

The Comparison of the Noise of a Multitude to the Noise of mighty or many Waters, is used by *Isaiah* in *ch xvii* ‡ 12, 13. much after the same Manner as † *Homer* compares the Noise of a Multitude to the Noise of the Waves of the Sea in a Storm.

#### SEA,

In the *Hebrew* Language, is any Collection of Waters; as in *Gen 1 10* — the *Collections of Waters* he called *Seas* So likewise that which *St. Matthew* *ch viii 24* calls θαλάσσαν — Sea — is by *St. Luke*, *ch viii. 23*. called λίμνη, a Lake.

The *Colchis* also, as † *Bochart* proves, called *Lakes* by the Name of *Sea*. And λίμνη, *Lake*, in † *Hesiod* stands for the *Ocean*.

§ Sea clear and serene, denotes an orderly Collection of Men in a quiet and peaceable State.

§ Sea troubled and tumultuous — a Collection of Men in Motion and War

Either Way — the Waters signifying People, and the Sea being a Collection of Waters — the Sea becomes the Symbol of People, gathered into one Body Politick, Kingdom, or Jurisdiction, or united in one Design

And therefore the *Onirocriticks* in *ch clxxviii* say — if any dream he is Master of the Sea, he will be entire Successor in the whole Kingdom And again — if a King see the Sea troubled by a Wind from a known quarter, he will be molested by some Nation from that Quarter But if he see the Sea calm he will enjoy his Kingdom in Peace

And in the same Chapter the Sea and Deep are interpreted of a great King

Agreeably to this in *Dan vii 2* the great Sea agitated by the four Winds is a Comprehension of several Kings or Kingdoms in a State of War, one Kingdom fighting against another to enlarge their Dominions

§ A Sea being thus considered as a Kingdom, or Empire — the living Creatures in it, must be the typical Fishes, or Men

§ But if a Sea be considered in respect only of the Waters, of which it is a Collection, then the Waters will signify the Common People, and the Fishes, or the Creatures in the Sea, living, as having a Power to act, will denote their Rulers And in this Sense are the Fishes mention'd in *Ezek xlii 4, 5* explain'd by the Targum of the Princes of Pharaoh

§ The Resemblance between the Noise of an enraged Sea, and the Noise of an Army or Multitude in Commotion is obvious, and frequently taken Notice of by the † Prophets.

#### RIVER

May be considered in several Views,

1 In respect of its Original, and Recourse thither All the Rivers run into the Sea, yet the Sea is not full Unto the Place from whence the Rivers come, thither they return again, *Eccl 1 7*

According to this Consideration, the Sea being a Symbol of the Extent of the Jurisdiction or Empire of any Potentate — Rivers will signify any Emissary Powers from thence, whether Armies or Provincial Magistrates, or what Agents abroad soever that are under this chief Power, and so act in reference to it These may, according to exact Analogy, be called Rivers, because both themselves and their Affairs have recourse to the

\* *Isa. xii. 3* *John iv 14* † *Pf xlii 1, 2* ‡ *Jer xvii 13* § *Il p 394* † *Boch. in Phaleg L. iv. c. 31* † *Hesiod. Theogon. p 365*

main Sea — the Amplitude of that Jurisdiction to which they belong.

The *Oneirocriticks* in *ch cclxxviii* say — *the Sea is the Symbol of a great King And as all Rivers run into the Sea, so the Wealth of the World flows to him — And again — new Rivers running into the Sea, signify new Revenues accruing to the King or Kingdom from distant Nations*

2 A River may be consider'd in respect of its Rising, Overflowing and Drowning the adjacent Parts And in this View it is the Symbol of the Invasion of an Army

Thus in *Is viii 7* — God's bringing upon the *Jews the Waters of the River*, signifies the Warlike Expedition of the *Affyrians* against the *Jews*

The Symbol is us'd in several other Places, as in *Is. xxviii. 2. hix 19 Jer xlv 7, 8 xlvii 2 Amos ix 5 Nabum. 1 8*

And in *Dan ix 26* Flood is immediately explain'd — by War

So • *Plutarch* compares *Hannibal's Expedition* into *Italy* to a *Torrent*

† *Horace* compares *Tiberius* driving the *Enemies*, to an overflowing River

And ‡ *Virgil* speaks of the *Fall of Troy* under the Similitude of a *Deluge*

And lastly in *Artemidorus*, *L ii c 27* where the Symbol is adapted to private Life, a troubled and violent River running into a House, and carrying off, or removing the *Moveables* therein, denotes an enraged Enemy

3 A River may be considered as the Barrier of a Nation or Kingdom,

And in this respect if a River or Sea be dried up, it is a Symbol of ill to the Land adjoining It signifies that its Enemies will easily make a Conquest thereof when they find no Water to stop their Passage

So *Jordan* was dried up to give the *Israhelites* Passage, and Possession of the Holy Land So *Isaiah*, *ch xlv 27* speaking of the Conquest of *Cyrus*, and Destruction of the *Babylonian Monarchy* has these Words — *that saith to the Deep be dry, and I will dry up thy Rivers.*

• *Plut de Fort. Rom* p. 523  
*L. viii. § 228,*

† *Hor L. iv. Od 14.*

‡ *Virgil. Æn*

The Prophet *Zechariah*, *ch x ii* explains the Symbol, — and he shall pass through the Sea with Affliction, and shall smite the Waves in the Sea, and all the Deeps of the River he shall dry up And the Pride of *Affyria* shall be brought down, and the Scepter of *Egypt* shall depart away

See to the same Purpose, *Is xi 15, 16* and *ch xix 5, 6*

4 A River may be considered in respect of the Clearness, Coolness and excellent Taste of its Water, and of its Usefulness in watering the Grounds, and making them verdant and fertile

And in this View a River may become the Symbol of the greatest Good

Hence in the *Oneirocriticks* — to dream of drinking of the pure, clean Water of a River — denotes an Obtainment of Joy and Happiness by means of a great Man

The *Egyptian* in *ch cclxxvi* says — *Rivers that water the Soil are interpreted of Man's Livelihood — And that if one dream of seeing a River that uses to water the Country dried up, it denotes Famine, Anxiety, and Affliction.*

To the same Purpose speaks also *Artemidorus* in *L ii c 27* — if any one dreams of a clear River running into his House, it denotes the Entrance of some Rich Man into his House, to the Advantage of his Family

And again — if a Rich Person dream of a clear River running out of his House, it signifies that he shall have Authority in the Place he belongs to, and abound in Acts of Beneficence and Liberality So *Artemidorus* — restraining the Symbol to a private Case But others of the Heathen took the Symbol in the most extensive View, and therefore in order to represent the universal Power and Beneficence of *Jupiter*, us'd the Symbol of a River flowing from his Throne And to this the *Sycophant* in *Plautus* alludes, in his saying that he had been at the Head of that River

*Ad Caput annus, quod de Cælo exoritur, sibi solo Jovis*

But with God only is the *Fountain of Life*, from whom proceeds a River of Pleasures, representing the Comforts and Gifts of the Holy Spirit.

• So the *Inan*, *ch 17.*  
*xxvii 8. 9*

† *Plaut. Trinam. Act iv Sc ii v 98*

‡ *Psal*

And therefore in relation to private Persons receiving the Holy Spirit to their own Joy, and to the Advantage of others, says our Saviour, *John vii. 38 — He that believeth in me — out of his Belly shall flow Rivers of Living Water.*

And in relation to all the Inhabitants of the New Jerusalem, the Abundance and inexhaustible Fund of their Happiness is describ'd in *Rev. xxii. 1* by their having a River of Life, clear as Chrystal, proceeding from the Throne of God and the Lamb

### ABYSS,

In several Places signifies the Deep, or great Sea, in Opposition to little Waters or Seas

Thus in *Is. xlv. 27* what in the LXX is *Abyss*, is in the Hebrew, — *Deep* — that is, the great Sea, meaning *Babylon*, as the Targum turns it And in a like Place for Sense, *Isaiah xix. 5* both the Hebrew and the LXX have *Sea* Which shews that the Deep signifies the great Sea

§ According to the Jews, the *Abyss* was a Place under the Earth in the most internal Parts of it, and was thought to be a great Receptacle of Waters as a Reservatory to furnish all the Springs or Rivers

And this Opinion was not only held by the <sup>1</sup> Egyptians, Homer, and Plato, but also by some of the modern Philosophers. And <sup>2</sup> Seneca seems to be of the same Opinion. And

In this Sense the *Abyss* symbolically signifies a hidden Multitude of confused Men.

WELL is a Pit sunk below the Surface of the Earth; and it may signify any obscure Place, out of which it is hard to draw any Thing, which seems to be buried therein.

In the Eastern Countries the Prisons wherein Slaves were shut were generally made like Pits or Dens under Ground And so were their Graves, being made as a Pit, vaulted and built with Stone, or cut out of a Rock, and then covered with a large Stone, which was the Egyptian Manner, and of the Phrygians too, as appears from <sup>3</sup> Homer.

<sup>1</sup> Theoph. Galei Philosoph. General. L. iii. c. 2. § 5  
L. iii. c. 19. & L. vi. c. 7. 8

<sup>2</sup> Hom. II. 2. 797

<sup>3</sup> Senec. Nat. Quæst.

Hence

Hence it comes that Graves were compar'd to Prisons, and Prisons to Graves

And that in *Is. xxiv. 22* the Pit there mention'd is explain'd of a Prison

And so a Prison is called *Puteus*, a Pit, in <sup>4</sup> Plautus

*Vincite, Virberate, in Puteum condite*

So that a Well or Pit without Water, singly consider'd, may [as the Case requires either signify the Grave, or a Prison.

WHORE — See under — WOMAN

WIFE — See under MARRIAGE

WILDERNESS, is a Place of <sup>5</sup> Temptations, Misery, Persecution, and all that is oppos'd to Settlement, and worldly Peace

The Prophets frequently use the Symbol to signify all Manner of Desolation.

Thus in *Is. xxvii. 10* — *Yet the defenced City shall be desolate, and the Habitation forsaken, and left like a Wilderness*

The like is found in *Isaiah xiv. 17* xxxiii. 9. *Jeremiah xxii. 6.* Hosea <sup>6</sup> 3

And thus in *Virgil, Æneas*, to shew the Misery of his Condition, mentions his wandering unknown and needy in a Wilderness

<sup>7</sup> *Ipse ignotus, egens, Libyæ deserta peragro*

§ But yet this Symbol, however bad, may sometimes have a Mixture of good, as when Persons threaten'd and pursued by Enemies fly to a Wilderness, as to a hiding Place As the *Israelites* in the Persecution of *Antiochus*, when the Gentiles had profan'd the Sanctuary did; <sup>8</sup> flying unto the Mountains, and into the secret Places of the Wilderness And

In this Sense a Wilderness is the Symbol of an obscure and retir'd, tho' safe State and Condition

WINDS are the Causes of Storms, and so a proper Symbol of Wars, and great Commotions.

<sup>4</sup> Plaut. Aulular. A. ii. Sc. v.

<sup>5</sup> Luke viii. 29. Jamblich. de Myster. § 2. c. 10.

<sup>6</sup> Virgil. Æn. L. i. 388.

<sup>7</sup> 1 Macc. ii. 28, 31.

They

They are thus unanimously explain'd by the *Oriental Oenocritic*, in *cb clxv* and *clxvi*

And with *Artem L ii c 41* *stormy Winds* — denote Dangers and great Troubles and Commotions

The Metaphor fetch'd from *Winds* to signify *Wars* of all sorts, is common in all Authors See *Hor L i Od 14* with the Commentators

The Use which the Prophets make of the Symbol is to the same End, to signify Incurfions of Enemies, and the like

Thus in *Dan vii 2, 3* the Prophet hath a Vision of the four Monarchies which were to arise from the Wars and Tumults of Men, expressed by the Symbol of *four Winds beating or striving upon the great Sea, and from that Sea, four Beasts arising*

And in *Jer xlix 36, 37* the Symbol is both us'd and explain'd

So in *Jer li i* a *destroying Wind* is a destructive War

**WINE** The *Egyptian Interpreter* in *cb cxcviii* says — *sharp sour Wine denotes Bitterness and Affliction in proportion to the Sourness or Sharpness of the Wine* And again — *if any dream of drinking an unusual unpleasant Liquor, it denotes Bitterness or Affliction in proportion to its Unpleasantness*

Wine mix'd with bitter Ingredients, was usually given to Malefactors when they were going to be put to Death,

And therefore by a Metonymy of the Adjunct, the mix'd bitter Cup of Wine is the Symbol of Torment or Death, as in *Pf lxxv 8*, and in *Matt xxvi 39*. — *Father, let this Cup pass from me* And, as the *Evil* which happens to Men is the Effect of God's Justice and Severity, and the *Good* which happens to them, the Effect of his Bounty and Goodness, therefore, in the sacred Writings, as the one is represented by a *Cup of Wrath*, so is the other under the Symbol of a *Cup of Salvation*, and of drinking of the *River of Pleasures*, at the Right Hand of God

And thus in *Homer Jupiter* is represented as having by him two Vessels, distributing to Mortals *Good* out of the one, and *Evil* out of the other

The Passage is in the last Book of the *Iliad*, and thus translated by Mr Pope

† *Pf. cxy. 13.*

‡ *Pf. xxxvi. 8.*

§ *Pf. xvi. 11.*

*Two Urns by Jove's high Throne have ever flood,  
The Source of Evil one, and one of Good,  
From thence the Cup of Mortal Man he fills,  
Blessings to these, to those distributes Ills  
To most he mingles both The Wretch decreed  
To taste the bad, unmix'd, is curs'd indeed,  
Pursu'd by Wrongs, by meagre Famine driv'n,  
He wanders, outcast both of Earth and Heav'n.  
The happiest taste not Happiness sincere,  
But find the Cordial Draught is dash'd with Care*

**WINE-PRESS**, among the *Israelites*, was like a Threshing-Floor, and therefore we read that *Gideon* was Threshing in one of them, *Judg vi 11* The *LXX* have it — *ῥαβδίζων σῖτον ἐν ἀλωῇ*

The Fashion of it seems to have been thus Suppose an Hedge or Bank of Earth rais'd about in a convenient Circumference, or else, rather a Floor sunk before the Surface of the Ground about it, that the Grapes and Juice may be kept in Then on one side a Pit was sunk much lower than the Floor to place the Vats to receive the new press'd Juice falling into them This Floor was the Wine Press Hence we may easily understand, why our Saviour expresses the making of a Wine Press by digging, as also *Isaiah* in *cb 5*

The Meaning of the Symbol is very easy The *Indian Oenocritic*, in *cb cxcvi*, explains it of great Conquest, and by Consequence much Slaughter

It is so us'd in *Is lxiii 3* — *I have trodden the Wine-Press alone, and of the People there was none with me For I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will strew all my Raiment*

And in *Lam i 15* the Destruction of *Judah* is represented under this Type — *The Lord hath trodden under Foot all my mighty Men in the Midst of me, he hath called an Assembly against me to crush my young Men The Lord hath trodden the Virgin, the Daughter of Judah, as in a Wine Press*

And the Symbol is extremely proper The Pressure of the Grapes till their Blood comes out, as their Juice is called in *Deut. xxxii 14* aptly representing great Pressure or Affliction, and Effusion of Blood

**WINGS**, according to the natural Use of them, are for covering and brooding, and in this Sense the Symbol of Protection, as in *Ruth ii. 12. Pf. xvii. 8 xci 4 Mat' iv 2 Mat'. xxiii 37*

Agreeably to this *Iolaus* in \* *Euripides* — to express that the Children of *Hercules* were under his Protection after the Father's Death, saith *they were under his Wings* And *Megara* speaking of the same Children says, *She preserved them under her Wings as a Hen her young ones* Eurip Herc Fur § 71

It may be observ'd, that a *Wing* is called in Hebrew *קנף*, and that Word signifies a *Covering*, *Συγκαλυμμα* in Deut xxii 30 xxvii 20 and *Ἀναβολή* in Ezek v. 3 that is, *the Wing or Cap* of a Garment to cover withal the Nakedness So that as *Covering* is *Protection*, so the *Wing* is a proper Symbol thereof, just as a *Tabernacle* is a *Covering* in hot Countries, and is therefore a Symbol of *Protection*

So the Fortrefs in *Babylon* was called \* *ἰπτα*, Wings, from the Protection it pretended to afford

On which Account *Vegetius* says — *Equitum alæ ab eo dicuntur quod ad similitudinem alarum protegant aciem.*

§ Another use of Wings is to carry away or help in Flight, and in this Case also Wings are the Symbol of Protection

Thus in *Exod* xix 4 God saith to the *Israelites*, after he had delivered them from *Pharaoh*, and caused them to pass safely into the Wilderness — *Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self*, which is further enlarged upon in Deut xxxii. 11, 12 — *As an Eagle stirreth up her Nest, fluttereth over her young, spreading abroad her Wings, taketh them, beareth them on her Wings, so the Lord alone did lead him, and there was no strange God with him*

Upon the Account of Wings being the Symbol of Protection, some of the *Egyptians* called their God (whom they look'd upon as from Everlasting and Immortal) \* *ἰπτα*, that is, *ἰπτα* the *Wing*, or *ἰπτα*, as *Strabo* writes it with the *Greek* Termination And they also represented him with a *Wing* upon his Head as the Symbol of his *Royalty*, the chief Notion of the Deity and of Kings, being that of *Protection*

And therefore is the true God, upon the Account of his being the great *Protector*, styl'd in 1 Tim. iv. 10 *Σωτὴς πάντων ἀνθρώπων*, the *Saviour* of all Men.

\* Eurip Hæchid. § 10.  
Hist L. vi c 26  
L xi Col 1691.  
Æg. § 8. c 3. & Not. T. Gale. ibid.

\* Stephan de Urbib Vid Plin Nat.  
\* Veget de Re Milit Vid Serv in Virgil Æn.  
\* Plutarch de Iside, p 398 Jamblich. de Myst.

§ Wings, when us'd to fly upwards, are the Symbols of Exaltation

And thus in *Is* xl 31. — *to mount up with Wings as Eagles* — is to be highly exalted

§ The Interpretation of the *Oriental One iocriticks* is exactly agreeable to what has been said

Persons invested with Riches, Power, and Authority, are the best enabled to give Defence and Protection And therefore in *ch* cclxxxvi. — the *Wing* is made the Symbol of Power and Dignity And as to the Wings of an Eagle in particular — *If a King dreams of finding an Eagle's Wings, it denotes that he shall obtain greater Glory and Riches than the Kings his Predecessors* — and if a private Person have such a Dream — it shews that he will be greatly enriched, and highly honoured and promoted by his Sovereign.

And again — *If a King dream that an Eagle takes him up upon his Back, and flies up on high with him* — it portends great Exaltation to him in his Kingdom and long Life. — And the same Dream to a private Person denotes that he shall come to Reign.

And *Artemidorus*, Lib ii c 20 says, if poor Men dream of being mounted upon an Eagle — they will be supported and well reliev'd by some rich Persons

WITHIN and WITHOUT — in the Style of the Scripture, are the *Jews* and *Gentiles* The one within, and the other out of the *Mosaical Law* and *Covenant*

Thus in Deut xxv 5 *The Wife of the Dead shall not marry without unto a Stranger*

And thus in relation to Christians, and those who were not, says St Paul, 1 Cor v 12 *Do not ye judge them that are within? But they that are without God judgeth, or will judge.*

WOMAN, in the symbolical Language, is frequently the Symbol of a City or Body Politick — of a Nation or Kingdom

Thus in \* *Æschylus*, the Monarchy of *Persia* and the Republick of *Greece* are represented in a symbolical Dream by two Women.

They who are acquainted with Medals and Inscriptions, many of

\* Æschyl Pers 181.

which were symbolical, know that *Cities*, as even *Rome* frequently, were represented by *Women*. And so, in like manner, Statues in the Shape of *Women* were made to represent *Cities*.

In the ancient Prophets, the Symbol is very often us'd for the Church or Nation of the *Jews*.

Thus in *Ezekiel ch xvi* there is a long Description of that People under the Symbol of a Female Child, growing up by several Degrees to the Stature of a Woman, and then married to God by entering into Covenant with him.

And therefore when the *Israelites* acted contrary to that Covenant, by forsaking God and following Idols, then they became properly represented by the Symbol of an *Adulteress* or *Harlot* that offers herself to all Comers.

And *Adultery* it self, or *Fornication in a married State*, becomes the Symbol of *Idolatry*, as in *Jer. iii 8, 9. Ezek xxiii, 37* and *Ch xvi. 26, 29.*

#### A WHORE — may be consider'd two Ways,

*First* in respect of Trading. For the *Hebrew* Word מְכַרָּה rendered by the LXX *πώγων*, signifies not only a Whore, but also an Inn-keeper, Bawd, and Trading Woman, from *מ* to feed — to entertain Strangers.

And because such Women did generally prostitute themselves or other Women to their Guests, hence the Word came to signify a Bawd or Whore. And that they might always have Women for that purpose, they usually traded in Slaves, either selling the Persons, or the Use of them, as it is still practis'd in the *Levant*, where the Trade is frequent.

Thus the Harlot *Rabab* מְכַרָּה is in the *Samaritan Chronicle* מְכַרָּה an *Hostess*, that Word being deriv'd from the *Greek* *πώγων*, and by the same Word are *Jerusalem* and *Samaria* describ'd in the *Targum* on *Ezek xxiii 44* where the Prophet describes them at the same Time as *Whores* and *Hostesses*, entertaining all the Idolatrous Strangers.

Thus also *Eusebius* speaking of the abominable Practice in *He*

<sup>b</sup> Ezek xvi. 32, 38. xxiii 45. Hos iii 1  
Jer ii 20 Ezek xvi. 15, 16, 28, 35, &c Hos i 2  
Dis Antimoron § 60. <sup>c</sup> Euseb. Præp. Evangel L. iv p 97.

*hopolis* of *Pœnecia*, in prostituting the Women, speaks of it as being *ἀεὶ πωγέων*, a *base Trade*.

See also *Strabo's* Accounts of *Comana* and *Corinth*.

The *Grec.* Word *πώγων* favours this Notion, for it comes from *πώγων* or *πώγων* to sell. Therefore the *Athenian* & *Law* did not permit that a Man who was taken in the Company of a Woman that sold in a Shop, or openly in the Market, should be treated as an Adulterer, such Women being suppos'd <sup>a</sup> Harlots, as pretending to keep a Trade or Shop, or Publick House, to carry on the other Trade of Prostitution. *Παυδοχῆος*, in *Li.*, signifies also a Brothel in the Verses of *Philippides* cited by *Pindar*.

And indeed a Whore is a Woman that sells herself, *Quæ ipsa sse venditat*, as <sup>b</sup> *Plautus* speaks.

By this we may guess why it was so shameful to be seen in a Victualling House, as we find it was by some Passages in *Diogenes Laertius*, *Athenæus*, *Ælian*, *Isocrates*, and *Theophrastus*, because as <sup>c</sup> *Philostatus* says — such Places were Brothels. Thus also in <sup>d</sup> *Aristophanes* *πώγων*, the Brothels, signify the Inns.

Hence the Reproach in *Jer v 7* — *They lodge in the Harlots Houses*.

From this Notion of a Whore's being a Trader and Entertainer of Strangers, the City of *Tyre*, which was the finest Mart in the World at that Time, is, by the Prophet *Isaiah*, call'd an *Harlot* מְכַרָּה, in *ch xxiii 16* — and so likewise *Nineveh* in *Nabum* iii 4.

Whoring and Trading are therefore Synonymous, and to this Purpose see *If xxiii 17*.

Hence the *Indian* Interpreter, in *ch cxxvi* says, *If any one dreams of having Conversation with a Whore, he shall encrease in respect of Riches unjustly got*. And the *Persian* and *Egyptian* in the next Chapter say — *If a King or Nobleman dream of lying with another Man's Wife* — it denotes, that he will exalt and enrich his Children, and prefer her Husband according to his Merit.

<sup>a</sup> Strab Geogr L x i p 559 & L viii p 378  
<sup>b</sup> Artemidor L i c. 80

<sup>c</sup> Plaut Mil Glor Act ii Sc iii

<sup>d</sup> Aristoph Ran.

<sup>e</sup> Vid Demosth Cont

<sup>f</sup> Plutarch Vit Demetr

<sup>g</sup> Philostr Epist. ad γυναικα κατηλ



Secondly, a Whore may be considered with respect to Idolatry, upon the Account of Fornication being oftentimes the Adjunct of Idolatry

Lust it self was Part of the Idolatrous Worship, and therefore perform'd in the very Temples, and the very Price it self was an Offering The Harlots being consecrated to the Pagan Deities, and devoted to worship them by their Trade and the Gains of it

This <sup>a</sup> Herodotus observes was the Practice of the Babylonians And Strabo in his Geography, L viii shews the same in relation to the Grecians, and in L xii in relation to the Cappadocians

The same also was the Practice of the Remnant of the Idolatrous Nations in Canaan, who being depriv'd of their Lands took to Trades and Tipling Hence the Whores traded in such Houses, and often inveigled the Israelites to commit Fornication with them, and to eat and drink of such Things as had been offered up to their Idols

And so the Midianites inticed the Israelites to Idolatry by Fornication

Upon these Accounts a Whore may be the Symbol of a Church, City or Nation that is guilty of Idolatry, and that procures to her self by the Gains thereof great Riches and Power

WOOL (*Sheep's*) is interpreted by the Oriental Onecrostick of pure Gold — of Riches firm and durable. See Achmet's Collection, ch. cxxii

To WRITE, signifies to *publish*, or *notify*, because this is the first Intention of Writing, and at first no Writings were made but upon Pillars or other Monuments merely to notify Things

Thus when God saith in *Isaiab lxxv 6*. — Behold it is written before me — it immediately follows as synonymous — I will not keep Silence

And in *Jeremiab xxii 30* it is said — write this Man childless — i. e. Publish and let all Men know that this Man shall be childless.

And hence, because Writing is Publishing, therefore an Author not read, is with Martial one that hath not written,

• *Versiculos in me narratur scribere Cinna  
Non scribit, cujus Carmina nemo legit*

§ By the Notification of Things the Effect intended is brought about And in this Sense to write — is to effect

• Martial L iii Epigr 9.

<sup>a</sup> Herod. Hist. L i c 199

AN  
EXPLANATION  
OF THE  
REVELATION  
OF  
SAINT *J O H N*.

A N  
E X P L A N A T I O N  
O F T H E  
R E V E L A T I O N  
O F  
S A I N T J O H N.

The T I T L E.

Ch I

- |                   |      |   |
|-------------------|------|---|
| N <sup>o</sup> 1  | § 1. | <b>T</b> HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which must shortly come to pass<br>And he signified the same, sending by his Angel to his servant John, |
| N <sup>o</sup> 2. | § 2  | Who bare Record of the word of God, and of the Testimony of Jesus Christ, in relation to whatever he saw  |
| N <sup>o</sup> 3. | § 3  | Blessed is he that readeth, and they that hear the words of this Prophecy, and observe the things that are written therein for the season is at hand.   |

The Explanation of the T I T L E.

- N<sup>o</sup> 1. **T**HE Revelation is a Discovery of future Events.  
 All future Events are known only unto God The Revelation therefore is of God, proceeding from Him  
 Christ, as Mediator, hath nothing but what he hath receiv'd, and to him all Power is given both in Heaven and in Earth.

In respect of Christ's Mediatorial Capacity the *Revelation* is given by God to Christ, to be communicated, by Christ to his Church on Earth

So that the *Revelation* is a Prophecy of future Events relating to the Christian Church.

And, forasmuch as the said Events were to happen suddenly when Men would not be aware of them, and to be hasten'd in their proper Times, and the *Beginning* of them not to be fetch'd afar off, but to concern the *very* Times in which the Prophecy was delivered — They are therefore said to be such Events as are *with Speed and Swiftneſs to come to paſs* — Even as an Army may be said to be quickly coming, when only the Van-guard begins to appear.

Nº. 2. Christ, according to the Commission, he as Mediator had received, and according to his Power over all Angels and Men <sup>a</sup> symbolically shew'd the aforesaid Events, by the Ministration of the chief Angel of his Presence to his peculiar Servant *John*,

Nº. 3. Even that *John*, who was a *Witness* of the Gospel of God and of Christ, *in relation to things which he himself saw transacted and knew*, and who was therefore one of the twelve Apostles, and the beloved Disciple of Christ

Nº. 4. The Prophecy thus coming from God through Christ, and by Christ transmitted by the Ministration of an Angel of the highest Order to the Apostle St. *John*, for the Use of the Church, as containing a Series of Events in relation to it, deserves the highest Regard.

It fore-arms and comforts Christians against Persecutions, by pre-acquainting them with their Approach and End.

It shews the Degeneracy of Christians, even in the first Ages of the Gospel.

It discovers an almost universal Apostacy from the Faith, and throughout mixes Exhortations to the faithful, to beware of Idolatry, and carnal Pollutions, and sets forth the Rewards due to them that shall take heed.

<sup>a</sup> See Jamblich de Myst. Æg. § III c. 15. fin. where the Verb *reparans* is used in a like Case, in the very same Signification

And there is *no Time* in the Christian Oeconomy wherein, the Events to come, are not *nigh at hand*

And therefore to encourage all to apply themselves to the Study of what their Saviour has imparted to them for their Comfort and Safety, there is a Promise made of a *Blessing* attending the *Reading* of the Prophecy, the *Hearing* of it read, and the *due considering* and *observing* the Things therein contain'd. — Where we find, the *Reading* separated from the *Hearing* And the Reason is, because it was the Custom of the Primitive Church to have the Apostolical Writings, and all other Ecclesiastical Matters publicly read So that *Reading* was one thing done by the Clergy; and *Hearing*, another more proper to the Laity

Books were also then scarce, and few could read, so that the Method of publishing a Prophecy could not be so well done by dispersing Copies, as by publick Reading Therefore the *Reading* and *Hearing* are two different Matters proper to different Persons, and deserve to be distinguished

And a Blessing is pronounc'd upon both, to shew that it equally belongs to the Clergy and Laity, and therefore the Prophecy, that it may be by all duly observed, ought to be duly read and explain'd in the publick Assemblies.

## The DEDICATION.

- Nº 1. § 4. **J**OHNS to the seven Churches which are in Asia.  
 Nº 2. Grace be unto you, and Peace from him which is, and which was, and which is to come.  
 Nº 3. And from the seven spirits which are before his Throne,  
 Nº 4. § 5. And from Jesus Christ,  
 Nº 5. Who is the faithful Witness, and the First-born of the Dead, and the Prince of the Kings of the Earth  
 Nº 6. Unto him who loved us, and washed us from our sins in his own Blood,  
 Nº 7. § 6 And hath made us Kings and Priests unto God, and his Father,

<sup>b</sup> For the Construction of the Words in the Original, See Homer, Il. iii. v. 351

- comp  
Dan 7 13  
Zech 12 10
- N<sup>o</sup> 8 To him be Glory and Dominion for ever and ever, Amen.
- N<sup>o</sup> 9 § 7 ° Behold, he cometh with Clouds, and every Eye shall see him, and they also who pierced him and all the Tribes of the Earth shall wail because of him Even so, Amen
- N<sup>o</sup> 10 § 8. I am the Alpha and the Omega, the Beginning and the End, saith the Lord ° God, which is, and which was, and which is to come, the Almighty.

### The Explanation of the DEDICATION.

- N<sup>o</sup> 1 THE Number *seven* is here symbolical denoting an Universality of the Matters compriz'd  
The *Asia* here is *Asia Minor*, consisting of the Regions of *Phrygia*, *Myfia*, *Lydia*, and *Caria*, and of those which the *Grecian* Nations inhabited, by the *Ægean* Sea, viz *Æolis*, *Ionia*, and *Doris*  
In this *Asia Minor* seven Churches are fix'd upon to represent symbolically the whole Catholick Church at the Time of the Vision, wheresoever dispers'd.  
And for this Reason the whole *Revelation* is dedicated to them by St. *John*, and sent to them by our Saviour's Order
- N<sup>o</sup> 2. To the said Churches Representative of the whole Catholick Church, — the Apostle wishes *Grace and Peace*, — viz All Blessings Spiritual and Temporal.
- First, ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος — from him which is, and which was, and which is to come, — that is, from God who is eternal, — the Expression being according to the *Hebrew* Style, which affects to express Universals by an Enumeration of the Parts, — as the whole *World*, by *Heaven* and *Earth*.  
And thus the Time past, present, and to come, comprehends all Time, and consequently Eternity  
As to the Words in the *Greek*, 'tis to be observ'd that they are here taken absolutely and artificially, as invariable Names betokening God's eternal Existence, and are therefore without

\* So Alex and some other MSS and the Vulg Lat S. r and Arab Versions

- Construction, as many other Words of the like Nature are in *Proclus*, and other Authors.
- N<sup>o</sup> 3. Secondly, Grace and Peace is wished to the said Churches, by the Apostle, from the seven Spirits which are before the Throne of God  
These seven Spirits separately consider'd, are, as appears from their several Actions in the Prophecy, seven Angels or Created Beings, of the Highest Order, having the rest of the Angels under them, and a nearer access than they, to the Presence of God  
These seven Spirits or Angels comprehending under them all the rest, do, collectively taken, symbolically represent the Holy Ghost, as being his constant Attendants, and consequently Adjuncts executing his Will, and denoting his Presence and Efficacy.  
And thus by a Metonymy of the Adjuncts by the said seven Spirits taken together, is the Holy Spirit symbolically represented, after the same Manner, as we shall find afterwards God the Father and his Government, represented only by his Throne with some other Circumstances, and his Son by a Lamb.  
The Apostle having thus wish'd Grace and Peace to the aforesaid Churches, from the Father, and the Holy Spirit, wishes the same to them,
- N<sup>o</sup> 4. Thirdly, from *Jesus Christ*, whom he mentions after the Holy Ghost, upon the Account of such Titles belonging to him as are Introductory to the following Vision  
The Titles are,  
1. He is the faithful Witness or Martyr, who hath truly declar'd the Will of God, and died to seal with his Blood the Truth of his Doctrine.  
2. He is the First-born of the Dead. — as being the <sup>d</sup> First-fruits of the Resurrection in being the first rais'd from the Dead to die no more. And as the First-born of, is he also the ° Lord of the Dead, having Power to bring them to Life again Primogeniture signifying, (as being anciently attended with) <sup>f</sup> Dominion and Principality.

<sup>d</sup> 1 Cor xv, 23.

<sup>o</sup> Rom xiv 9

<sup>f</sup> 2 Ch on, xxi 3.

(as He was a Type  
of y<sup>e</sup> Messiah)  
Hawthorn.

And in this Sense concerning<sup>x</sup> David saith God, *Psal lxxvix*  
27. — I will make him my First-born, higher than the Kings  
of the Earth.

And so in *Col i. 15* Christ is styl'd the First-born of the whole  
Creation, as being the Lord thereof, and being before any Thing  
was created — because, as it follows in the same Chapter,  
§ 16, 17 — by him were all Things created that are in Hea-  
ven, and that are in Earth, visible and invisible, whether they  
be Thrones, or Dominions or Principalities or Powers All  
Things were created by him and for him — And he is before all  
Things — And in § 18, in the very Words us'd by St John,  
he is styl'd *πρωτότοκος ἐν τῷ πατρὶ*, — the Lord of them — that  
in all Things he might have the Pre-eminence. And there-  
fore

3. He is the Prince or Ruler of the Kings of the Earth

He is that Prince of the Line of David, of whose Kingdom  
there shall be no End.

He had at his Resurrection<sup>z</sup> all Power given unto him, both  
in Heaven and Earth, and is therefore even in respect of his  
humane Nature, as united with the Divine, — the Ruler and  
Disposer of all the Kingdoms of Men; and<sup>b</sup> all Dominions must  
serve and obey him

Nº 6 From the Titles of Christ, the Apostle passes to what Christ  
has done for us.

He hath<sup>c</sup> loved us to such a Degree, as to lay down his Life  
for our Sakes And by his own Blood which he shed for the  
Sins of the World, hath he cleansed us from past Sins and pre-  
sent Infirmities And

Nº 7 As he himself is a King and Priest, so hath he advanced us  
to the Highest Stations, to be Kings and Priests

So that amongst us his Peculiar People — the Spiritual  
Israel — there is a Royal Priesthood, who, in Things per-  
taining to God, are Kings under God, in the Government of the  
People committed to their Charge, and Priests of God, in in-

<sup>x</sup> Matt xx iii 18  
Rom v 8

<sup>b</sup> Dan. vii 14, 27

<sup>c</sup> John xv 13. i John iii 16

terceding

terceding for them, and offering up spiritual Sacrifices Even  
as among the Carnal Israel, there was a Royal Priesthood offer-  
ing up the Carnal Sacrifices of the Law, and Ruling<sup>k</sup> in Cases  
difficult in Judgment, and in<sup>l</sup> Matters of the Lord, all the  
Priests being Dignified by a<sup>m</sup> Name which not only signified a  
Priest, but also a Prince or Ruler. And the High-Priest wear-  
ing, as the Ensigns of his Regal and Sacerdotal Power in  
Things pertaining to his Office<sup>n</sup> a Crown, and a Mitre

So that Christ, who is rich in Mercy and Love, hath in Rea-  
lity highly exalted the Christian Clergy, however at present by  
worldly Men despis'd and oppress'd, and the Time is coming,  
when he will render them even on Earth in such a Manner  
glorious, as that they shall be by all highly honour'd, and he  
will at last cause all his faithful Servants to Reign with him  
for ever in Heaven.

Nº 8. For such stupendious Mercies, the Apostle ascribes to our Sa-  
viour, agreeably to his Titles, *Glory and Dominion for ever and  
ever.* — And repeats the Doxology by summing it up in the  
Word *Amen.*

Nº. 9 And being thus fir'd with the Love of Christ, and the Glo-  
riousness of his Attributes, he in a Prophetick Rapture cries  
out as if the future Appearance of his Saviour was before his  
Eyes — *Behold, he cometh with Clouds* — He, attended  
with all the holy Angels, and in all the Glory of God, will as  
certainly come to Judge the World — as if we already saw

<sup>k</sup> Deut xvii 8 — 12

<sup>l</sup> 2 Chron xix 8, 11

<sup>m</sup> The most ancient Notion of a Priest, is of one that hath Power over others,  
both in Civil and Religious Matters, as it was in the Patriarchal State, wherein the  
Birth gave a Right to preside over all the Kindred Hence כהן, *Cohen* a Priest, sig-  
nifies also Prince or Ruler, as in 2 Sam viii 18 where the Sons of David are said to  
be כהנים, in the LXX *καθηγέταις* Chief Counsellors, for which we read in 1 Chron xviii  
17 *הראשונים* Prime Ministers of State, in the LXX *πρωτοβασιλεις* first Lieutenants  
to the King (such as the Turks call Viziers, that is Lieutenants, and the Persian *Glion*,  
a Word deriv'd from כהן) and in 2 Sam viii 18 the said Sons are called רבנים Princes in the Ta-  
Ana so in Exod ii 16 Jethro is called *Cohen of Midian, Priest*, but in the Targum  
רבנא Prince, And it appears from *Hecataeus* cited by *Plutarch* in his Treatise *de Isae*,  
p 292, 293 that the ancient Kings of Egypt were Priests, either being chosen out of  
the Priest, or if from the Army, then immediately made Priest. See also *Platon* Pol  
p 129 <sup>n</sup> Exod xxix 6.

X

him



- N<sup>o</sup> 19 *And I have the Keys of Hades and of Death*  
 N<sup>o</sup> 20 § 19 *Write & therefore the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter*  
 N<sup>o</sup> 21 § 20. [As to] *the Myſtery of the ſeven Stars which thou ſaweſt in my Right Hand, and [as to] the ſeven Golden Candleſticks, [the Signification is] — The ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks which thou ſaweſt are the ſeven Churches*

*The Explanation of the foregoing VISION, introductory to the Epistles to the ſeven Churches.*

N<sup>o</sup>. 1 **P** *Atmos* was an Iſland in the *Ægean* Sea, or as it is now called the *Archipelago*, about forty Miles from the Continent of *Asia*, towards *Ephesus*, in the Sea next to the ſeven Churches.

It was about thirty Miles in Compaſs, and at this Time has the Name of *Palmosa*,

To this Place, which was but thinly inhabited upon the Account of its Barrenneſs, was St *John*, for preaching the Goſpel, and at the Peril of his Life making Publick Confession of the Chriſtian Faith, baniſhed by the Roman Emperor *Domitian*, about the Year of our Lord 95, or the Beginning of 96, at which Time, as Mr *Dodwell* has proved in his *Cyprianick* <sup>9</sup> *Diſſertations*, the Perſecution rais'd againſt the Church by *Domitian*, began And at the End of the ſaid Emperor's Reign, according to <sup>7</sup> *Irenæus*, was the *Revelation* ſeen.

By this it appears that St *John*, and the Church, at the Time of the Viſion were in a State of Perſecution for the Sake of *Chriſt*.

The Apoſtle therefore in his Addreſs to the ſeven Churches in *Asia*, upon the Account of the Unity of the ſame Faith and Relation to *Chriſt*, ſtyles himſelf *their Brother*, and upon the Account of the Sufferings which he and they were involved in, *their Partner in the Kingdom and Patience of Chriſt*, here-

by intimating, that if they bore with Patience the Perſecutions they met with, they ſhould as certainly be *Partakers* with *Chriſt* in *Reigning* with him, as they had been *Partakers* with him in his *Sufferings*

N<sup>o</sup> 2 He then ſhews how in the ſaid Place of his Banishment, he was inſpir'd with the Holy Ghoſt, — being in a Trance or Ecſtaſy on the Fiſt Day of the Week, or the Chriſtian Sabbath, inſtituted in Memory of *Chriſt*'s Reſurrection, and called the *Lord's Day*, as being *blessed*, and *ſanctified*, by his *Riſing* upon it, by the *Deſcent* of the Spirit, and by *being ſet apart* for the Publick Worſhip of God

N<sup>o</sup>. 3 On the ſaid Day, in the ſaid Circumſtances and Ecſtaſy, the Apoſtle heard *Behind him a great Voice as of a Trumpet*  
*The Voice is great* — as being full of Terror and Maſteſty, Perſpicuity, and Certainty.

*It is as of a Trumpet* — to denote the approaching of the Viſion of a Divine Perſon, and that the Will of God was going to be Proclaim'd, to the hearing of which St *John*, as the Representative of the Church, is called.

And it comes from *Behind St John* — to ſignifie, that the Party whom he represents ~~are~~ have gone out of the Way, and ſo muſt be recalled to turn back, which implies a Repentance, and that the Viſion, to which they are called back to look on, concerns a Thing already begun, or before exiſtent, and to be obſerved, as well backwards, towards the Time paſt, as forwards towards that which is to come.

The Perſon from whom this *great Voice as of a Trumpet* came, is *Chriſt*, as appears by the Title he claims of *being the Alpha and the Omega, the Firſt and the Laſt* And,

N<sup>o</sup> 4. He enjoyns St *John* to make known every Thing he ſhould ſee, or the whole *Revelation*, by committing it to writing in a Book, to the End that the Viſions to be exhibited might be publiſhed and ſpread, conſider'd and admir'd by the whole Church, and that the Book might be a ſtanding Monument, that what was therein foretold, ſhould certainly come to paſs; and that the ſaid Book might be appealed to.

<sup>7</sup> So the *Alex* and many other MSS as alſo the four ancient Verſions.

<sup>9</sup> Diſſ. xi. § 16.

<sup>8</sup> Iren. L. v. c 30.

And to this End, the Book is ordered to be sent to *seven Eminent Churches* then in *Asia*, viz to *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea*, — which are particularly fix'd upon, either, as having been constituted by St *John*, or else as being nearer than others the Place of his Banishment, or else because in them was typically found all the Things that were requisite to be observed as worthy of Praise, or fit to be amended in the whole Church of that Time, — the said seven Churches being the Representatives of all the rest

N<sup>o</sup> 5 Upon the said Voice and Command the Apostle turned about to consider, who it was from whom the said Voice and Command came, — what the seven Churches meant, and how they were to be represented to him, hereby signifying, that those whom he represents, ought carefully to attend to the Meaning of the Vision

N<sup>o</sup> 6 Being turn'd, a Vision, in every Respect, exactly adapted to the Case in Hand, is presented to his View

*First*, there are seen *seven Golden Candlesticks*

These Candlesticks denote the Places where the Light of the Gospel is planted, and are the Symbols of the aforesaid seven Churches, as the Representatives of the whole Christian Church throughout the World

And the said Candlesticks are of *Gold*, to shew the Stability of the Church against all Opposition.

The *Jewish Church* had but *one* \* *Candlestick* with several Lamps, because that Church was confined to *one Nation* and *Tabernacle*. But the *Christian Church* is *Universal*, and therefore hath *seven Candlesticks* to represent it, *that Number* signifying Universality.

N<sup>o</sup> 7. *Secondly*, in the midst of these seven Golden Candlesticks is seen the *Appearance as of a Man*

This Person in the Vision is the same who had just before

styl'd himself *the Alpha and the Omega, the First and the Last*, and is therefore our Saviour under the Likeness of his Humanity

He is in the *midst of the Candlesticks* to shew that the Churches are under his Care, Government and Protection, and that, according to his Promise, he is and will be with his Church to the End of the World. See *Matt xviii. 20. xxviii. 20. 2 Cor vi. 16*

And *agreeably* to this, he being a Priest for ever after the Order of *Melchisedech*, there is

N<sup>o</sup> 8 *Thirdly* in the Vision seen, the Appearance of him, as of the High Priest of the Church which has a Royal Priesthood — he appearing clothed in the High Priest's Vestments, made for Honour and Glory, — *with a Garment down to the Foot, and girt about the Paps with a Golden Girdle*.

These Priestly Garments are the Symbols of the Honour, Power and Dominion, which he, as Man, upon the Account of what he did and suffer'd for Us in his human Nature, was advanced to

In particular, *the long Garment of fine Linnen down to his Feet*, denotes the Honour and Happiness which *Christ* will at last extend to all his faithful Servants, — the *Feet* being the Symbols of the *Followers* of the Party spoken of.

And the *Golden Girdle* (the Symbol of *Royalty* and *durable Strength*) girt about the *Paps* (the Symbol of *Offspring*) denotes his irresistible and permanent Power, in nourishing, maintaining and defending his Church, whose Members are to him as his *Sons* and *Daughters*

N<sup>o</sup> 9 *Fourthly*, this Great Governour or High Priest of the Church is farther described. As,

1 *His Head and Hairs, or the Hairs of his Head, were exceeding white, like Wool, as white as Snow*.

This denotes the Holiness, Wisdom, Increase and Prosperity of his Government, and the Antiquity thereof, he being the

\* Exod xxv 31, 37.

\* See J Spencer de I. g. Hebr L. ii. Dist 1 c 5 § 2  
xxix 5

\* Exod xxxviii 9

\* Exod xxxix 27.

\* *Father of the Age to come, and his Goings forth, having been of old, from everlasting.*

N<sup>o</sup>. 10 2 *His Eyes were as a Flame of Fire*, whereby is signified, his Providence and Omniscience, and the Justice of his Government, — that he sees all the Actions of Men, and penetrates into the Thoughts and Intents of their Hearts, — that he will enlighten and reward those who truly serve and obey him, and shew his Wrath and Indignation against his Adversaries.

N<sup>o</sup>. 11 3 *His Feet were like fine shining Brass, as if they burn'd or glow'd in a Furnace* This signifies the Stability of his Kingdom during its Militant State, — that the Members thereof, — his Followers and Servants, — however oppress'd, shall not be destroy'd, but that they shall at the End of all become more glorious and illustrious for their Sufferings

N<sup>o</sup>. 12 4. *His Voice was as the Sound of many Waters*, — that is, of many Multitudes of People

This great Voice sets forth his Fame and Reputation among Nations, and that he hath, or shall, proclaim a new Law, which shall be grateful to the People, and cause him to be beloved of them, and that the same Voice so acceptable to them, shall in the Event prove dreadful to his Enemies

N<sup>o</sup>. 13. 5 *He had in his Right Hand, seven Stars*, — the Symbols of the Angels, or Ecclesiastical Governours of the seven Churches, — the whole importing, — that he highly values, and that his chief Care and Power will be in an especial Manner exerted in the Defence and Protection of the Spiritual Governours of his Church, as far as it extended at the Time of the Vision, or is hereafter to be — upon the Account of their great Usefulness, in shining as Lights to others, and upon the Account of their being more obnoxious than others to the Contempt and Malice of wicked Men.

N<sup>o</sup>. 14. 6. *And out of his Mouth went a sharp two-edged Sword.*

*This sharp two-edged Sword* is the Word of God and of Christ proceeding out of his Mouth, which Word in Holy Scripture is often compared to a Sword

The said Word of God, proceeding out of his Mouth, signifies the Commandments or God declaring his Will, or else his Counsel ready to be executed And therefore this Symbol of the *two-edged Sword*, shews that nothing is or shall be able to withstand the Will of God, which he hath once declared to be so, and that every Thing that he hath spoken shall certainly come to pass, when the determinate Time shall come, and in Particular the Destruction of his Enemies, to which the *Sword* hath a special Regard, all which shall be effected by Instruments fetch'd from his Church, which is the Depositary of it, and shall accordingly overcome at last all his Enemies, and proclaim his Laws all over the World.

N<sup>o</sup>. 15 7 *And his Countenance was as the Sun when he shineth in his Strength*, — that is, his Appearance was with the Brightness of the *Schechinah*, with that glorious Light which was seen, when the Angels appeared and attended the Majesty of God, being a dazzling Sight for Glory and Brightness, as the Sun when he shineth at Noon-Day in his full Strength is so glorious, that he overcomes our Sight. In the Transfiguration, the Brightness of Christ's Appearance<sup>2</sup> is thus also compar'd to the Sun's And the Righteous, who are promised that they shall become like Christ, are also then, to shine like the Sun, when they shall rise again, *Matt. xiii. 43.* But *this Promise is Symbolical*, as well as the Vision here, for the *Sun* signifies the *Monarch*, or chief Ruler, and consequently this signifies, that Christ shall and doth become a mighty and glorious King.

This Comparison seems to denote, that as when the Sun shineth in his full Strength, no Eye can set it self against it So nothing shall be able to withstand the Power of Christ, when he is pleas'd to exert it in due Time And as the Sun then gives Vigour to all Things he shines upon, so Christ will comfort and warm with Zeal, and protect for ever, those who are guided by his Light, or follow his Doctrine, — he being<sup>2</sup> the Sun of Righteousness

The Expression here us'd by St *John*, is found in the Titles of the King of *Siam*, where 'tis said, *he shines like the Sun at Noon-Day* As also that he is like the *Moon at Full*, and his *Eyes shine like the Morning Star*

Nº. 16 Upon the Sight of this Vision so full of Majesty and Terror, St. *John*, tho' the Beloved Disciple, fell down as dead, at our Saviour's Feet, being unable to stand before him so appearing

And so *Daniel* upon a like Vision fell upon his Face toward the Ground, and retain'd no Strength But,

Nº. 17 To remove the Terror and Danger the Apostle was in, our Saviour lays his Right Hand upon him

This Action, denoting an immediate and miraculous Assistance, brings St *John* to himself, puts him into a sedate Temper, and makes him understand, act, reason, and remember as a rational Man out of an Ecstasy

And this very Circumstance puts an Essential Difference between a Person divinely inspir'd, and an Enthusiast possess'd with a wicked Demon, whose Paroxysms of Rage being not in the Power of the wicked Spirit to allay, continue during the Possession, and make the Person possess'd, for the most Part, act without Reason and Memory

To the said Action, are added the following Words of our Saviour to the Apostle,

*Fear not, I am the First and the Last* — No Danger shall happen unto thee. I who created all Things, I who am the Governor and Judge of the World, who am from Everlasting and to Everlasting, am able to Protect and Defend thee.

Nº. 18. And I am he that liveth, and I was Dead, and behold I am alive for Evermore, Amen, — As I died, and by my Divine Power raised my self as Man again, so have I Life in my self to raise up others also, so, as that they shall die no more. This is a most certain Truth to be fully depended on For,

Nº. 19. I have the Keys of Death, and of Hades, — of the Grave

and of the Mansion of Souls in their State of Separation, and consequently having Power over these to *open* and *shut*, I have undoubtedly Power to bring to Life again

And therefore let not my Servants be discouraged at their Sufferings, tho' they die in my Cause, I will raise them again, and not one of the Promises I have made them shall fail of being fully accomplished

Nº. 20 St *John* therefore, thus strengthen'd and encourag'd, is, for the Good of the Church, commanded to write *the Vision he had seen, the Things present* (upon the Account of which chiefly the said Vision was given,) *and the Things which were to be afterwards in Order*, from thence for aids to the End of the World

Nº. 21 And to the End, that the VISION might be thoroughly understood, there is a Key given for the Interpretation

The *seven Candlesticks* are declar'd to be the Symbols of the *seven Churches*,

And the *seven Stars*, to be the Symbols of the *Angels* of those Churches

This, according to the Difference of Circumstances, which I always carefully consider'd, is exactly agreeable to the Explanation, which is given of the same Symbols, by such of the most ancient Prophane Writers as were well vers'd in the Symbolical Character and Language

For with them, as has been shewn in the Symbolical Dictionary, a *Lamp-Sconce* or *Candlestick*, was the Symbol of the *Wife* of the Party concern'd, and *Stars* were *inferior Princes*, or *Governors* ruling under a Supreme

Accordingly, the *Church*, which is frequently represented by the Symbol of a *Woman betroth'd* or *married to Christ*, is here, as consisting of several particular Churches represented, under the Symbol of *seven Golden Candlesticks*, or *Lamp-Sconces*.

And as *Christ* is the *Head, the High-Priest*, and *King* of his Church, therefore are the *visible Spiritual Rulers of the Church* under him, represented by *Stars*

After the aforesaid Vision, Command, and Explanation, follow in Order the Epistles to the seven Churches, the said Epistles relating chiefly to the State of the Church at the Time of their being given and sent

## EPISTLE I.

To the Angel of *Ephesus*.

Ch II

- N<sup>o</sup>. 1. ✠ 1. **U**NTO the Angel of the Church <sup>e</sup> in *Ephesus*,  
 N<sup>o</sup>. 2. Write.  
 N<sup>o</sup>. 3. These Things saith he, that holdeth the seven Stars  
 in his Right Hand, and walketh in the midst of the seven  
 Golden Candlesticks,  
 N<sup>o</sup>. 4. ✠ 2. I know thy Works, and thy Labour, and thy Patience,  
 and that thou can'st not bear with them that are Evil and  
 hast tried them which say that they are Apostles, and hast  
 found them Liars.  
 ✠ 3. And hast born, and hast Patience, and for my Names  
 Sake hast laboured, and hast not fainted  
 N<sup>o</sup>. 5. ✠ 4. But [this] I have against thee, that thou hast left thy first  
 Love  
 N<sup>o</sup>. 6. ✠ 5. Remember therefore from whence thou art fallen, and Re-  
 pent, and do the first Works, or else I will come unto thee  
 quickly, and remove thy Candlestick out of its Place, except  
 thou repent.  
 ✠ 6. But this thou hast, that thou hatest the Deeds of the Ni-  
 colaites, which I also hate.  
 N<sup>o</sup>. 7. ✠ 7. He that hath an Ear, let him hear what the Spirit saith  
 unto the Churches  
 To him that overcomes, will I grant to eat of the Tree of  
 Life, which is in the midst of the Paradise of God

## The Explanation of the first EPISTLE.

- N<sup>o</sup>. 1. **E***Phesus* was the chief City of *Ionia*, and the best of *Asia*  
 Minor, its Inhabitants, as appears by their Coins still  
 extant, styling themselves the Capital City of *Asia* —  
 ΕΦΕΣΙΩΝ ΠΡΩΤΩΝ ΑΣΙΑΣ

The Gospel was planted in this Place by St *Paul*, and from  
 thence spread into the other Parts of *Asia*<sup>t</sup>.

To *Ephesus* as a Mother City <sup>s</sup> several other Cities were sub-  
 ordinate

The *Angel* of this Church is its visible supreme spiritual Go-  
 vernor, or *Bishop*, and represents all those who are under his  
 Government

- N<sup>o</sup>. 2. To this Angel, and so to the Angel of each of the Churches in  
 the rest of the Cities, St *John* is commanded to write in  
 particular

- N<sup>o</sup> 3. And in this, and so in all the other Epistles, after the men-  
 tion of the Angel and Church, and the said Injunction, our  
 Saviour assumes a peculiar Title deduced from some Character  
 given of him in the foregoing Vision, or in Chapter the first,  
 and suited to the Matter and Design of the Epistle.

He here declares, that he holds the seven Stars in his Right  
 Hand, and walks in the midst of the seven Golden Candlesticks, —  
 that is, that he is the Ruler and Protector of the Angels or Bi-  
 shops of the seven Churches, and the Inspector and Visitor of  
 those Churches, taking notice how both Ministers and People  
 discharge their respective Duties, and this in order to reward  
 or punish each according to their Deserts Whereby he shews  
 his Right to command both, and to send such Instructions as  
 were proper for them

- N<sup>o</sup> 4. Agreeably to this Title our Saviour declares to the Angel of  
 the Church in *Ephesus*, that he hath visited and examin'd all  
 his State, and that this Visitation shews that he wants Instru-  
 ctions

The Angel indeed of this Church was, and had been remark-  
 able for several Excellencies.

He was laborious and patient in the Discharge of his Office,  
 he was not for encouraging, but for reproofing and exercising  
 Discipline against notorious Offenders, and had tried those false

<sup>e</sup> So *Alia* and severl other MSS and Vulg *Lat Gr* and *Arab* Versions, and *Arab*<sup>t</sup>

<sup>t</sup> Acts x. 10

<sup>s</sup> Plin Nat Hist L. v. c. 29. and 11.

Teachers (or <sup>h</sup> grievous Wolves of whom St Paul had before warn'd them of) — who asserted that they were Apostles, or immediately commission'd by God to preach the Gospel, and were not, and had accordingly, by duly examining their Mission, Life, and Doctrine, and by the Gift of discerning Spirits, fully detected them, and found them Liars

He had indeed manfully behav'd himself under great Pressures and Afflictions, and had undergone great Labours for the Sake of *Christ* without fainting

N<sup>o</sup>. 5. But in this respect he was highly culpable that he had remitted, or abated of the Intenseness of his former Love and Zeal

For God requires the whole Heart and Soul, and nothing less than that will be acceptable to him.

N<sup>o</sup>. 6. The Angel therefore of the Church in *Ephesus* is exhorted to consider his Ways, and to return to those Degrees of Love, Zeal, and Courage, for which he was at first so remarkable

If he did not this, he is threaten'd with a sudden Visitation, and in relation to his Church or Candlestick, that the Light of the Gospel should be totally remov'd from thence

And it is very remarkable, that at this Time there is not so much as one Christian in that Place which was once the famous City of *Ephesus*. Which shews that the Angel thereof, and so they that were comprehended under him, did not repent, and consequently that in the Epistle to him, and so also in all the other Epistles to the Angels of the Churches, the Holy Ghost had in some Particulars a further View than only their then present State

However the said Rebuke is somewhat mollified, by subjoining in Praise of the said Angel, that he had in Detestation those Hereticks at *Ephesus*, who asserted that it was lawful to eat Things sacrificed to Idols, and to commit Fornication, Adultery and all Manner of Uncleanness, and who therefore upon the Account of their abominable Lives and Doctrines were odious in the Sight of God

<sup>h</sup> Acts xx. 29.

N<sup>o</sup> 7. To engage all to a due Regard to the foregoing Parts of the Epistle, and to the Promise following there is this Call, requiring Attention. given,

*He that hath an Ear, let him hear what the Spirit saith unto the Churches*

This Voice of the Holy Spirit, by whose Inspiration the Revelation was seen and wrote, relates *primarily* to the Church in and belonging to the Jurisdiction of *Ephesus*, and then *secondarily* to the rest of the *Apostlick* Churches named, and so to the whole Catholick Church, which is to take Notice of what the Holy Spirit said to each of the Seven, the said Seven being Symbolically Representative of the Churches throughout the World

The Epistle is concluded with this Promise from *Christ*, — that to him, that confesses his Name publicly before his Enemies to the End, and overcomes, by his Constancy to Death, their Obstinacy, he will grant to eat of the Fruit of the Tree of Life, which is in the midst of the Paradise of God, — viz He will raise him from the Dead, to an immortal State of inexpressible Happiness

## EPISTLE II.

### To the Angel of *Smyrna*.

N<sup>o</sup> 1. *ſ* 8. **A**ND unto the Angel of the Church in *Smyrna*,  
N<sup>o</sup> 2. write —  
N<sup>o</sup> 3. These Things saith the First and the Last, who was dead and is alive  
N<sup>o</sup> 4. *ſ* 9. I know thy Works, and Tribulation and Poverty (but thou art rich) and the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan

<sup>1</sup> So *Act.* and several other MSS. is also all the ancient Versions and *1* *to*.



- N<sup>o</sup> 5 y 10 *Fear none of those Things which thou art about to suffer. Behold, the Devil shall cast some of you into Prison, &c. ye may be tried, and ye shall have Affliction t'n Days. Be thou faithful unto Death, and I will give thee the Crown of Life.*
- N<sup>o</sup> 6 y 11 *He that hath an Ear, let him hear what the Spirit saith unto the Churches. He that overcometh, shall not be hurt of the second Death*

### The Explanation of the Second EPISTLE.

- N<sup>o</sup> 1, 2 **S** Myrna, as well as *Ephesus*, was a City of *Ionia*, and in St. John's Time, after *Ephesus* the next best City in *Asia Minor*, to which <sup>k</sup> several other Places were subordinate

It was a Place of great Honour and Renown, and in several ancient Inscriptions set up by the publick Order of the Senate, not long after the Time of *Adrian*, it is styled the *Chief City of Asia both for Beauty and Greatness, the most splendid, the Metropolis of Asia, and the Ornament of Ionia*<sup>1</sup>

There are in it at this Time two Churches of *Greeks*, and one or two of *Armenians*

- N<sup>o</sup> 3 The Title which our Saviour gives himself here — *of being the First and the Last*, — *he who was dead and is alive*, — is suitable to the Design of the Epistle, which is to foretel of Sufferings and Death, and to encourage and fortifie the Angel and his Church, in Relation to what they were to undergo.

Our Saviour therefore shews that he himself was a Martyr, that he suffered and died, and also rose again, and that as having all Power, as being the First and the Last, he was fully able to crown the Sufferings and Death of his faithful Servants with a glorious Resurrection, of which he had given them an Earnest and Demonstration in having rais'd himself.

N<sup>o</sup> 4.

The Angel of this Church is such a one, as with whom no Fault is found

His Works were approved He had been Persecuted and reduced to Want, — but he was rich in Faith, and in a future Reward, — and in particular, he had suffer'd greatly from the Opposition of the Unbelieving *Jews* in those Parts, who boasted of themselves, that they were the chosen People of God, and the true Worshipers of him, whereas they were not, — they being rejected of God for their Crimes, and the *Christians* elected in their Room, to be his *peculiar People, his true Spiritual Israel* For as St. Paul says <sup>m</sup> he is not a *Jew* who is one outwardly, neither is that Circumcision which is outwardly in the Flesh, but he is a *Jew* who is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose Praise is not of Men but of God

So that, since the *Jewish* Church was cast off, and the *Christian* Church chosen into its Place, the Christians were the only People that had a Right to the Promises of God, and to the Privileges of being the true *Jews*, and as such of being the only true Worshipers.

And therefore the said Unbelieving *Jews*, who so boasted of their being the true Worshipers of God, were guilty of Blasphemy, in lying against him. For his Will being to be now worshipped through and with his Son, to worship him otherwise, was to worship in vain, to be guilty of a Lye against God

And <sup>n</sup> in denying the Son, they had not the Father, so that they were guilty of Apostacy against him

Of the Church of God therefore the Unbelieving *Jews* were not

And forasmuch as their Way of Worship was contrary to the Will of God reveal'd in the Christian Dispensation, and therefore Anchristian, and forasmuch as they were also, as appears from the Histories of those Times, the most bitter Enemies to the Christians, in incensing the Heathens against them, and every where shewing themselves the most forward

<sup>k</sup> Plin. Nat Hist. L. v c. 29.

<sup>1</sup> Mann Ox i p 47 lxxviii p 129 cxi

Persecutors, and so joined with the Heathen in promoting the Designs of the Devil against the Church of God, — they are therefore styl'd — an Antichristian Satanical Congregation

From these Men, and the Heathen, the Angel of *Smyrna*, had suffer'd much, and was to suffer more

N<sup>o</sup> 5

He is therefore exhorted not to be afraid of any Sufferings he was to undergo, and has a Prediction given him of what should happen

Several of them by the Instigation and Instruments of Satan were to be cast into Prison, into a calamitous State and Condition, which God would permit for a Trial of their Faith, and they were to have an Affliction of ten Days.

This Affliction of *ten Days*, consider'd with respect to the Church of *Smyrna* only, denoted a Persecution of *ten Days* Continuance in that Place

And accordingly<sup>o</sup> in the Reign of the Emperor *Antoninus Pius*, in *A. D.* 147, many of the Members of the Church of *Smyrna*, were cast into Prison, tormented, and exhibited upon the Theatre, and last of all *Polycarp* the Bishop of *Smyrna*, was burnt at a Stake<sup>p</sup> The Jews especially, according to their Custom, assisting with great Readiness in preparing the Fire

By his Death there was a Stop put to the Persecution, which from the Account given of it in the Epistle of the Church of *Smyrna*, concerning the Martyrdom of *Polycarp*, appears to have been rais'd by the Heathens at the Time of their publick Shews, and so seems not to have lasted above *ten Days*

But if the Affliction of *ten Days* be to be farther consider'd with respect not only to *Smyrna*, but to the rest of the *Asiatic* Churches nam'd, (as indeed each Epistle is not only for the Use of the Church to which it was particularly sent, but also for the use of the rest, who are therefore in the Close of every Epistle, called upon to mind what the Spirit saith to the Churches) then by the said Affliction of *ten Days* will be denoted,

<sup>o</sup> Bishop *Pearson's* *Diss. Chron.* P. II. c. ap. 14. and 20.

<sup>p</sup> See the Circula Epistle of the Church of *Smyrna* concerning the Martyrdom of *Polycarp*.

Either a Persecution of *ten Years*, to arise after the Date of the Vision, as the *first* in the Reign of *Domitian*, the *second* in the Reign of *Trayan*, the *third* in the Reign of *M. Anton. Pius*, and *L. Marcus*, the *fourth* in the Reign of *Severus*, the *fifth* in the Reign of *Maximinus*, the *sixth* in the Reign of *Diocletian*, the *seventh* in the Reign of *Valerianus*, the *eighth* in the Reign of *Aurelianus*, the *ninth* in the Reign of *Diocletianus*, and the *tenth* in the Reign of *Licinius*. Or else an Affliction or Persecution of *ten Years* Continuance, and so belongs to the Persecution which was begun by *Diocletian*, *A. D.* 303 and which lasted in its Strength and Vigour *ten Years*, ending *A. D.* 313

In this Persecution, which gave Date to a most famous Character of Time called the *Age of Martyrs*, there was such a vast Multitude of Christians put to Death, as made the Heathen give out that they had effac'd Christianity, and restor'd the Worship of their Gods<sup>q</sup>

This seems to be the Persecution intended by the Affliction of *ten Days*, according to the Prophetical Use in Scripture for a Day for a Year. And therefore, as being so great and remarkable, might deserve to be in a particular Manner taken Notice of

To encourage therefore the Angel of *Smyrna*, and those represented by him, to undergo with all Constancy their future Sufferings, there is a Promise made of the Reward of an Immortal Crown, to be bestow'd to the Individuals losing their Lives, in a Resurrection State

As to the Literal Application of the Words to the Bishop of the Place at the Time of the Vision, it is observable, that as *Polycarp*, in the Persecution before mention'd, was conducted by a Guard through a vast Concourse of People to the Publick Tribunal, there came a Voice to comfort him (heard by many, but none seen who spake it) saying, O *Polycarp*, be strong, and quit thy self like a Man — And that when the *Proconsul* urg'd him to blaspheme *Christ* with a Promise of Release upon so doing, he resented the Motion with a noble Scorn, and courageously answer'd — *four score and six Years have I served*

<sup>q</sup> This appears from some ancient Inferences of *Crot.* p. cclxxx. n. m. 35. &c.

<sup>r</sup> See the above mention'd Epistle concerning *Polycarp's* Martyrdom



To this God of the Heathens the *Cock* was sacred, and therefore the Inhabitants of *Pergamus* had every Year a Publick *Sei. Cock-fighting*, at which were present from all Parts a vast Concourse of Spectators.

There was also in it a Temple of *Diana*, and *Andreas Carstenius* saith that *Pergamus* was fuller of Idols than all *Asia* besides.

At this Time there are in it but a few Families of Christians, who are in a miserable Condition, and have but one Church amongst them.

N<sup>o</sup> 3 The Title taken by our Saviour in this Epistle — *of having the sharp two-edged Sword*, — is suitable to the Nature of the Enemies to be subdued, — great Opposition requiring a great Destruction.

N<sup>o</sup> 4 The Angel of this Church in *Pergamus*, is commended for retaining Christianity in a Place where he was most obnoxious to Persecution, Torments, and Death upon that Account, — even in a Place where *Satan* by his Instruments had in those Parts of the World his *Throne* or *Capital Seat*. And he had shewed the Strength of his Faith and Constancy in openly confessing the Name of *Christ*, at a Time when there was a great Persecution rais'd, even that Persecution in which *Antipas*, a Person of great Note and Eminency had courageously suffered Martyrdom.

N<sup>o</sup> 5 But yet this Angel had his Faults. He was blameable for a Want of Zeal and Discipline against the *Nicholaites*, who taught, *that to avoid Persecution*, Sacrifice might be offered to Idols, and that Fornication and all Uncleanness was lawful.

These very Things are here called the Doctrine of *Balaam*, as being exactly conformable to his Advice to the *Midianites*, to entice the *Israelites* to commit them.

He being sent for by *Balak* King of *Moab* to curse *Israel*, at first followed God's Direction, and instead of Cursing, blessed them.

But finding by that Means he should lose the Rewards of his Divination, instead of going back to his own Countrey, he went over to the *Midianites*, to persuade them to send <sup>b</sup> then Women to the *Israelites*, and entice them to Idolatry and Fornication. For, whilst they obeyed God, and kept themselves undefiled from those Crimes, they could not become accursed, but if they were defiled, that Pollution would bring a Curse upon them, and oblige God to withdraw his Protection.

This Advice being followed, succeeded accordingly, but yet through the Zeal of *Phineas*, the Mischief was stopp'd, not without Loss. *Israel* thereupon fell upon the *Midianites*, and cut them to Pieces with the Sword, and *Balaam* falling among them, received then his just Reward of Treachery and Hypocrisy. The Women also had no Mercy given them, because they had been the Instruments or *Balaam's* wicked Device to destroy *Israel*.

And as the Snare laid by the *Midianites*, at the Direction of *Balaam*, were the Women which were to allure the *Israelites*, and the *Ditch* or *Pit* into which that Snare was to lead them, *Idolatry* and *Fornication*, wherein, if the *Israelites* fell, they would bring an *ayē*, or *Curse* upon them of Course, because a Sin against their God and Covenant, so in the Case of the *Nicholaites* describ'd by the Type of *Balaam*, the Snare which they laid for others, and into which they themselves were fallen, was *Present Life*, *Profit*, *Honour* and *Plausure*, and the *Pit*, — the Breach of Covenant, followed by God's Curse, and eternal Damnation.

N<sup>o</sup> 6 The Angel of the Church of *Pergamus*, who had suffered such Seducers in the Church as visible Members thereof, and had not, in order to prevent farther Contagion, expelled them, as he ought to have done from the Society of the faithful, is commanded to repent, and threaten'd if he does not, with a sudden Visitation. And an utter Destruction against the said Seducers is denounced by the Means of the Sword proceeding out of the Mouth of *Christ*, even as those Idolatrous *Israelites* were slain at the Command (or by the Mouth) of God, for joining

themselves to *Baal-Peor*, upon the Instigation of *Balaam*. Num xxv 4, 5.

Nº. 7. Every Member therefore of the Church is required to attend to what the Holy Spirit saith to him in the foregoing Parts of this Epistle for his Amendment, and in what now follows, for his Encouragement.

*Balaam* went on in his Error through the Greediness of getting Riches, — and the *Nicholaites* proceeded in theirs thro' the Hopes of the Pleasures, Profits, and Honours of the present Life

By Way of Antidote to this, — whosoever shall keep himself free from, and oppose the Errors of the said Seducers and Followers of *Balaam*, and so come off Conqueror, shall receive the inward Comforts and Refreshments of God's Spirit, — he shall have the Grant, of eating of the incorruptible Food, whereof they who are Partakers shall never hunger, — of obtaining the true incorruptible Riches preserved in Heaven, which none can come at but they to whom they are given

And accordingly he shall be absolved in Judgment, and receive the Token of Liberty, Conquest and Reward, and his Reward — the Happiness of his new future endless State shall be secret and mysterious, not known at present, but to be found out hereafter In a Word, it shall be wonderful, admirable, and consequently, great, and glorious

## EPISTLE IV

To the Angel of *Thyatira*.

Nº 1. v 18. **A**ND to the Angel of the Church in *Thyatira*,  
Nº 2. write  
Nº 3. These Things saith the Son of God, who hath his  
Eyes as a Flame of Fire, and his Feet are like fine  
Brass.

Nº. 4. v 19. I know thy Works, and Charity, and Ministry, and Faith,  
and

and thy Patience, and thy last Works to be more than the first

Nº 5. v 20. But I have a Complaint against thee, because thou sufferest that Woman *Jezabel*, which calleth her self a Prophetess, to teach and to seduce my Servants to commit Fornication, and to eat Things sacrificed unto Idols

v 21. And I gave her Time to repent of her Fornication, and she repented not

Nº. 6. v 22. Behold, I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds

v 23. And I will kill her Children with Death, and all the Churches shall know, that I am he which searcheth the Reins and Hearts and I will give unto every one of you according to your Works.

v 24. But unto you I say, the rest in *Thyatira*, as many as have not this Doctrine, and who have not known the Depths of Satan, as they speak, I will put upon you none other Burthen.

v 25. But that which ye have, hold fast, until the Time when I shall come

Nº. 7. v 26. And as for him that overcometh, and keepeth my Works unto the End, — to him will I give Power over the Nations.

v 27. (And he shall rule them with a Rod of Iron as the Vessels of a Potter shall they be broken) even as I received of my Father

v 28. And I will give him the Morning Star

v 29. He that hath an Ear, let him hear what the Spirit saith unto the Churches.

<sup>c</sup> So *Alex* and several other MSS and all the old Versions, and *Aethas*

<sup>d</sup> οὐκ — few Things — is not read in *Alex* and many other MSS nor in *Syr Arab* and *Ethiop* Versions. *N B* εἰς is added after *πυρρῆς* in *Alex* and several other MSS as also in the *Syr* Version, and *Aethas*, *Cyprian* and *Tichonius*

<sup>e</sup> So *Alex* and some other MSS and *Syr Arab* and *Ethiop* Versions, and *Aethas*

*The Explanation of the Fourth EPISTLE.*

N<sup>o</sup>. 1, 2. **T**hyatira was an eminent City of *Lydia* in *Asia Minor*, and <sup>f</sup> belonging to the Jurisdiction of *Pergamus*

*Stephanus* the Geographer says, that this City, which was before called *Pelopia*, and *Semiramis*, "was named *Θυάτιρα*, (and afterwards *Thyatira*) by *Seleucus Nicator*, upon the News he received there of the Birth of a Daughter

*Lydia* the Seller of Purple, who with all her Family was baptized by *St Paul*, was of this City, and a Merchant, one that travelled with her Merchandise to sell, and then to return to her own Countrey By which it appears that some of this City were then early converted to Christianity

N<sup>o</sup>. 3. Agreeably to the Tenor of the whole Vision in Ch I and to the Nature and Design of this Epistle, our Saviour here claims to himself his *Divine Title* of being *the Son of God*, and the *Powers* of his being Omniscient, the Enlightner and Governor, and Preserver of his Church, which, notwithstanding all the Opposition that would be rais'd against her, should be preserved, and become more glorious for her Sufferings.

N<sup>o</sup>. 4. The Excellencies found in the Angel of this Church of *Thyatira* are, his Charity or Love to God and Man, — his Service in the Ministry, and relieving the Needy, — his Faith in Christ, and his Patience in enduring Afflictions, and his increasing and abounding in good Works

N<sup>o</sup>. 5. But yet in this Respect he was highly blameable, in that he did not exert himself so much as he ought to have done against a false Prophetess in the Church, who (like *Jezabel* the Wife of *Abab* King of *Israel*, with her College of false Prophets) made it her Business, by her Power and subtle Allurements, to introduce and establish Spiritual Fornication or Idolatry

The Sinfulness of this false Prophetess, (whether by her be

meant some great and powerful Lady corrupted by, and an Encourager of the *Gnosticks*, who pretended to be Christians, and yet gave themselves up to Idolatry, Sorcery, and all Uncleaness, or else some particular Congregation, or Congregatio<sup>n</sup>s, of those Hereticks) — is farther set forth in Respect of her Obstinacy, — in not making a right Use of that Space of Time which had been granted her, for her Reformation and Amendment, even as *Jezabel*, after the "Denunciation of Judgments against *Abab* and his Family, had Time and Warning to repent, and yet repented not.

N<sup>o</sup> 6. Against the said false Prophetess therefore this Judgment is denounced, — that she should be cast into a *Bed of Affliction*, instead of the *Bed of Whoredoms* in which she delighted, — that those who were Partakers with her in her Crimes should meet with a long and sharp Punishment, — and all her Profelytes, all her Offspring and Memory should certainly be destroyed Even as *Jezabel's* two Sons, *Abaziab* and *Jehoram*, being both Kings, were both slain, the first by a Fall, the next by *Jehu*, and after that all the Children of *Abab* her Husband, being seventy Sons, 2 *Kim* x 1 *Sc*

In all which, according to what had been before denounc'd, the Hand of God was plainly visible

In the same Manner the Destruction of this false Prophetess and her Adherents was to be so remarkable, as that all the Churches should see and acknowledge our Saviour's Divine Power of searching into the Wills and Affections of Men, and of punishing every one, how secret soever his Crafts to undermine Christianity may be, according to his Deserts

The Design of the Imperious *Jezabel* was to settle Idolatry in *Israel* and to secure the Succession of the Kingdom to her Children, by alienating the Minds of the *Israelites* from the true Worship of God, many of whom still adhered to it, and frequented the Worship at *Jerusalem*, and consequently shewed that they had still an Inclination to return to their Allegiance to the Kings of *Judah*, of the Family of *David*

But she received according to her Deserts, failing in both



those Designs. She began with Murder to settle Idolatry, and accordingly the whole Race of *Ahab*, and her self perished miserably, and the Worship of *Baal* was destroyed also for a Time

As for her self, she was wretchedly killed, and her Memory quite extinguished, there being left no Remnants of her Body, but some for Tokens of the Certainty of her Death, the Skull, the Feet, and the Palms of her Hands, and her Blood spilt on the Walls. All which did not deserve a Sepulture or Monument. So that none could say, *This is Jezabel*.

The like was the Design of the *Gnostick Jezabel*. First to secure this present Life, by avoiding Persecution, in complying with Idolatry, and by following all Kinds of filthy Pleasures to entice Men to the same Sect, and so to propagate it for ever. Now the Punishment of the *Gnosticks* was suitable to their ambitious and wicked Designs. They were at last, as to their Sect, universally extirpated.

The Fate also of *Thyatira* bears a Resemblance to these Symbols and Threatnings:

There being not so much as the Memory of the Town left, or any Monument that shews there hath been such a Town, but only some slender Remains of Inscriptions hard to be found, like the Skull, Feet, Hands, and Blood of *Jezabel*.

Sir *George Wheeler*, Dr *Smith*, and Dr *Spon* not many Years since observ'd, that the *Greeks* knew nothing of it that was likely.

'Tis now a Village called *Ak-bissar*, consisting of Houses built of Earth over the Ruins of the Ancient *Thyatira*, out of which some Stones being dug up, discovered its Origin after a great Enquiry.

And there is not so much as one Christian Church in it.

As to the rest in *Thyatira*, whether Clergy or Laity, who had not receiv'd the Doctrine taught by the said false Prophetess and her Adherents, and, who had not given Way to their boasted-of Mysteries and Devices, rightly called the Mysteries and Devices of Satan, there is no other Command or Duty laid upon them than what was implied in the Rebuke at first given, for not opposing the aforesaid Seducers with such Zeal and Vigour as they might and ought to have done.

They

They are therefore exhorted to attend to the Nature and Design of the said Rebuke, and to persevere in courageously opposing the said Seducers, till *Christ*, in relation to those Seducers, should come (as he did upon the *Jews*) to their utter Destruction.

N<sup>o</sup>. 7

And to every individual Person in *Thyatira*, in order to induce him to beware of the said Seducers, and to come off Conqueror by being faithful unto Death, there are the Promises made — of his Sharing with *Christ* in the entire Conquest and Government of the Nations, (at the Time, yet to come, when all the Kingdoms of the World shall become the Kingdoms of God and of *Christ*) and of his having a Share in the *Millennium* or thousand Years Reign of the Saints on Earth, antecedent to the Glory which shall be universally displayed, the said *Millennium* being the Beginning or Morning of the Resurrection, or First Resurrection (so called because there is to be none before it) even as the Morning Star is the Beginning of the Day, or Forerunner of the Sun.

*Christ*, as Man, received not Power over the Nations till his Resurrection.

The Saints are to receive from *Christ* the said Power, as he received it from his Father. And therefore they are to receive it in a Resurrection-State.

Let every one therefore attend to what the Spirit in this, and the foregoing Parts of this Epistle, saith unto the Churches.

## EPISTLE V.

To the Angel of *Sardis*.

N<sup>o</sup>. 1.  
N<sup>o</sup>. 2.  
N<sup>o</sup>. 3.

v. 1.

AND to the Angel of the Church in *Sardis*,  
Write:

These Things saith he that bath the seven Spirits of God,  
and the seven Stars.

I know

- N<sup>o</sup> 4. *I know thy Works — that thou hast a Name, that thou livest, and art dead.*
- N<sup>o</sup> 5. § 2. *Be watchful, and strengthen the Things which remain, that are ready to die For I have not found thy Ways perfect before God*
- § 3. *Remember therefore how thou hast received, and heard, and hold fast, and repent.*  
*If therefore thou shalt not watch, I will come upon thee as a Thief, and thou shalt not know in what Hour I will come upon thee*
- N<sup>o</sup> 6. § 4. *But thou hast a few Names even in Sardis which have not defiled their Garments, and they shall walk with me in white, for they are worthy*
- N<sup>o</sup> 7. § 5. *He that overcometh — the same shall be clothed in white Raiment. And I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels.*
- § 6. *He that hath an Ear, let him hear what the Spirit saith unto the Churches.*

### The Explanation of the fifth EPISTLE.

- N<sup>o</sup> 1, 2. **S** *Sardis*<sup>k</sup> was a Metropolitcal City of *Lydia*, in *Asia Minor*  
 It was antiently, as appears by its Ruines, a magnificent City, as being the Seat of the *Lydian* Kings  
 At this Time, it is a little beggarly Village inhabited only by Shepherds and Herdsmen, and a few ignorant Christians, without Church or Priest<sup>l</sup>.
- N<sup>o</sup> 3. The Title, our Saviour here takes of *his having the seven Spirits of God, and the seven Stars*, — shewing that the Pastors of the Churches are under his Care and Government, and that they are to receive from him the Gifts of the Spirit to quicken and enliven them in Duty, — is suitable to the Case of the Angel the Epistle is directed to.

<sup>l</sup> So *Alex* and many other MSS as also vulgar *Lat* Version, and *Arctas*

<sup>k</sup> *Plin Nat Hist L v c 29* <sup>l</sup> See Dr *Snith's Not Septim Asia Eccl* p 111

- N<sup>o</sup> 4. He had a more than ordinary Repute of living according to the Doctrine of *Christ*, and of being zealous in the outward Profession of it And yet, as to the perfect Purity of Religion, and its Life and Power over his Faith and Manners, he was dead
- N<sup>o</sup> 5. He is therefore admonished to awaken from such a negligent lifeless State, and to be active in stirring up within him, the Graces which were in Danger of being utterly extinguish'd, — in defending necessary Truths going to be lost, — and in fortifying and preserving such Members of his Church as were about to fall into the same State of Spiritual Death he himself was in For his Works, upon the Account of their not being accompanied with Sincerity and the true Spirit of the Gospel, were not found to be compleat and perfect, but far otherwise, in the Sight of God, who, judging not as Man judgeth, will bring to Light the most secret Springs of Actions, and pass Judgment upon all Men according to their Works, and the Intentions of their Hearts.
- The Angel of this Church of *Sardis*, therefore is directed to recollect after what Manner he had at first embrac'd Christianity, and after what Manner the Doctrines thereof were committed to him, and to adhere closely to the Rule of Faith and Manners he had been by the Gospel instructed in, and to repent of the Crimes he had been guilty of in his Deviations from it
- And to induce him to put this Advice in Practice, he is threaten'd with this Punishment, — that if he did not awaken, and arise from the deadly State he was in, a very sudden and surprizing Judgment should be inflicted on him by *Christ*, who would come against him unawares, at an Hour he knew not, even as a Thief comes unawares against the Master of the House he intends to rob, in the dead Time of Night, when the Master and Family are fast asleep

- N<sup>o</sup> 6. However, even in *Sardis* (however dead the Generality there were, as to the true Spirit and Power of Religion) some few were to be found, who had kept their Baptismal Garments undefiled, in living agreeably to their Christian Profession, —

in not being guilty of any Idolatrous Practice, — keeping themselves free from the Pollution of Sin

And of these it is declared, that they *shall walk with Christ in white Garments*, viz be admitted by him to the greatest Honours and Rewards, as Kings and Priests reigning with, and under him in his future Kingdom For such, who behaved themselves so well, where so great a Majority acted otherwise, have fitted themselves for, and through the Merits of *Christ* are, according to the Tenor of the Gospel Covenant, worthy of so great a Reward

N<sup>o</sup>. 7

And with such Honour shall every one who performs, and perseveres in his Duty to the last be invested — He shall have a Right to everlasting Life, and be at the last Day, openly acknowledged by *Christ* himself for his Faithful Servant before God and his Holy Angels.

Let every one, therefore, carefully observe what the Spirit saith to the Churches.

## EPISTLE VI.

To the Angel of *Philadelphia*.N<sup>o</sup>. 1.N<sup>o</sup>. 2N<sup>o</sup>. 3N<sup>o</sup>. 4

v 7. **A**ND to the Angel of the Church in *Philadelphia*, Write.

*These Things saith he that is Holy, he that is True, he that hath the Key of David, he that openeth and no one shutteth, and shutteth and no one openeth.*

v 8. *I know thy Works Behold I have set before thee an open Door, and no one can shut it Because thou hast little [worldly] Strength, and hast kept my Word, and hast not denied my Name.*

v 9. *Behold I will make them of the Synagogue of Satan, who say they are Jews, and are not, but do lye, behold I will make them to come and worship before thy Feet, and to know that I have loved thee*

v 10. *Because thou hast kept the Word of my Patience, I also will*

N<sup>o</sup>. 5

*will keep thee from the Hour of Temptation, which shall come upon all the World to try them that dwell upon the Earth*

v 11. *Behold I come quickly, hold that fast which thou hast, that no one take thy Crown*

N<sup>o</sup>. 6

v 12. *him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out And I will write upon him the Name of my God, and the Name of the City of my God, — of the new Jerusalem, which cometh down out of Heaven from my God, — and my new Name*

v 13. *He that hateth an Evil let him bear what the Spirit saith unto the Churches*

## The Explanation of the Sixth EPISTLE.

N<sup>o</sup>. 1, 2

**P**hiladelphia was a City of *Lydia* in ~~the~~ *Asia Minor*, and <sup>n</sup> belonging to the Jurisdiction of *Sardis*

<sup>n</sup> *Strabo* observes, it was never very Populous and Famous, because it was subject to frequent Earthquakes, and wonders why the few that liv'd in it, should have such a Love for a Place so unsafe and dangerous

And yet notwithstanding the small Number of its Inhabitants it withstood, with great Constancy and Gallantry, the Fury of the *Turks* and was blessed with visible Success, so that when all the rest of *Asia* had submitted, this held out, and has now in it *four Churches of Greeks*, and about two thousand *Christians* And it is called by the *Turks*, *Allah Skeyr*, the City of God

N<sup>o</sup>. 3

The Titles of our Saviour in this Epistle are suited to the Nature and Design of it, the Angel to whom it is sent being highly prais'd, and very greatly encourag'd, and no Fault found with him

The first Title of our Saviour here — is, — *he is the Holy One*, — and therefore cannot but love all such as are, as far as their finite Natures will admit of, holy as he is holy

The *second* Title is, — *he is the True one*, — and will therefore make good all his Promises to those who observe his Commands.

The *third* Title is, — *he hath the Key of David*. He, as the Offspring of *David*, hath the Government of the *true Spiritual Israel* committed to him, even as unto *David* was committed the Government of the *Carnal and Literal one* — He is the Successor of *David*, in a Kingdom of which there shall be no End

And his Power of Rule in this his Kingdom is absolute and irresistible, he having the full Power of disposing all Thing in Relation to it, — *opening, and no one shutting, shutting, and no one opening* —

Whosoever is by him admitted into his Kingdom, shall never be by any one excluded from thence, and whosoever is by him excluded, shall never be by any one admitted.

Where he favours the Preaching of his Word, there all the Enemies of it shall never be able to overthrow it,

And where he, by Way of Punishment, withdraws the Light of the Gospel from a Place, there Human Attempts are in vain to establish it

Upon the Account of this his Power, he is fully able to perform what he hath promised to his Servants, and to punish his Adversaries:

All which greatly tends to the Encouragement of the Angel of *Philadelphia*,

N<sup>o</sup>. 4.

Whose Works were known to, and approv'd of by *Christ* — *Christ* had given this Angel such an Opportunity, and such Means of propagating the Truth, as that his Ministry, and the good Effects thereof should continue, notwithstanding all Opposition to the contrary

He had a little Strength — he was not dead, as the Angel of *Sardis* — The Number of Christians belonging to him were but few — he had but small outward human Force to defend himself against the numerous Forces of Enemies he was on all Sides surrounded with, and the Gifts he had receiv'd, were but small in Comparison of what others had, and yet he had courageously withstood all Attacks, had adher'd to the Doctrine of the Gospel, and had not through fear of Persecution denied, but openly

openly and zealously profess'd and taught the Doctrines of *Christ* — and therefore such Divine Assistance should be afforded him, as that his Labours should be successful

And that to such a surprizing Degree as that his numerous and deadly Enemies, who boasted of themselves as if they were the true People of God, and were not, should be brought in Subjection to him, and submit to and honour his Government, and see and acknowledge how much he had all along been belov'd by *Christ*

This Angel had adher'd to the Gospel with great Patience and Constancy under many Crosses, and long and grievous Persecutions, and has therefore a Promise made him of being deliver'd from a Time of general Persecution, which was to come upon all the World to try the Inhabitants of the Earth, whereby would be found out who were true Christians, and who were not

N<sup>o</sup> 5

This Trial was to come suddenly — And therefore the Angel, that the Promise made to him might be perform'd, is exhorted to continue stedfastly in the Doctrine he had receiv'd, as he had hitherto done, that he might not, through Despondency, miss of having that Reward, which upon the Condition of Perseverance unto the last, would be conferr'd upon him

N<sup>o</sup> 6.

And to every one that by Patience and Constancy to the End comes off Conqueror the Reward shall be — that he shall be a chief Ornament and Support, or in other Words, a Governor in a flourishing State of the Church to come, and shall not be remov'd from such an Honour and Happiness — he shall be set apart for and sacred to God — his Government shall be in the new *Jerusalem*, to be erected by the immediate Power of God — and he shall be a Sharer with *Christ* in the Glories and Felicities of that Place and State, when there shall be such great Manifestations of the Power of *Christ*, as shall openly proclaim him to be *King of Kings and Lord of Lords* — and as having been a Partaker with and under *Christ* in this State on Earth, he shall for ever after Reign with him in Heaven.

N<sup>o</sup> 7.

Let him therefore who hath an Ear, hear what the Spirit saith to the Churches.

## EPISTLE VII

To the Angel of *Laodicea*.

- N<sup>o</sup> 1. *✠ 14* **A**ND to the Angel of the Church *⁹* in *Laodicea*,  
 N<sup>o</sup> 2 Write  
 N<sup>o</sup> 3 These Things saith the Amen, the faithful and true Wit-  
 ness, the Beginning of the Creation of God  
 N<sup>o</sup> 4. *✠ 15.* I know thy Works, that thou art neither cold nor hot I  
 wish thou wert either cold or hot.  
*✠ 16.* So then because thou art lukewarm, and neither cold nor  
 hot, I will spue thee out of my Mouth  
*✠ 17* Because thou sayest — I am rich and am grown wealthy,  
 and have need of nothing, and knowest not that thou art  
 wretched and miserable, and poor and blind, and naked.  
 N<sup>o</sup> 5. *✠ 18* I counsel thee to buy of me Gold tried in the Fire, that thou  
 mayst be rich, and white Raiment that thou mayst be  
 cloth'd, and that the Shame of thy Nakedness do not ap-  
 pear, and anoint thine Eyes with Eye-salve, that thou mayst  
 see  
*✠ 19.* As many as I love, I rebuke and chasten be zealous  
 therefore and repent.  
*✠ 20* Behold I stand at the Door and knock if any Man hear  
 my Voice, and open the Door, I will come in to him, and  
 will sup with him, and he with me.  
 N<sup>o</sup> 6 *✠ 21.* To him that overcometh will I grant to sit with me on my  
 Throne, even as I also overcame, and am set with my Father  
 on his Throne.  
*✠ 22* He that hath an Ear, let him hear what the Spirit saith  
 unto the Churches.

<sup>⁹</sup> So the *Alex.* and several other MSS and *Syr Arab* and *Ethiop* Versions, *ⁱ*  
*Archbas*

## The Explanation of the Seventh EPISTLE.

N<sup>o</sup> 1, 2

**L** *Laodicea* was a famous City of *Caria* in *Asia Minor*, <sup>ⁱ</sup> ha-  
 ving several Cities in its Jurisdiction

It was a Place of great Riches, partly through the Kindness  
 of the Citizens, who had by their Wills left Abundance of  
 Wealth to it, and partly by the Sale of its Wool, which was in  
 great Request in other Places for its Colour and Softness

This City in the tenth of *Nero* was ruin'd by an Earthquake,  
 and was rebuilt <sup>ⁱ</sup> by its own Wealth, but is now wholly des-  
 troy'd, being a heap of Ruines, and inhabited only by wild  
 Beasts

N<sup>o</sup> 3

The Titles here taken by our Saviour are these,  
*He is Truth itself*, who will perform all his Promises and  
 Threats — there being with him no Variableness or Shadow of  
 Turning, there being not with him yea and nay, any Luke-  
 warmth or Indifference

*He is the faithful and true Martyr* — who has deliver'd the  
 whole Will of God, and seal'd his Doctrine with his Blood —  
 And

*He is the Beginning of the Creation*, all Things having been  
 made by him, and without him there having not been any  
 made that was made So that, as he gave Being to, <sup>ⁱ</sup> he the  
 Prince or Ruler of the Creation, who is to put an End to the  
 old State of Things, and to create all Things new

These Titles are suited to the Nature of the Faults the Angel  
 of *Laodicea* is charged with, to the Nature of the Reproof gi-  
 ven him for them, and to the Nature of the Reward promis'd  
 upon Amendment.

N<sup>o</sup> 4.

His Works were known to, and in no wise approv'd of by  
*Christ*

He was lukewarm and indifferent in the Affairs of his Duty,  
 being neither cold nor hot, — neither altogether destitute of Re-

ligion, nor yet zealous for it, making a Profession of Christianity, without having such a Love for *Christ*, as to endure any Thing for his Sake

This Luke-warmness or Indifference, like luke-warm Water, nauseous to the Stomach, and Cause of Vomiting, is Matter of loathing to God, — and is therefore here declared by *Christ* to be a worse Disposition than even absolute Coldness. And the Reason is plain, because that faint Heat express'd to be in the Angel of *Laodicea*, is a false and deceitful Principle, which makes a Man presume upon himself, as if he were good enough, and hinders him from aiming at a more zealous Profession of Religion which is wholly required of us. Whereas, flat Coldness is plain and sensible, and doth not instil such false Notions into a Man, but makes him rather immediately, upon feeling the Truth of it, ready to hearken to the Admonitions of *Christ*. So that in Reality it is, when exactly compared, a better Disposition than Luke-warmness, which must of Necessity bring along with it Negligence and Hypocrisy, by making Men to seem to themselves Wise and Good, when they are far otherwise.

In Allusion therefore to the Loathsomeness of luke-warm Water in the Stomach, *Christ* declares concerning the *Laodicean* Angel, *that he will spue him out of his Mouth*, — that is, — as a Person loathsome and odious in his Sight, he will cast him out of his Church, and exclude him from being a Member, of the new *Jerusalem*, and of the Kingdom of Heaven.

In a Word, that he will utterly reject him, and his Church State.

The Cause of the Luke-warmness in this Angel, was a false Persuasion of his own Worth and Excellency, and an Ignorance of his true, real, State and Condition.

His Prosperity had made him Proud and Self-conceited.

He boasted that he was rich, that he was grown mighty Wealthy, and that his State was compleatly Perfect, — that he was Blameless.

And yet at the same Time his Real Qualities (which he was ignorant of) were, — he was wretched, — full of Wants and Defects, and miserable, — in a helpless Condition, and Poor,

in Grace and good Works, and blind, — in not seeing his Sins and Misery, — and naked, in being guilty of shameful Actions, and so an Object of Contempt and Disgrace.

No 5

The Advice therefore given to this Angel is suited to his false Conceit, and to his Real Wants, — his Poverty, Nakedness, and Blindness.

He is advis'd to use his utmost Application to obtain of *Christ*,

In relation to his Poverty, — the true Spiritual and durable Riches, that he may be rich before God,

In relation to his Nakedness, — the Pardon of his Sins, that he may be so cloth'd and adorn'd with the Righteousness of *Christ*, as to be accepted of, and Honour'd by him, and

In relation to his Blindness, — that he may obtain the Direction and Guidance of the Spirit, — that he may have a right Judgment and Discernment in Things belonging to his eternal Welfare.

This just Reproof and seasonable Advice, is somewhat soften'd by assigning the Reason of its being given.

As many as our Saviour has any Regard for, he rebukes and chastens, that they may amend.

The Angel therefore is commanded, in order to obtain God's Favour, and to avert his Judgments, to be zealous, and to repent. And,

Our Saviour declares that he waits for the Amendment of every one in this Angel's Church, — standing and knocking at the Door of his Heart and Conscience, importuning him by Reproofs, and Chastilements, and the inward Admonitions of the Holy Spirit, to a Reformation, and that, if any one will so<sup>t</sup> hearken to and obey his Voice, as to open the Door by Penitence and Remorse, and removing all wilful Impediments, he will accept of his Worship and Service, — he will receive him into the greatest Favour and Friendship, such as that of Sitting and Eating at the same Table with himself, and he will confer upon him the greatest Rewards.

<sup>t</sup> It was the ancient Custom to knock and call aloud at the same Time, as appears from several Places in *Plautus's* Comedies.



N<sup>o</sup>. 6. For to him that comes off Conqueror, says *Christ*, — *will I grant to sit with me on my Throne, even as I also overcame, and am set on my Father's Throne* — That is, whosoever continues faithful unto Death, shall be admitted to reign with *Christ* in the Kingdom he has purchas'd. Even as *Christ*, upon the Account of his Sufferings in his Humane Nature, was, as Man, exalted to Reign with his Father in his Kingdom, which was, over all, from the Beginning of the World

Let him therefore who hath an Ear carefully mind and attend to what the Spirit saith to the Churches.

### *Some Observations on the foregoing EPISTLES.*

**I**N Relation to the EPISTLES thus explain'd, it may be observ'd,

*First*, That they are all as it were fram'd upon one Model, and that their Parts are almost exactly the same in Number, Correspondence, and Order

*Secondly*, That the Promises laid down in each Epistle have all of them a Regard to what (as will appear afterwards) is foretold in the Revelation, concerning a future glorious State of the Church on Earth, to commence, after her having patiently endur'd the Sufferings foretold in relation to her present unsettled persecuted State. When every one who valued not his Life for the Sake of *Christ* shall be rais'd before the General Resurrection, to reign with *Christ* for a *Thousand Years*

So that the preparing of Christians to suffer by the Hope of the Reward foretold, was the Design of the Epistles, And therefore,

*Thirdly*,

*Thirdly*, The Epistles must be looked upon as Instructions to the Spiritual Governours of the Church, who are *Christ's* Servants, and Deputies upon Earth, to serve all the Time that the true Catholick Church shall continue in an uncertain and persecuted State, as was that of the seven Churches when the Epistles were directed to them

The Declarations of the Spirit not only relating to the then present Times, but also to Times to come

So that the Use and Application of the Epistles is such, that the Catholick Church, or any particular Member thereof, finding themselves in the like Condition, as the seven Churches in general were, or any of them in Particular, must consider that the said Churches were set before us as general Examples, and applicable to every particular Case. But in such a Manner, that the Threatnings or Promises made in each particular Epistle, notwithstanding their seeming Distribution, shall be united, and concentred in those upon whom they are bestowed, according to the general Design of *Christ*, to punish or reward every Man according to his Work. So that in this View, the Epistles are to be taken collectively, and not separately. In the same Manner as St *John* hath written and directed them, who, though he hath written an Epistle to each of the Seven, hath yet written every Epistle to, and for the Use of every one of them. Making thus but one System, or circular Epistle of all the Seven, as it is plain that the remaining Prophecies of future Things concern the whole Catholick Church

And thus may be seen, how compact, and well ordered, the whole System of the Revelation is. And consequently, what Connection the foregoing Vision and Epistles have to all that followeth

*Lastly*, in relation to the particular Churches — to which the Epistles were sent, it appears from the Account given of them in the Explanation, that the Promises made to, and the Threats denounced against the Angels, include the Dooms and Rewards of the said Churches, in Respect of their Prosperity and Adversity, their Abolition and Continuance. And consequently, that each Angel is Symbolical, including his Successors, in the Government of his Church, in the same City, where he himself was the Angel, or Ecclesiastical Governor

And therefore the Threatning against the Angel of *Ephesus*, — of the Removal of his Church from thence, appears not to have been put in Execution, till after-Ages.

So that the Epistles in relation to the particular Churches to which they were sent, concern'd not only their then present State, but were also wrote with a View, in some Respects, to their Future State and Circumstances.

## VISION

## VISION II.

Consisting of several Parts, and Treating of the whole Constitution and Fates of the Christian Church, from the very Beginning thereof, to its Consummation in Glory.

## PART I.

*Being an Introduction to all the following Parts concerning Future Events.*

## SECT. I.

Concerning God's Inauguration, as King over the Believing Jews and Gentiles.

- |       |      |   |
|-------|------|---|
| Nº 1. | ¶ 1. | <b>A</b> FTER these Things I saw, and behold, a Door opened in Heaven,  |
| Nº 2. |      | And the first Voice which I heard as it were of a Trumpet talking with me, saying, come up hither, and I will shew thee Things which must be hereafter. |
| Nº 3. | ¶ 2. | And immediately I was in the Spirit,  |
| Nº 4. |      | And behold a Throne was set in Heaven,  |
| Nº 5. |      | And on the Throne one sitting.  |
|       | ¶ 3. | And he that sat, was in Appearance like to a Jasper, and a Sardine Stone:   |

- No. 6 *And round about the Throne was a Rainbow, in Sight like an Emerald*
- No. 7 *And round about the Throne were four and twenty Thrones, and upon the Thrones I saw four and twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold.*
- No. 8 *And out of the Throne proceed Lightnings, and Thunders, and Voices*
- No. 9. *And there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God*
- No. 10. *And before the Throne there was a Sea of Glass, like unto Crystal*
- No. 11. *And in the midst of the Throne, and round about the Throne were four Animals [or living Creatures] full of Eyes before and behind.*
- No. 12 *And the first Animal was like a Lion.*
- No. 13 *And the second Animal was like a Calf [or Ox]*
- No. 14 *And the third Animal had a Face as of a Man*
- No. 15 *And the fourth Animal was like a flying Eagle.*
- No. 16. *And the four Animals had each of them six Wings round about,*
- No. 17 *And within they are full of Eyes,*
- No. 18. *And they rest not Day and Night, saying, Holy, Holy, Holy, Lord God, the Almighty, which was, and which is, and which is to come*
- No. 19 *And when [or whilst] those Animals shall give Glory, and Honour, and Thanksgiving to him that sitteth upon the Throne, who liveth for ever and ever,*
- And the four and twenty Elders shall fall down before him*

<sup>a</sup> A Precious Stone of a most pleasant, and never failing Green Colour, which of all Colours is the most grateful to the Eye. Vid Plin Nat Hist L xxxvii c 5

<sup>\*</sup> Crystal is a Gemm so clear and transparent, as if it were without any Colour, coming very near to the Purity of the Air, and which the Eye does almost as if it pierced through as the Air

<sup>†</sup> So *222* is translated in Ezek 1 5 and the living Creatures there, in French are called Cherubims.

<sup>‡</sup> So according to *Alex* and some other MSS and also the *Arab* Version, and *Armenian*

<sup>§</sup> *N B* The *Complut* Ed. followed by *Anas Montanus*, has the Words *and which is to come* nine Times

- that sitteth on the Throne, and shall worship him that liveth for ever and ever, and shall cast their Crowns before the Throne, saying,*
- No. 20 *Worthy art thou, O Lord our God, to receive the Glory, and the Honour, and the Power For thou hast created all Things, and for thy Pleasure they were, and were created*

### The Explanation of VISION II. Part I. Sect I.

No. 1 **T**HE Holy Ghost having by the first Vision, and the seven Epistles, prepared the Church for a right Performance of Duty by suitable Persuasions, Corrections, Threatnings and Promises, passeth on to foretell its future State, which falling under a great Variety of Accidents, must have the Description of a great Variety of Actors and Scenes, which are the Subjects of them

Now whereas all kind of Agents whatsoever are directed and governed by God, the Supreme Ruler of all, who by his Providence employs all secondary Agents, according to his Will and Designs, [commanding the Good, and restraining or directing the Evil to his Ends, so, in order to give the Church a true Notion thereof, and by fixing the Belief of it duly to strengthen its Hopes, the Holy Ghost begins with a Description of the Majesty, Kingdom, Power and Ministry of the Divine Providence in bringing all future Things to pass For which Reason the Holy Ghost begins here also with a Description of the great Theatre of the World, on which the Divine Providence is exercised, as being the Scene upon which those future Things are acted.

So that the *first Part* of the *second Vision* opens and discovers the Order and Method of God's Providence, by Symbols and Images proper to the Nature of the Accidents, and to the

<sup>b</sup> So according to *Alex* and some other MSS and the *Armenian* Version

<sup>c</sup> *Beza* Steph *Alex* L Sin Cov *M Barb* *Armenian* *Lat* *Armenian* *Buroc*

<sup>d</sup> So according to *Alex* and several other MSS

<sup>e</sup> So according to *Alex* and many other MSS and the *Armenian* Version

Order of Providence which God hath settled since his Son came into the World, who, by being inaugurated into the Throne of the Divine Majesty with his Father, became thereby commission'd to make known and to bring to pass all future Events, which after the Representation, *in the following Section* of that his Inauguration, properly follow in their Order. And hereby the Connexion between the *last* of the seven Epistles, and the *said Representation*, and the *Introduction* to it in this *first Section* is apparent, there having been in the Conclusion of *that* Epistle, mention made by our Saviour of his being set down with his Father on his Father's Throne

After therefore the first Vision, and the seven Epistles to the seven Churches in *Asia*, St. *John*, on the same Lord's Day in which that Vision was exhibited and those Epistles given, saw in an Extasy, *a Door opened in Heaven*, viz. the Beginning of a new Kind of Kingdom or Government; which we shall find to be that of *Christ*, which in Respect of the former is new, and the opening of a new Door, in respect of those Obstacles, which hinder'd the *Jews* and *Gentiles*, design'd to be the Members thereof, to come into it. And,

The *Opening* of this *Door in Heaven* was not only literally, but also virtually perform'd at the Baptism of our Saviour. *Matt. iii 16* and *Mark 1 10*.

For from that Time he began to proclaim the Liberty or Permission to preach, publish, and propagate the Gospel, and open the Door of his new Kingdom, then to suffer and become the Lamb, in order to merit, and come to be inaugurated in the Throne of his Father.

N<sup>o</sup>. 2 By the same Voice as of a Trumpet, mention'd in relation to the first Vision, St. *John* is enjoyn'd to ascend up *into Heaven*, to be inform'd of future Events, the Visions of them, and of what was Preparatory to those Visions, being to be there exhibited.

The Voice being the same as in the first Vision, shews that the two Visions are contiguous, and that this must likewise concern the Christian Church. For *Christ* was there seen, and

so

so this is wholly *his Revelation* He sends it, and it concerns the Perfection of his Glory.

The Voice being as of a Trumpet, may be in this Place so compar'd upon more Accounts than one

Besides what has been already said, it may denote,

1 The antecedent and preparatory Preaching of the Gospel, when the *Baptist*, *Christ*, and his Apostles during his Ministry, proclaimed that the *Kingdom of Heaven was at Hand*. For their Voice, as well as that of the Prophet's in *Isaiah, ch. lvi* 11. may be properly compared to a Trumpet, as the Trumpet is the Instrument us'd to call the People together, and to notify Things to them And the Delivery of the *Mosaic Law* was preceded by the Sound of a Trumpet

2. It may denote a Circumstance attending the aforesaid antecedent preaching of the approaching Kingdom of the Messiah, viz. the Joy and Expectation of good Persons, that the said Preaching was the laying of a Foundation for the City of God in a more glorious and permanent State than before The Christian Oeconomy being design'd to build the City of God, *Sion*, the Temple, and the *New Jerusalem*, and Trumpets, or other Musical Instruments, according to the Custom of the Ancients Sounding at the laying of the Foundations of Buildings

3 The Voice being as of a Trumpet, may be yet here us'd upon another View, — upon the Account of our Saviour's being to be inaugurated into the Throne of his Father, Trumpets being wont to sound at the Inauguration of the *Jewish* Kings, and of the *Roman* Emperors

The Invitation or Command of the said Voice, as of a Trumpet to St. *John*, to ascend into Heaven to behold there the Visions of future Events, shews the Preparations of God to forewarn both *Jews* and *Gentiles*, that they might desire the coming of this new Kingdom, and so accordingly, suitably thereunto, exert themselves

It also shews that the said Visions were given to and for the Use of the Church, according to the Promise of our Saviour to his Apostles of *his sending them the Spirit, who should shew them the Things to come*

In the former Vision St. *John* was not bidden to ascend into Heaven, because the Scene was not there. *Christ* was seen walk-

ing

ing among the seven Churches, and these were upon Earth, *i. e.* in an humble, subject and persecuted State, and they were there considered no farther. But in *this second* Vision the whole Creation is concerned, and the first Scene is it self *opened in Heaven*.

The *Things promised* to be shewn to *St John*, are *Things future*. And these are properly introduc'd by giving in this and the following Section, a fair View of the whole Constitution of the Christian Church, from its very first Beginning. And then afterwards follow in order all those Accidents or Changes that are ever to happen to it till its Consummation. Which is according to the Method of the most exact Historians, who gave us the Scheme or State of Things at first, to let us know where we are, and then fall to the main Design of their History.

Nº. 3 Upon the aforesaid Invitation of the Voice, as of a Trumpet, *St John* by a greater Degree of Extasy becomes fitted and prepared for seeing in Heaven the Visions to be there exhibited.

Nº. 4 And the *first* Thing seen, is a *Throne placed in Heaven*. This sets forth the Institution of a Kingdom among the Dominions of the World, to the End that God may be known, declar'd, and own'd as King. For,

Nº. 5 The Sitter upon the Throne, as appears from the Attributes afterwards given him, is God.

He is singular in his Kind, and is not therefore here nam'd, nor can he be liken'd to any Thing, and therefore here is no Account given of his Likeness, or Shape, and Form.

His *Sitting on the Throne*, — shews that he is in the Posture of one Ruling or Judging.

And the Disposition he is in towards Men, is represented by his being like in Appearance to a *Jasper*, and a *Sardine Stone*.

The *first* of which is a Gemm of a white and blueish Sky-Colour and bright, and the *other* is a Gemm of the Ruby Kind.

Now Gemms, or precious Stones, as has been shewn at large

in the Symbolical Dictionary, are the Symbols of *Divine Oracles of God's Will and Commandments*. And as in Men, the Countenance, if *serene*, is a Token of good Will and Favour, and if *red and fiery*, of Anger, so by the Colour of the Gemms, may God's Will, whether for *Good* or *Evil*, be known.

The *White* and bright shining Colour, is the Symbol of good Will and Favour, and the *Red*, the Symbol of Anger and Destruction.

The Appearance therefore of the Sitter on the Throne being like to a *Jasper*, and a *Sardine Stone*, — denotes, that now when God begins to reign in the Christian Church he will give out Oracles, by which he will shew his Disposition of good Will first towards Men, but afterwards of Anger and Destruction. That, if Men obey his Oracles, he may shew them the Brightness of his Countenance, but if they despise them, he will shew them at last the Redness, angry, fiery and destructive Disposition thereof.

And this is God's Method, to begin to gain Men by Love, if not, then to destroy them in his Anger.

And forasmuch as the Symbols from *Gemms* are not us'd but about Matters which are to be of a constant and long Duration, therefore the said two *Gemms*, being the one *White*, and the other *Red*, shew that it is God's constant Purpose and Design, whilst this Throne doth last, that is, during all the Time that the Church is Militant, to be on the one Hand loving and merciful, and on the other terrible and severe, according to the Obedience or Disobedience given to him. But, in the *New Jerusalem*, — the State of the Church Triumphant, — all is of *Jasper*, — or *White* and *Serene*, his great Throne, the Luminary, the Building of the Wall, and the Gates. p 595

He is then resolv'd to shew them nothing but Love and Favour, and its happy Effects.

Nº. 6 The next Thing mention'd after the Placing of the Throne, and the Appearance of him who sat thereon, is,

A *Rainbow* wholly made up of a most pleasant Green Colour, like to that of an *Emerald*, round about the Throne.

<sup>f</sup> See under GREEN in the Symbolical Dictionary.

This signifies, that God is now either making or renewing a Covenant of Peace with Mankind,

That all the Rule, Dominion and Power of God in his Church, is constantly attended with an earnest Desire to draw all Men to himself, and shew them the Abundance of his Grace and Favour,

And that the Will of God towards, a Reconciliation with Mankind is wholly sincere, and may be safely relied upon to make us Pious towards him

By the *Jasper* and *Sardine*, he shews indeed, that as he is loving, so he is just and severe to his Enemies, but by this *clear green Emerald Rainbow*, that he heartily desires, that the Wicked should turn to him and live to receive the Benefits of his Favours.

No. 7. Next appear round about the Throne of God, *four and twenty Thrones*

These are lesser Thrones or Seats, and may be conceiv'd to be round about the great Throne of God, by being plac'd at a Distance from it, six at each of the four Corners thereof.

The twenty four Elders sitting on the said Thrones, are the Civil Elders or Heads of the People in the Christian Church.

In the *Jewish* Church the Laity were represented by twelve Heads or Princes, who were commonly called by the Name<sup>b</sup> of Elders But

The Christian Church was to be composed of *Jews* and *Gentiles* And therefore the Elders representing the Christian Laity are here in Number twenty four, twelve standing for those of the Laity who embrac'd Christianity amongst the *Jews*, and twelve for those of the Laity who should embrace Christianity amongst the *Gentiles*

And though at the first the Christian Laity had no Civil Rulers or Heads who did embrace Christianity, as such, yet forasmuch as the Church, according to the Prophecy of *Isaiah*, was to have Kings for Nursing Fathers, and Queens for Nursing Mothers, if these having embrac'd Christianity, as such, do

Homage to God, as they have done, then the Type is well employ'd, for of these Typical Elders it may be said, *they are a common Type for the Ages afterwards* That is, they represent a Body Politick, and perpetual for the Church from its Beginning till its Glory For then its State will be so great and universal, as not fit to be represented only by twenty four Heads, forasmuch, *as all the Kings of the Earth, will then bring their Glory to the New Jerusalem*

So that in general the twenty four Elders represent all the Christian Princes, with the Lay Subjects under them, in the Militant State of the Church, for what the Heads or Princes promise, obliges the People under them

And forasmuch as the Elders here are the Representatives of the Christian Laity, therefore the *Position* of the Thrones of the said Elders round about the Throne of God will answer to the<sup>k</sup> *Encampment* of the twelve Representatives of the *Jewish* Laity round about the *Tabernacle*.

These twenty four Elders are clothed *ἱματίοις λευκοῖς*, not with white Priestly Garments which reached down to the Feet, but with white upper Garments like Cloaks, which were in the East the Habit of Princes and Noblemen, and the Tokens of Honour and of Happiness, and of Joy, as being chiefly worn on Festival Days

The Golden Crowns which these twenty four Elders have on their Heads are not *Diadems*, but *Coronets*

For as in respect of Religion<sup>l</sup>, none is King but God and Christ, so even Christian Princes, who in respect of others are Supreme, are yet in respect of God, whose Service they owe, but feudatory Princes, and in this Case their Imperial Crowns are only Coronets

No 8 The *Lightnings, Thunders, and Voices, proceeding from the Throne of God*, denote a Change in the World and the Powers thereof, for a Reception of the Gospel — that the Subjects of the New Kingdom or Church shall increase, and God's Ho-

<sup>a</sup> Num vii 2<sup>b</sup> Exod xvii 5 xviii 12. Lev ii 13<sup>c</sup> Lev xix 23

Homage

<sup>k</sup> Num Ch ii.



nour and Glory be advanc'd, and a Terrour struck into his Enemies, and, that nothing shall hinder the Effects of the Divine Laws and Oracles now promulg'd for the Rule and Guidance of Men; forasmuch as they immediately proceed, or are issued out, from the very Throne of God himself,

N<sup>o</sup> 9. The seven Lamps of Fire burning before the said Throne, are the Symbol of the seven Spirits of God, which were represented as before his Throne, in Chapter the first, and so, collectively taken, symbolically signify the Holy Ghost, whose Gifts, as reckon'd up by *Isaiah, ch xi 2.* are seven, — viz seven-fold or universal

And the Position of these Lamps of Fire before the Throne, shew that the Gifts of the Spirit are at the Disposal of God, and that they will be distributed for the Benefit of the Church, that he will enlighten, guide, and comfort his faithful Servants and to his Enemies prove a consuming Fire.

N<sup>o</sup> 10. The Sea, or Collection of Waters in one System before the Throne, clear as Crystal, represents an orderly Collection of holy Men brought together by Baptism, and thereby united together in one Body to submit themselves to the Worship of God, and of Christ.

This Sea, for its Clearness, is compar'd to *Glass* and *Crystal*. Whereby is denoted, both that the present State of the Church is unstable, and that the true Members thereof are happy and holy, in Opposition to the Misery and Pollutions of wicked Men, who are like <sup>1</sup> a thick troubled Sea, whose Waters cast up Mire and Dirt. And as the Twenty Four Elders are the Heads of the Christian Church, and represent all the Christian Princes, who have the rest under them, to rule them with the same Right as the Patriarchs, Elders of their Tribes, or King David and his Successors, upon whom the Patriarchal Right was devolv'd, so that the King was then, as it is said of Saul, <sup>2</sup> the Head of the Tribes. So this Sea represents the whole Multitude of Christian People, even all the Faithful, like the Commons of God's Realm at the Bar before his Throne. ready to receive the

Lightnings and Thunders of his Oracles, and to give due Obedience for the Sake of their Justice and Holiness, and through Fear of his Judgment

N<sup>o</sup> 11. The four living Creatures — the first like a Lion, the second like a Calf or Ox, the third having the Face of a Man, and the fourth like a flying Eagle — full of Eyes before and behind, and having each six Wings, are represented in the Vision as Supporters of the Throne of God, having their Bodies under it, and their Heads without it, and each Head plac'd towards one of the four Cardinal Points of Heaven, and so appearing to be within or in the Midst of the Throne, and round about the Throne

And these, as being thus the Bearers and Attendants of the Divine Throne, symbolically represent the Clergy in the Christian Church

In the *Mosaic* Dispensation, the *Mercy-Seat* or Throne of God was attended only with two Symbolical Figures, which were called *Cherubim*, the said Word signifying <sup>3</sup> Labourers or Workers at the Plough Whereby was represented the Office of the Jewish Priests and Levites, who attended and carried the Tabernacle, and had their Station next to, and round about it

But here in the *Christian* Dispensation, the Number of the Symbolical Figures attending and supporting the Throne of God is doubled, to denote the far greater Extent of the Christian than of the Jewish Church — and that the Worship of God was not now any longer to be contain'd within the Limits of one Nation, but be universally spread into all the Corners of the World And his Ministers to be no longer chosen out of one or two Families, but out of all the Families of the Earth.

And these four Symbolical Figures are full of Eyes before and behind, — to denote the continual Attendance and Watchfulness of the Christian Clergy, in serving their Master, and looking over his Affairs, in their watching for the Souls of Men

<sup>1</sup> 1st Ivi, 20.

<sup>2</sup> 1st Sam. xv. 17.

<sup>3</sup> Vid Spencer de Theocrat. c. 5 § 1

Boissel in Meu op & Juv Guffet Comment. Voc כרוב.

ut 1<sup>a</sup> h. — 40

<sup>4</sup> Vid Lud de Deu Fp 10 Gu'

<sup>5</sup> Num 11 17

<sup>6</sup> Hebr 111 17

The Eyes *before* shewing their Care, Circumspectness, Vigilance, and Insight in relation to Things present and past, and the Eyes *behind* shewing the same, in relation to Things future. They watch for the present, and for the future Glory of God. They have Eyes round about, to shew that nothing is to escape their Care, and that they are faithful therein. And that therefore, as being the visible Spiritual Governours and Enlightners of the Church, they are the *Eyes* thereof.

N<sup>o</sup>. 12

The *first* Symbolical Figure like a *Lion*, denotes that the, First and principal Property of the Christian Priesthood is a ruling or regal Office, that whilst it attends upon the Throne of God, that is, his Government, it is deputed by him to maintain the Dignity of the Throne, and the Service belonging to it with a ruling Power, according to the particular Nature of its Office, which merely concerns the Throne of God, and excludes it from being the Head of the Tribes.

*Secondly*, Whereas our Saviour in the next Chapter hath upon his Inauguration, the Name of the Lion of the Tribe of *Judah*, this may likewise imply that the Power and Office of the Priesthood partakes of that of *Christ*. That is, that they are *sent* with the like Power and Commission, as *Christ* himself was *sent* by his Father, — he himself saying, *John* xx 21 *As my Father hath sent me, so send I you*.

*Thirdly*, This Symbolical Figure of a *Lion*, may also imply the *Boldness* of the Christian Clergy in the Execution of their Office, *Boldness* being <sup>a</sup> a Property of the *Lion*, and remarkably eminent in the <sup>b</sup> Ministers of the Gospel, to which they had a Title <sup>c</sup> from the Promise of *Christ*, and from the actual Sign thereof given them at first, and mention'd, *Acts* iv. 31.

*Lastly*, The said Symbolical Figure, like a *Lion*, shews the prevailing Power of the Gospel, — so that the Office and Preaching of the Priesthood shall be efficacious.

N<sup>o</sup>. 13.

The *second* Symbolical Figure like an *Ox*, signifying Increase with great Labour, denotes the second Quality belonging to the Christian Clergy, or Ministers of *Christ*.

Their Office is in Scripture called a <sup>a</sup> Work, <sup>x</sup> a hard Work, to be <sup>y</sup> endur'd with much Patience, and that too <sup>z</sup> for the Good of others. And,

Our Saviour compares their *Work* to <sup>a</sup> *Ploughing* and <sup>b</sup> to *Sowing*. And their Work and Reward is by *St Paul*, in *1 Cor* ix 9. and *1 Tim*, v 18 (where he Symbolically explains the Law of *Moses* in *Deut.* xxv. 4), compared with the *Ox's Work* in treading out, or threshing the Corn.

So that this Symbolical Figure of an *Ox*, denotes that the Christian Priesthood, in order to maintain Religion, that is, to support the Throne of God, and constantly attend his Service, for the Glory of God, and the Good of Mens Souls, shall endure much Labour with Patience and Constancy, never refusing to set all their Strength to it, and that their Labour will not be in vain, but produce a very rich and plentiful Crop, for all those for whom they are employ'd, and for themselves too, in their future, if not also in their present Reward. God having enjoyn'd, *that the Mouth of the Ox should not be muzzle'd*, thereby Symbolically shewing, that those who *preach* the Gospel, should *live* of the Gospel, *viz* be sufficiently provided for by those to whom they preach.

N<sup>o</sup>. 14.

The *Third* Symbolical Figure, having the Face as of a Man, — that is, <sup>c</sup> of a common Man, — signifies that in the Eyes of unreasonable wicked Men, the Christian Priesthood will be contemptible, and that the Ministers of *Christ* must endure Persecution for the Sake of *Christ's* Name, in performing the Offices of their Function. Our Saviour who sent them, as himself was sent by his Father, forewarn'd his Apostles of this, that they should likewise be treated as himself. *If they have persecuted me*, saith he, *John* xv 20 *they will also persecute you*. — And in *Matt* x 25 *If they have called the Master of the House Beelzebub, how much more shall they call them of his Household*.

<sup>a</sup> Phil 1 30<sup>x</sup> 1 Thess 1 1,<sup>y</sup> Luke xx 19 2 Cor 11 4 xii 12<sup>z</sup> Heb viii 1<sup>a</sup> Luke ix 62<sup>b</sup> 1 Cor 1 1,<sup>c</sup> See *Ej*, <sup>c</sup> of *Moses*, and *Leaves of a Tree*, in the *Sabbath* *Day*.

N<sup>o</sup>. 15 The *Fourth* and last Symbolical Figure, like a flying Eagle, — signifies that though the Christian Priesthood be despis'd and persecuted, yet they shall escape out of all Dangers at last, *being* protected by the Power of Kings and Princes, (who shall become their nursing Fathers) and carried off, as by Eagles Wings. — That they themselves also, by the Efficacy of their Royal or Ruling Function, shall protect and defend themselves, the Throne of God, and Church of *Christ*, and carry it clear off, notwithstanding the Tyranny and Pursuit of its Enemies. An Eagle single, denoting Symbolically a Royal Power and Assistance, and the Addition of flying, denoting the carrying away aloft from one Place to another, from the Face, or Anger of Enemies.

And this Privilege is founded upon the Promise of our Saviour, <sup>d</sup> *that the Gates of Hell shall not prevail against the Church* And therefore St. Paul saith with full Assurance, that, <sup>e</sup> *God is faithful, and will with the Temptation also make a Way to escape.*

N<sup>o</sup>. 16. The *six Wings*, belonging to *each* of the aforesaid Symbolical Figures, being in all *twenty four*, and *so equal* to the Number of the *twenty four Elders*, shew that the Protection, or Covering of the glorious Seat of God, the Preservation of the Monuments of his Glory and Worship, are performed by his Clergy, throughout the Extent of their Power, which is equal to the Number of the Tribes and Heads of our *Spiritual Israel*, which is now compos'd of *Jews and Gentiles*. So that the Office of the Priesthood extends to all the Church: And therefore wherever the Throne of God is, there it is attended, that is covered, honoured and defended by his Clergy from all Assaults. So that in all Afflictions of the Church they shall preserve it whole.

And to this End are the *Wings* of the Symbolical Figures represented as *round about them*, — to denote that the Attendance of the Priesthood is such, that they have Means to protect and defend the Glory of God against all Sorts of Enemies *round about*

N<sup>o</sup>. 17 The said Symbolical Figures being *full of Eyes within*, shew, that the Clergy of the Christian Church have also Means to be watchful to the inward State of the Church to preserve it from all inner Enemies, who may go about to corrupt it by seducing the Faithful, and farther, that the said Clergy not only watch'd for the Souls of others, but of themselves also, returning into their own Hearts and Consciences, examining their Ways, and taking Heed to their Conversation, Life and Doctrine.

Or, if the Words, — *are full of Eyes within*, — are to be referr'd to the Wings of the Symbolical Figures, then the Meaning will be, that the Christian Clergy have Means in their Flight from Persecution, to watch over and preserve the true Worship of God.

N<sup>o</sup>. 18. The said Symbolical living Creatures under and about the Throne, *having no Rest Day and Night, saying Holy, Holy, Holy, Lord God, the Almighty which was, and which is, and which is to come*, shews that they whom they represent are constantly and incessantly employ'd in the Worship and Service of God.

And this in Allusion to the perpetual Service of the *Mosaical Sanctuary*, in which the Sacrifices were daily, and so perpetually reiterated, and the Lights burning in the Sanctuary, during every Night, and the Incense perpetually, Morning and Evening.

In this constant Attendance and perpetual Service, that Priesthood observ'd no Rest, or, as our Saviour says, *¶ prophan'd the Sabbath and were not guilty* <sup>1</sup> *they were bound by their Office to observe no Rest on the Sabbath-Days, yea, less then, than upon other Days*

So that this very Place shews, that the four Living Creatures are the Representatives of the Christian Priesthood, because they only are to work on the Sabbath-Days, which are set apart, that the Laity may cease from their proper Works, and attend with the Priesthood upon the Service of God, per-

<sup>d</sup> Matt xxi 18<sup>e</sup> 1 Cor x 13<sup>1</sup> 1st Th ii 13, 14, 15<sup>¶</sup> Matth xxiv 5

formed then more solemnly by the Priesthood, who have therefore no Days wherein they may cease from serving God.

Now as this continual Service is not absolutely required of any but the immediate Attendants of the Throne, so the Priesthood, who are certainly so, must perform it, and this Duty of the Living Creatures shews, that they represent the Priesthood, and none else

In the *Hymn* or *Doxology* of the said Creatures Representative of the Christian Priesthood, God is recogniz'd and acknowledg'd to be infinitely and superlatively holy, to be the only true God, to be Almighty and Eternal — of Infinite Power, and of a beginningless and endless Duration. *All which* was very proper to be observ'd at the Beginning of Christianity, because the *Gentiles* to be receiv'd into the Church of God had prophane Objects of Worship before. But by receiving Christianity they cast off all false Gods, and adhere only to the true God, *the Creator of Heaven and Earth.*

Nº. 19. *And when the said living Creatures — the Christian Priesthood — shall, at all set and solemn Times, give Praise, Worship, and Thanksgiving to him that sitteth on the Throne, who liveth for ever and ever, then at the same Time shall the twenty four Elders — the Civil Heads and Governours, or Christian Princes, in token of Submission, after the Manner of the Oriental Nations, fall prostrate before him that sitteth on the Throne, and do Homage to him that liveth for ever and ever, and shall lay their Crowns before his Throne, thereby submitting them*

\* For the Illustration of the Symbol by such Cases as have happen'd, see *Jos Antiq Jud* L xv c 10. *Plut Vit Pompei*, fol 209 *Ald Edit Horat* L i Ep 12. *Tac Annal* L xv c. 29 The Barons, with us, before the Coronation carry their Coronets in their Hands, do Homage by Prostration, and then put on their Crowns again

As to the Christian Princes, submitting themselves to God, there are several Ceremonies perform'd which tend to shew it

In the Inauguration of the *Byzantine Cæsars*, when the Emperor came to receive the Sacrament, he put off his Crown, deliver'd it to the Deacons, received the Communion, and put it on again after See *Joh Cantuariensis*, c 41 And it was even a Custom with the Christian *Roman Emperors*, as high as the Times of *Theodosius* the younger, and perhaps higher, to leave their Crowns and Guards when they came into the Church F-

to him, acknowledging that they received them from his Grant, and that they only hold them by his Will and Pleasure, to govern according to his Laws

And this plainly signifies that Monarchs and Princes should submit to the Christian Oeconomy, and worship God at the Head of the Faithful, then Civil Subjects

Nº 20 And agreeably to this in the Recognition and Worship of the Elders, God is acknowledged to have an *Universal Right* to receive, or rather take, assume, and claim to himself all the Glory and Honour, and Power in the World upon the Account of his being the *Creator* of all Things, and in the *Creation* of them a *free Agent*, they being for his Will or Pleasure first produc'd out of *Nothing*, and then brought into *Form*, and since, by his Power preserv'd in *Being* and *Order*, so that he only hath the true Propriety in them And therefore to him of Right all Honour, Glory, Power and Might belong'd, and that therefore all Worship, Praise and Thanksgiving ought to be paid to him, according to the Notification of his Will in the Works he has made, and the original Design of their Production and Creation.

So that the Declaration of the Elders, — *Worthy art thou, O Lord our God, to receive the Glory, and the Honour, and the Power, because thou hast created all Things, and for thy Pleasure they were, and were created* — is the same in Substance with that Article of the Christian Faith, in which we make Profession of our Belief in one God and Lord, *Creator of Heaven and Earth*

And thus, by the Elders, or Christian Princes representative of the Christian Laitie, joyning with the Priesthood in the publick Worship of God, there is a plain Allusion to the Manner and Order of Divine Service in the *Jewish Temple*, wherein, whilst the Priests burnt the Incense, and the Holocaust, and made Libations, and the *Levites* sang the Praises of God, then the Heads of the Tribes and People prayed silently, by kneeling

very Christian Prince receives his Crown from the Hands of the Bishop that officiates in God's Name And the Title assumed by all to be Kings by the Grace of God, imports their Acknowledgment from whom they receive their Crowns

ing or prostrating themselves; or sang the *Psalms* and Praises of God by Turns

And by the said Elders doing Homage to God, upon the Account of his Inauguration as King over *Jews* and *Gentiles*, there is as plain an Allusion to those *Heads of Israel* who did Homage and Service for all *Israel*, at the Dedication of the Tabernacle, when God was as it were inaugurated King of *Israel*.

And this Homage paid to God by the Elders on this Occasion, and the Homage which in the next Chapter is paid by them to *Christ*, may be illustrated by the Ceremonies used at the Inauguration of all Terrestrial Monarchs, who thereupon receive Adoration or Homage of the Princes, Nobles, Governours, Chans, Bashas, Viziers, Palatines, Dukes, Earls, Barons, under what Denomination soever they come, in all Monarchies that ever we read of, or see now-a-days, in all Parts of the World, from *East* to *West*. Thus in *Christendom*, when Monarchs have been crown'd and anointed by the Bishops assisting, they are upon it worship'd by Prostration, and other Ceremonies of the Homage of all the Nobles present, who by that submit themselves, and all those that are under them And there is one Thing very observable in relation to the Proclamation of — *Holy, Holy, Holy*, by the four living Creatures, that at the Coronation of the *Byzantine* Emperors, when the Person was anointed the Patriarch cry'd out *Αγιος, Holy*, which was answered three Times by the Choir, and three Times by the People, denoting thereby, that the Person anointed was sanctified and set apart for the Government

In short, the Inauguration of God and of his only Son (which is described in the next Chapter) is perform'd after the same Manner, as the Inauguration of earthly Monarchs And there is not one Ceremony almost us'd, but what hath been practis'd somewhere, excepting those Attributes or Acclamations which are so proper to the Case of God, and of *Christ*, as that no earthly Monarch can pretend to them without Blasphemy.

<sup>1</sup> Vid *Job Catachisme's* Hist L i c 41.

## VISION II. PART I. SECT. II.

Concerning *Christ's* Inauguration into the Throne of his Father.

Ch V

- N<sup>o</sup> 1. § 1. **A**ND I saw in the Right Hand of him that sat on the Throne, a Book written within, and on the backside, seal'd with seven Seals
- N<sup>o</sup> 2. § 2. And I saw a mighty Angel proclaiming with a loud Voice Who is worthy to open the Book, and to loose the Seals thereof?
- N<sup>o</sup> 3. § 3. And none in Heaven, nor upon the Earth, nor under the Earth, was able to open the Book, neither to look thereon
- N<sup>o</sup> 4. § 4. And I lamented greatly that no one was found worthy to open and to read the Book, neither to look thereon
- N<sup>o</sup> 5. § 5. And one [of the first] of the Elders saith to me, weep not — Behold the Lion of the Tribe of Judah, the Root of David hath prevailed to open the Book, and to loose the seven Seals thereof
- N<sup>o</sup> 6. § 6. And I saw, and lo in the midst of the Throne, and of the four living Creatures, and in the midst of the Elders, a Lamb standing, as having been slain, having seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth
- N<sup>o</sup> 7. § 7. And he came, and received the Book, out of the Right Hand of him that sat upon the Throne
- N<sup>o</sup> 8. § 8. And when he had received the Book, the four living Creatures, and the twenty four Elders fell down before the Lamb, having every one of them Harps, and golden <sup>1</sup> Bowls full of Odours, which are the Prayers of Saints

<sup>1</sup> The *phialae* are like Bowls or Basins, broad at the Top, and were us'd for sprinkling or pouring out of the Blood of the Sacrifice on or near the Altar, and for holding Flower and Oyl

See Num vii 13 Lev iii 8, &c and Ch i 5, 11 Head L vii § 34

The Figure of a *Phiala* for Libations, may be seen in the new Edition of *Cerubim's Britannia*, in the Copper Cut pag 697 N<sup>o</sup> 9.

- N<sup>o</sup> 9 § 9 *And they sing a new Song, saying thou art worthy to receive the Book, and to open the Seals thereof*  
*Because thou wast slain, and hast redeemed us to God by thy Blood, out of every Tribe, and Tongue, and People, and Nation,*
- § 10. *And hast made us unto our God, Kings and Priests, And we shall reign upon the Earth*
- N<sup>o</sup> 10 § 11 *And I saw, and I heard the Voice of many Angels round about the Throne, and the living Creatures, and the Elders And the Number of them was ten Thousand times ten Thousand, and Thousands of Thousands.*
- N<sup>o</sup> 11. § 12 *Saying with a loud Voice, worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*
- N<sup>o</sup> 12 § 13 *And every Creature which is in Heaven, and upon the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying,*  
*Blessing and Honour, and Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*
- N<sup>o</sup> 13. § 14. *And the four living Creatures said Amen.*
- N<sup>o</sup> 14. *And the twenty four Elders fell down and worshipped him that liveth for ever and ever.*

### The Explanation of VISION II. Part I. Sect. II.

N<sup>o</sup> 1. **T**HE Book here, according to the Custom of the Antients, consists of several Pieces of Parchment, put together so as to make one long Roll

Thus in the next *ch* § 14 we read of a *Book roll'd together* And in *Pf. xl. 7.* the Book of the *Mosaical Law* is called a *Volume* or *Roll*.

In Respect of this Form, it is easily conceiv'd how a Book, as here, might be sealed with seven Seals One Part of it might be folded up, and then seal'd, after that another Part might be rolled up, and sealed, and so on, till there were seven Parts, and seven several Seals. By which Means, the opening of the first Seal would only exhibit that Part of the Writing which belong'd to it, and there would be no reading of what followed till

till the second Seal was open'd, and so of the rest. Which is exactly the Case here, the opening of every Seal, as we shall see afterwards, producing a fresh Matter of Vision.

Now this *Book* is represented as seen immediately upon the very first Appearances of Christianity before *Christ's* Inauguration into the Throne of his Father, and is therefore the *Law of the Gospel*, containing the Decrees of God, in relation to the Christian Dispensation.

The *Law of Moses*<sup>1</sup> was to be kept on the Side of the Ark by the *Throne of God*, to shew that God himself gave that Law

And in Allusion to this, the *New Law of the Gospel* appears in the *Right Hand* of him that sat on the *Throne*, to shew that it proceeds from God<sup>m</sup> according to his Promise, and that it is to be effected, or brought about by an Omnipotent Power

This *Book* is written *within*, and on the *Backside*, as relating to the *Gentiles* as well as the *Jews*, and as containing a long Series of Events, and the Accomplishment of what had been prefignified and foretold under the *Jewish Dispensation*

It is *sealed*, to shew that the Law it contains has been of *old* determin'd, but is not as yet made *Publick*, and *with seven Seals*, to be open'd in Order, to shew the several Steps of its Propagation, till it comes to be fully settled by being own'd and back'd by the Civil Powers

N<sup>o</sup> 2 The mighty *Angel* proclaiming with a loud Voice, who is worthy to open the Book, and to loose the Seals thereof? — represents the great and illustrious Forerunner of our Saviour, *John the Baptist*, who being the *Voice of one crying in the Wilderness*, — *Prepare ye the Ways of the Lord, and make his Paths straight*, — gave Occasion to all the People, to expect the *Messias* so long before promised

All Men looked upon the *Baptist* as a Prophet; and by our Saviour himself he was said to be greater<sup>n</sup> than any Prophet, being indeed<sup>a</sup> the *Angel* or *Messenger of God before his Face* So that his Function and Work was exceeding Noble and Great.

<sup>1</sup> Deut xxxv 26 <sup>a</sup> Il l. 4 <sup>n</sup> Matt v 9 <sup>m</sup> Mt iii 1 <sup>n</sup> Mt iii 17



And yet, when this Angel comes to speak of himself, he is so far from presuming to take upon himself to be the Messiah, that is worthy to receive and open this Book, that he plainly owns the contrary, being convinced of his own Weakness, in Comparison to that other mighty Work which was to be performed by *One*, for whom he declares *he was not worthy to unloose the Latchet of his Shoes*. So that the plain Office of the *Baptist* was to tell the World, that none was worthy to take upon him *Christ's* Office, but *Christ* himself. For if the greatest among them that were born of Women was not worthy, much less the Inferior. Every Thing therefore concurs to make this Application to the *Baptist*.

For as he just preceded the visible Inauguration of our Saviour, when God did declare him to be his Son, so here in this Symbolical Vision, this mighty Angel precedes with the like Errand the Inauguration of the Lamb.

For 'tis further observable, that the *Baptist* was the first, who visibly and with his Finger declared *Christ* to be the Lamb that should *take away the Sins of the World*, and consequently that he was the Son of God, which at *Christ's* Baptism by *John* was literally and actually perform'd. Now that is equal to what is represented in this Chapter, — that the Lamb proclaim'd by this Angel is installed and inaugurated into the Throne and Glory of God.

In short therefore, this *mighty Angel* performs the Office of an *Herald*, and the Words, — *who is worthy?* — shew that God being now to assume a second; or Mediator to sit upon his Throne, and to establish his new Kingdom over *Jews* and *Gentiles*, acts as when he gave a King, Deputy to himself, over *Israel*. And that is by making Choice of a fit Person.

And the Meaning of the whole Cry, — *Who is worthy to open the Book, and to loose the Seals thereof?* — is, who is able to be the Author or Institutor of the Gospel Dispensation? Who is able to perform all the Things required to its Establishment?

No. 3

But neither the Angels in Heaven, nor Men upon Earth, nor the Souls of Men departed this Life, were able to bring about

such a mighty and wonderful Work, nor to find out the Decrees or Designs of God.

No. 4.

St *John's* lamenting greatly at this, represents the great Concern in which all the Creation was, as well as *Expectation*, for the coming of the Gospel, and the *Sense* of their own Misery had Men been left without the Publication of it, and particularly shews the sorrowful Disposition of the Disciples upon their Master's Death and Burial, when they had no longer the same Hopes as before of his being the Person who should have redeemed *Israel*.

No. 5

The Comfort given to St *John* by the first of the Elders, who speaks in the Name of the rest, and may be understood to be of the *Jewish* Nation, whose Prerogative it was to be first invited to Christianity, and who first believ'd in *Christ*, shews the great Willingness of the People (whose Part it is to accept of the Choice of him whom they are to obey) to receive *Christ* and his Gospel, when they found that by his Rising again he was that Prince who was foretold in the sacred Oracles to arise out of the Tribe of *Judah*, and at the same Time that he was to be the Son, was to be also the Lord of *David*, and that he was therefore fully able to accomplish their Redemption, having by his Blood, and Resurrection from the Grave, prevailed against the World and Devil, and obtained Sentence against them.

No. 6.

*Christ* is therefore upon this represented in the Vision to St *John* as a Lamb which had been newly slain, standing next to God in the midst of the Throne, and of the four living Creatures, and in the midst of the Elders, and, as having seven Horns, and seven Eyes, which are the seven Spirits of God sent forth into all the Earth. And,

1 He is represented by the Symbol of a Lamb, as having been declared by the *Baptist* to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the Sins of the World, which, the Sacrifices of the Law, Representative of his Sacrifice, were not able to effect.

He was the *good Shepherd*, or King, or Ram of the Flock, who was to lay down his Life for the Sheep, and he is therefore here represented, as having just before laid it down — as a Lamb which had been slain

2. He is *standing*, — to shew that he is not dead now, but alive, being risen from the Grave And,

3 The *Place* of his Standing, upon his first Appearance afterwards in Heaven, being between, or in the midst of the Throne of God, and the four living Creatures and the Elders, represents him as the *Mediator*, discharging his mediatorial Office, in pleading the Merits of his Blood and Conquest, and thereby making Intercession between God and Man

4 And to shew that he is every Way capacitated for prevailing in this respect, he is represented as being God as well as Man, having a Plenitude of Power, Omniscience and Omnipresence, *having seven Horns and Eyes, or the seven Spirits of God sent forth into all the Earth.*

N<sup>o</sup> 7. Agreeably to this, as the only one worthy, he approaches the Throne, and receives the Book out of the Right Hand of him that sat thereon, and thereby, as Lamb, upon the Account of the Union of the Divine Nature with the Humane becomes inaugurated into the Throne of God. And this in Allusion to, and much after the same Manner as the *Jewish Kings* were inaugurated, \* by their receiving, at the same Time that they were crown'd, the Book of the Law, which being taken from the Side of the Ark, denoted that the said Law, was then committed to the Charge of the King, as God's Vicegerent, or Deputy

Several Instances there are of † various Sorts of Investitures by a Book And therefore with *Nicephorus*, Patriarch of *Constantinople*, the holding of a Book is a Symbol of Honour and Power

And hence is the Custom of the Church, when the Ministers of *Christ* are ordained and consecrated Deacons, Priests, and Bishops, to put the New Testament and the whole

Bible into their Hands, to shew them that they are intrusted thereby, to dispense the Word contain'd therein.

And thus *Christ* by receiving the Book, receives Power to publish the Law of God which it contains, and to rule accordingly, by making Men to observe it, and to bring into Act all the Decrees of God.

The Book is at the first, *in* or *at the Right Hand of him that sat on the Throne*, to shew that God had an original and antecedent Right to be worshipped by all Men, both *Jews* and *Gentiles* — the whole Creation, because he is the Creator of all Things, as it is expressed in the Hymn sung to him

And *Christ's receiving the Book* shews, that this Power is receiv'd or transmitted, and newly acquired And, that by the Merits of his Blood, upon the Account of the Union of the Humane Nature with the Divine, he is to have the same Worship and Obedience paid to him as to his Father. And therefore

N<sup>o</sup> 8. Upon the Inauguration or Investiture of the Lamb by the Delivery of the Book, the four living Creatures, and the Elders, which did before worship God, do now also do Homage to the Lamb, *falling down before him*

And here 'tis observable, that in the Homage given to him that sat on the Throne, the Elders only fell down before him, whilst the living Creatures sang his Praise. But here the living Creatures as well as Elders fall down before the Lamb The Reason is — the Symbol of the living Creatures bearing the Throne of God, and attending round about it, and as it were covering it from Sight, is sufficient to shew, that they are the Servants and Ministers, as well as Worshipers of God The Elders fall down before him to shew, that although they be Governors of the Faithful under God, and as Assessors to him, yet they must make a solemn Acknowledgment, that they have only a deputed Power over others, and that they are as much his Servants as any of the People under them Now as their sitting upon Thrones shews that they have Power over others, as deputed from God, and joining with him, so then falling down before him is that which shews, that they depend upon him, and must serve and honour him This the Elders also do to the Lamb, in the very same Manner as to him that sat on

\* 2 Kings xi 12 2 Chron xxii 11  
 † *in fine Latinitatis upon the Word Investitura*

‡ *Vid Du Fresne's Diction ry m. 23*

the Throne How then must the living Creatures shew their Service and Ministry, and the first Steps of their Submission to the Lamb? He is to sit down on the same Throne with his Father They have no other Way therefore to do their Homage to the Lamb, than by falling down before him, being ready to set him upon the Throne, which they already bear, in order to attend him in Conjunction with the Father

And upon this great Occasion of Joy for their Redemption, they have Harps, or Joyful Instruments of Musick, and the Elders have Bowls full of incense<sup>a</sup> to offer up, \* by giving it to the living Creatures, that they according to their Priestly Office may burn it for them before God and the Lamb.

The Musical Instruments denote the Praises and Thanksgivings of Christians, who are Holy; as being separated from the rest of the World to the Service of God and of *Christ*, and the Incense signifies their Prayers and Supplications.

At the Dedication of the Tabernacle, the twelve Elders or Princes of *Israel* offered each of them<sup>b</sup> only a *Golden Spoon* full of Incense: But here each Elder offers a *Golden Bowl* full of that Composition, to denote the much greater Pre-eminence of the Christian Church, and the greater Excellency of our Prayers

With these Musical Instruments, and Golden Bowls full of Odours, the four living Creatures, and the twenty four Elders fall down before the Lamb, in order to present them to him. So that here we have their Homage, and the first Act of their Worship, which consists in making Prayers and Supplications to him, and returning him Thanks and Praise,

No. 9. Singing, upon the Account of this new Subject of Thanksgiving, and miraculous Assistance and Manifestation of God's Favour, a *new Song*, in which they make a general Recognition and Proclamation of our Saviour's Right to his Inauguration, by declaring him *Worthy*, herein using the very same Word which was us'd in the Acclamations sung at the Inauguration of the<sup>c</sup> *Roman*, and of the<sup>d</sup> *Byzantine* Emperors.

And they acknowledge him to be worthy (which no mere created Being was) *to receive the Book, and to open the Seals thereof*, — viz to be inaugurated into the Throne of God, to receive all Power both in Heaven and Earth, and thereby to effect the Propagation of the Gospel, and all the Decrees of God in relation to the Christian Dispensation And this

*Because he was slain*, and had by his Blood redeemed them out of every Tribe and Nation under Heaven, to be the saved and peculiar People of God

*Christ* hath poured out his Blood or Life unto Death. By this, upon the Account of the Union of the Humane Nature with the Divine, he hath made Atonement for the Sins of Mankind, that is, he hath endured for them the Punishment due to their Sins, and laid out the Price of our Souls, whereby he is become our Redeemer, and we his peculiar People, Servants by Purchase, which before being captivated to the Power of the Devil, are by the War made against him sav'd and retriev'd

Having therefore such a Property in us whom he hath bought with himself, and for himself, our Service is due unto him. His Death is the Price of our Redemption, and his Redemption an absolute Bond to oblige us to give him all Honour and Obedience.

And thus, as the fundamental Reason for which God the Father receiveth Worship of the *Jews* and *Gentiles*, is, because he hath created all Things, and preserves them by his Will, to have it perfected and executed on them, so<sup>b</sup> the fundamental Reason, for which the Son as God and Man, is worshipped, is because he, as Man, was slain, and shed his Blood, to redeem thereby all Mankind And therefore he is here proclaimed *worthy to receive the Book*, — to be inaugurated King of the Universe, — and to open the Seals thereof, — viz to publish and spread, by the same Degrees as he opens the Seals, his Dominion and Laws throughout the World

It is farther acknowledg'd by the living Creatures and Elders, that *Christ* by his Redemption had made them *Kings and Priests unto God*, — had effected that they should have amongst them

<sup>a</sup> Num vii, 10, 14 <sup>b</sup> 2 Chron xxvi 16 <sup>c</sup> Num vii 10, 14 <sup>d</sup> Vid *Æl Lant-*  
prid in Anton Diadumeno Flav Vopisc in Probo Ammian Marcell de Gratiani Inau-  
gurat. L. xxvii. Plutarch Vit Galb. fol. 339. Ed. Ald. 1519 <sup>e</sup> Cantuazene, L. i c 4<sup>e</sup>

<sup>b</sup> See *Hel* ii 9

a Royal Priesthood, as well as had been granted to God's once beloved and peculiar People the *Jews*, and that both Clergy and Laity should be advanc'd to the highest Honours, and reign upon Earth, the Elders over their Tribes in Civil Matters, and the Priests in Ecclesiastical, the Idolatrous Nations being by Degrees brought over to the Christian Faith, and an absolute Conquest at last gained over every Thing that opposes the Kingdom of *Christ*.

No. 10. After this Recognition of the Princes and Priests of the Christian Church, follows *the Submission of all the Angels in Heaven*

Their Station is round about the Throne, and the living Creatures, and the Elders, as encamping about them for their Defence, being to *minister unto them who are to be Hens of Salvation*

The Companies of these Angels are innumerable, appearing as muster'd into an infinite Number of Brigades of ten Thousands, and into an infinite Number of Regiments of Thousands, the antient Way of mustering, being, by <sup>c</sup> ten Thousands, and by Thousands, and the Addition of the *Gentive* Cases to the Myriads and Thousands in the Original, denoting according to the *Hebrew* Style, a Superlative, Transcendent, or Indefinite Quantity

All these join with the living Creatures and Elders, to give in their Turn Homage and Worship to the *Lamb*,

No. 11. With a loud Voice, unanimously acknowledging the *Lamb that was slain, to be worthy to receive,*

*The Power*, committed to him, over all Things in Heaven and Earth,

And every Thing, necessary for the Exercise of such Dominion, and belonging to one possess'd therewith, — as *Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*. Whereby they declare openly that they themselves were unable to open the Book, or to look thereon, and that they submit themselves, and all that is in them, to his Govern-

ment and Jurisdiction, the World being <sup>d</sup> no longer subject to them, but to *Christ*, whose Servants they are, in bringing about the Affairs of his Kingdom, and they may be here also Representatives of all the Nations over whom, as employed by him, they preside

N<sup>o</sup> 12 After the *separate Submission* and Worship of the four living Creatures, and the Elders to the Father, and after the *separate Submission* and Worship of the said living Creatures and Elders, and of all the Holy Angels to the Son, follows the *united Worship* and Acclamations of all the Creation, to both the Father and the Son, to shew us thereby, that our Worship must not be separated, as if God the Father had now divested himself of his Right, and devolved it upon the Son, but that we must worship both as one God, as it is implied in the next Verse, *living for ever and ever*, and that we must approach the Father with, and by the Son, the Son, being of the same Substance with the Father, and having to the Humane Nature, which he assumed, in order to accomplish Man's Redemption, the Divine Glory communicated, the Essence and Glory of God being inseparable So that *Christ* upon the Manifestation of this, upon his Resurrection and Ascension into Heaven, and his Inauguration there into the Throne of his Father, became as God-Man, the Object of Worship to the whole Creation, without any Derogation to the Power and Glory of his Father

The Universality of the *united Worship* paid to both, is here express'd, by a Symbolical Division of the World into *four* Parts.

- 1 *Every Creature in Heaven*, — all the Angels there,
2. *Every Creature on Earth*, — all Men living,
- 3 *Every Creature under the Earth*, — all Men dead and buried in the Bowels of the Earth, And,
4. — *Every Creature in the Sea*, — all Men dead and buried therein,

These, and every created Thing belonging to them, are represented as ascribing in their respective Ways, the *four* following Attributes (*suitable* in Number to the Parts which give

(them) to God and the Lamb, — *viz* *Blessing*, and *Honour*, and *Glory*, and *Power*. And hereby to shew, that <sup>e</sup> all Things are put in Subjection to *Christ*, and shall be brought, at last, to acknowledge him, *God having* <sup>f</sup> *given him a Name above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord to the Glory of God the Father.*

N<sup>o</sup> 13. To the aforesaid Worship of God and the Lamb by all the Creation, the four living Creatures add their *Amen*, to shew, their hearty Concurrence in that Worship, and to declare that what is here represented will come to pass, and to express their earnest Desires for its speedy Accomplishment.

N<sup>o</sup> 14. And then follows the particular Concurrence of the twenty four Elders with the said living Creatures, and the whole Creation, in the said Worship to him that sat on the Throne, and to the Lamb, which is express'd by their *Protestation to both*, as the One God living, for Ever and Ever, being united in Substance, and therefore in Worship, and the same Title, — *viz. that of living for Ever and Ever*, & belonging to both

In this *united* Worship to God and the Lamb, the living Creatures are not represented as in an Act of Prostration. And the Reason seems to be, because they having once made their Submission to the Lamb, by falling down to receive him upon the Throne, which they bear, and there to support and attend upon him with the Father, that Ceremony was now needless, *Christ* being upon it, for, that supporting and attending, is a constant Submission, repeated or continued.

Whereas, in relation to the Elders, or Civil Heads of the People, who do not attend so near as the said living Creatures, that their constant Attendance should be construed as a constant Submission, it was necessary that they should shew their Homage by an actual Prostration

And with this their *joint Worship* to God and the Lamb, concludes this glorious and magnificent Scene of our Saviour's Inauguration into the Throne of God, the Representation whereof, tho' fetched from visible Objects of Nature and Human Art, and therefore vastly below the true State of the Things represented, affords the noblest Sight that can be set before mortal Eyes, far exceeding all that ever was seen of Pomp and Glory in the World

And here there might be an End put to the Explanation of this fifth Chapter, were it not for one Remark to be made for the Illustration of this first Part of the second Vision, *viz* that it (and the same is to be said concerning the rest of the Prophetic Vision) bears some Resemblance with the Divine Knowledge, of which it is a Copy communicated to us, and framed also somewhat according to our Capacities. Now the Divine Knowledge is the Perception of Things by Intuition, the whole Extent of them being seen at once. And therefore in the Theatre or Scene, on which all future Events are to be acted, tho' the Worship which of Right ought to be by all Men paid, be represented as paid at our Saviour's Ascension into Heaven, yet is it to be understood so, as to be accomplished by Steps and Degrees, and in the same Manner and Order as it is related

Thus the Publishing and Receiving of the Gospel began with the Clergy, — the Apostles, Evangelists, and their Successors, who wrought hard to spread it, then followed the Christian Monarchs, who with their Princes and Magistrates make up the Elders, last of all the Multitude, comprehending Princes and People, and represented by the Angels who had before upon <sup>h</sup> our Saviour's Ascension paid their own Submission, were converted. Afterwards all Things became subject to God and *Christ*, the Dead as well as the Living. To these the whole clergy join by Way of Approbation, saying *Amen*, and their Rulers consent to own again still for ever, as before, the supreme Power and Dominion of God and *Christ*, *One God living for Ever and Ever*. So that whenever

we find afterwards any Repetition of his Homage and Worship, we must observe well the Order of it, for in the same Manner and Order as it is related, we shall find it will be accomplished.

Having thus seen how our Saviour upon the Account of his Sufferings in his Human Nature united to the Divine, was inaugurated into the Throne of God, and had thereby all Power over all the Creation committed to him, we shall next have in the following Chapters an Account given how he exercises this Power, in relation to his Kingdom, from the Beginning, to the End, and Perfection of it, and this in a most exact and clear Manner.

VISION

## VISION II. PART II.

Containing the several Steps, and Effects of the Propagation of the Gospel; *Beginning* at our Saviour's Ascension into Heaven, and *ending* about *A. D. 395*, *Taking* in the System of the Seven Seals, which constitute the *First General Period* of the Church.

## SEAL I.

Concerning the *First* Period of the Preaching of the Gospel.

Ch. VI.

- |                   |      |  |
|-------------------|------|--|
| N <sup>o</sup> 1  | § 1  | AND I saw when the Lamb opened the first of the            |
|                   |      | seven Seals,   |
| N <sup>o</sup> 2. |      | And I heard the first of the four living Creatures saying, |
|                   |      | as a Voice of Thunder, come and see.                       |
| N <sup>o</sup> 3  | § 2. | And I saw, and behold a white Horse:                       |
| N <sup>o</sup> 4  |      | And he that sat on him had a Bow,                          |
| N <sup>o</sup> 5  |      | And a Crown was given to him,                              |
| N <sup>o</sup> 6. |      | And he went forth Conquering and to Conquer.               |

\* So according to *Alex* and some other MSS and all the four ancient Versions, *col Methas*



## SEAL II.

Concerning the *second* Period of Preaching the Gospel, beginning about *A. D.* 66. and ending about *A. D.* 135.

- N<sup>o</sup> 1.    § 3.    **A**ND when he opened the second Seal,  
 N<sup>o</sup> 2.    I heard the second living Creature saying, come and see  
 N<sup>o</sup> 3.    § 4.    And there went out another Horse that was red  
 N<sup>o</sup> 4.    And it was given to him that sat thereon, to take away the Peace from the Earth, and that they should kill one another.  
 And there was given unto him a great Sword

## SEAL III.

Concerning the *third* Period of the Preaching of the Gospel, beginning about *A. D.* 202. in the Reign of *Severus*.

- N<sup>o</sup> 1.    § 5.    **A**ND when he had opened the third Seal,  
 N<sup>o</sup> 2.    I heard the third living Creature saying, come and see.  
 N<sup>o</sup> 3.    And I saw, and behold a black Horse;  
 N<sup>o</sup> 4.    And he that sat upon him had a pair of Balances in his Hand,  
 N<sup>o</sup> 5.    § 6.    And I heard a Voice in the midst of the four living Creatures, saying,  
 A Measure of Wheat for a Penny, and three Measures of Barley for a Penny  
 And the Oyl and Wine thou shalt not hurt

\* Λαβὴν here and in Ch. III. 11 is the same as ἀφαιρῆν See Matt. 1. 40. xv. 26. Luke vi. 4.

## SEAL IV.

Concerning the *fourth* Period of the Preaching of the Gospel, from *A. D.* 235. to *A. D.* 275.

- N<sup>o</sup> 1.    § 7.    **A**ND when he had opened the fourth Seal,  
 N<sup>o</sup> 2.    I heard the Voice of the fourth living Creature saying, come and see,  
 N<sup>o</sup> 3.    § 8.    And I saw, and behold a pale Horse,  
 N<sup>o</sup> 4.    And his Name that sat on him was Death,  
 N<sup>o</sup> 5.    And Hades followed with him  
 N<sup>o</sup> 6.    And Power was given unto them over the fourth Part of the Earth, to kill by the Sword and by Famine, and by Mortality, and by the Beasts of the Earth

## The Explanation of SEAL I.

- N<sup>o</sup> 1.    **A**MONG the Symbols of *Christ's* Inauguration in the foregoing Chapter, we have seen, that his Power or Kingdom is committed to him by the Delivery of a Book sealed with seven Seals, which none is able, or worthy to open, but himself. Whereby we are given to understand, that he was rather invested in the Right of a Kingdom, than in the full and immediate Possession of it. This he was to do of himself by that Power, and with those Helps which were then committed to him. and which made their Submission to him for that Effect.

Those Helps were the whole Creation of visible and invisible Agents, which he was to make use of according to his Wisdom, and the premeditated Counsels, Designs, and Mysteries of God, at the same Time committed to him, as being the only begotten Son of God, in the Bosom of the Father.

Wherefore the opening of the Seals wherewith he is to begin, is the Symbol which signifies so many Degrees, or Means, whereby *Christ* gets into an open Possession of his Kingdom.

By which it appears, that there is some Difference between the Manner of his Investiture, and that of other Monarchs, whose Possessions are ready before them, possessed forthwith upon the Investiture, who first take Possession, and then are by publick Ceremonies invested, inaugurated, and worshipped by their Subjects

Not but that there are Instances wherein Monarchs, especially of the feudatory Sort, have been first invested by Ceremonies, and then by Armies put into Possession, as *Herod the Great*. But others however, before their solemn Inauguration, observe a Ceremony of Proclamation and solemn Procession, or Cavalcade and Entry, which they make in their Capital City, by that taking Possession of the Whole. Then they proceed to their Inauguration accordingly, to receive therein the Homage of those People whom they take Possession of. Thus *David* first got Possession, being before anointed thereto, and after his taking Possession, was again inaugurated. But *Solomon* his Son, in his Investiture into the Throne of *David*, began first with this Cavalcade upon the King's own Beast. After this he was Anointed and Inaugurated

It was upon this View, that the *Persian* Interpreters of the Dream of *Darius*,<sup>1</sup> wherein he saw *Alexander* riding on a Horse through *Babylon*, gave *Darius* to understand, that this portended to *Alexander*, that he should become Master of the Dominions of *Asia*.

This Cavalcade we shall now find practis'd by our Saviour in these Visions for the same Reason, but in somewhat a different Manner, for Reasons mentioned afterwards in their proper Places, wherein *Christ* uses only Deputies to that Purpose

There are Symbolical Horses in the Visions of *Zecharias*, c 1 8 and c vi 1, 2, &c. which seem in a great Measure to be introduced to the like Purpose. In the *first*, there is set forth, in order to represent the Preparations made for the Restoration of the *Jews* to their own Land, and the Examination of all the Parts of the World, to see if Matters were ripe for their Reception, a mighty Angel mounted on a Red Horse, and behind him other Horses of several Colours, which are sent to

walk to and fro through the Earth, and observe whether it be at rest

The *latter* Vision is much to the same Effect, saving only that the Horses there are join'd to Chariots

Out of these Visions we learn, that the four Horses there, respect the four Parts of the World which they visit. So that the said Horses being sent to spy out, shew'd that all Matters were prepared, that the People might be recalled, out of their *Babylonian* Captivity, to be restored to their own Land, the Horses being the Forerunners, that had espied, taken Possession, and prepared the Way for it

Now to apply this to the present Case, we must observe, that the *opening of the first four Seals*, is accompanied with the sending out of four Horses with Riders, representing, or attending the Publication of the Gospel all over, whereby *Christ* takes the first Possession of his Kingdom by his Deputies, till he himself comes to compleat it. For he being not now come to take a full Possession thereof, because all his Enemies are not subdued, but are so to be by Degrees, he sends now Messengers with proper Characters to ride for him throughout the Earth, and publish his Doctrine, or display and proclaim his Laws to all Mankind, endeavouring first to bring to him the First-Fruits, to make Way for the full Harvest afterwards. The *Seals following* specify what happens afterwards, till the Gospel universally proclaimed by the *first four*, shall have overcome the then prevailing Enemies, and become not only Publick, but by crushing down Idolatry with its Power, remain in quiet Possession

Thus the Universal Proclamation of the Gospel being performed by the opening of the first four Seals, all the Circumstances attending them Symbolically, must be so many Circumstances of worldly Affairs relating to the Church. And those Circumstances may be reduc'd to *four*, viz

*First*, The Voice of one of the living Creatures,

*Secondly*, The Horse sent out to take Possession,

*Thirdly*, The Colour of the Horse, denoting some Accident of that Seizure,

*Fourthly* The Rider with his Attributes, denoting also some analagous Accident

<sup>1</sup> Q Curt L. iii c 3 Vid Plutarch. Vit Alexandri fol 221

This being premis'd, we may now proceed to the Explanation of the first Seal

By the opening of it *Christ* doth as good as command his Apostles, Evangelists, and their Assistants and Successors, to go and instruct all Nations, and to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. Seeing that upon the opening of each of the first four Seals, the four living Creatures, who are the Representatives of the Gospel Ministry, each in his respective Turn, in Obedience to the Command of *Christ*, and his Permission, intimated by the opening of the Seal, give out a Voice, (and the first of them, a *Voice like Thunder*, which is the Symbol of the Divine Law) inviting all Men to *come in* and obey the Gospel to obtain Salvation, or else threatening and forewarning them of the Danger accompanying the Disobedient, which is signified by the Circumstances of the Rider.

Nº. 2 The *first living Creature* that speaks is, as we have seen in the fourth Chapter, characteriz'd by the Symbol of a *Lion*

This denotes the great Boldness and prevailing Success of the Christian Preachers in this first Step, *Epocha*, or Stage of the Preaching of the Gospel, who stirred so much, and had such great Success, that they established Churches in all the remarkable Parts of the *Roman Empire*, from the very *West* to the utmost Boundaries, at, and beyond the *Euphrates*.

The opening of the Seal lets loose the living Creature's Voice, and consequently shews, that he acts by the Lamb's Order

His Voice is as *the Voice of Thunder*, — to denote the Manifestation of God's Will, or the Proclamation of his Laws and Oracles by the powerful Preaching of the Gospel by the Apostles, <sup>m</sup> two of whom, upon the Account of their future Eminency in this respect, were styl'd by our Saviour, *Sons of Thunder*

This Creature only of the Four having a *Voice like Thunder*, shews that the first preaching Clergy, would far exceed in Dignity, Power, and Success, as well as Authority, the rest of

the Preachers, yea, that they alone would preach to us the true Oracles of God, his full Will and Laws, and that none else should have any Authority, either to publish any more of them, or to gainsay them, but that their Preaching should be only to come in, and conform to the Laws and Oracles already published

The Expression — *Come and see*, — used by *all the Four Creatures*, — signifies how each of them successively, that is, the Apostles and Evangelists with their Successors, during the Primitive State of the Church, would, by the Command and Assistance of *Christ*, invite all Men to *come and see* the Salvation, which was wrought for them by *Christ*, and the Mysteries thereof, both as to the obtaining of Salvation, and as to the avoiding of the Dangers and Punishments prepared for the Wicked and Disobedient. So that this is not only spoken of the following Vision of the Horse, as if it had been necessary that St *John* should be advertised thereof (a Thing not practis'd in other Parts), but this Invitation is Symbolical, and tends to invite all Men to come to *Christ*, and to warn them of the Judgments that would be inflicted upon them for their Refusal. For if we duly consider, that each Rider comes forth with some different Attributes, which shew some Effects of God's Judgments upon the World at that Time, we shall easily perceive, that by sending those particular Effects of his Anger, chiefly upon the Idolaters, and other Enemies, God did design that Men, being awak'd by those Punishments and Hardships, should turn towards him, and worship his Son, by whose Order they came out, of which also his Ministers do thus give them Notice

So that when each of the living Creatures cries out, — *Come and see*, — and thereupon St *John* sees a Horse with some Attributes, it is as much as to say, — the Christian Clergy shall proclaim, that all Men make ready the Way of *Christ*, and worship him, and consider that he is now taking Possession of his Kingdom, and that his Enemies shall find, if they oppose him, that he will bring upon them the Effects of his Anger in different Manners, to admonish and chastise them. Therefore *come in, see*, beware, and take Notice, repent speedily, embrace his Religion, that ye may escape.

And accordingly, the Apostles and the Evangelists at the same Time that they invited Men to embrace Christianity, acquainted them with the dreadful Consequences of rejecting it, and the ° Christian Apologists shew'd the Heathen, that the Plagues which they did suffer according to this Prophecy, came upon them for persecuting the Christians, and shedding innocent Blood.

Nº. 3 The *white Horse* which appears upon the opening of the first Seal, denotes that the Means of carrying on the Propagation of the Gospel in this *Epocha*, would be remarkably holy, quick, prosperous and successful.

And accordingly the Christian Religion was in the very beginning, and during the Times of the first Apostles of *Christ*, preach'd with a wonderful Success all over the World, from the *East* to the *West*, into *Æthiopia*, and into the *North*, having first begun in *Judæa*, and from thence publish'd all over the *Roman Empire*.

Nº. 4. The *Bow*, with which the Rider on this white Horse is armed, is an Instrument of Action and Victory, — a warlike Instrument in great Use amongst the *Jews*.

It here signifies, that by the Preaching of the Gospel, *Christ*, (for whom the Horseman rides) shall gain Dominion and Power, and at the same Time obtain Victory against all those that oppose him, chiefly and especially his first Enemies, for this Seal cannot be understood to make an End of all, because the other Seals are also employed to that Purpose. So that this reaches, in the first Place, those that withstood his Preaching, and afterwards crucified him, and secondly, those that first withstood the Preaching of his Apostles, and persecuted them. All which was finally accomplished by the Destruction of *Jerusalem* under *Vespasian* and *Titus*.

Nº. 5 The *Crown* given to this Rider, is given to him as a Token of certain Success, or rather as a Reward for his Actions which have been successful. So that although the Crown imply a

foregoing Victory, which was signified by the *Bow*, and by the Words, — *and he went forth conquering and to conquer*, yet the *Crown* it self signifies something superadded to that Victory.

Now the *Crown* here is only *εξου.β.*, a *Coronet*, — the Symbol of an inferior ruling Power. And therefore as the Horseman signifies the Publication of the Gospel in the World to some of the Extremities of it, and the Colour of his Horse his great Success, and his Bow the Conquest of his Enemies, so his *Crown*, or *Coronet*, implies the Establishment of some inferior Power and Dominion over the Members of the Church, who have received his Erand, and submitted to the Orders he brings. And consequently, that the Messengers of *Christ*, by him represented, should settle a Ruling Priesthood over the peculiar People of God, having withstood, and so far conquered their Enemies, as to perform that in spite of all Opposition, by the Blessing of God, who hath therefore given him a *Crown* in Token thereof.

And forasmuch as the Establishing of a Church or Ruling Priesthood was fully settled in this Period, therefore concerning this first Rider only is it said, that he had a *Crown* given him. And the particular Victory of God over the Unbelieving *Jews*, which fell within this Period, and made Way for the Christian Church, deserved that this Evangelist on Horseback should be distinguished thereby more than others.

Nº. 6. The Expression concerning this Rider, *that he went forth Conquering and to Conquer*, is an *Hebraical* Reduplication, to shew the Certainty of his Victories: Or else perhaps the present and future Time signify, that his Victories not only began as soon as he went out, but so continued, and would continue till he reached to the End of his Mission. How long that is does not appear determin'd. He is no where said to be recalled, the sending out of a second not hindring the Progress of the first, whose Work continues though the second comes on with some fresh Marks of Authority to add indeed to his Work, but not at all to hinder it. So that in relation to the *first four Seals*, it is not necessary that they should be supposed to end precisely at the mention of the next of each Number respectively, but only that

the *Acme*, or *eminent Point* of their Work appears in that Order in which it is related

And so much for the Explanation of the *first Seal*.

### The Explanation of SEAL II.

N<sup>o</sup>. 1, 2 **T**HE *living Creature* which utters his Voice upon the opening of this Seal, and thereby shews that the Christian Clergy had not perform'd all the Work before, but that the Publication of the Gospel continues still to be carried on, is said to be the *second*, and is therefore that which in Chapter the fourth was compared to an *Ox* — a laborious, patient and profitable Creature, which works for the good of others; and is at last slain too, and that to serve their Turn.

The said living Creature therefore, expressive of the inward State of the Church when he uttered his Voice, aptly represents the great Labours and Persecutions of the Christian Clergy of this second Period, from *Trajan's* Time and downwards, who took great Pains to propagate the Gospel, and converted vast Numbers; and this by enduring much Persecution, they being above all other Christians of this Period, the greatest Sufferers, and the most singled out by their Enemies.

N<sup>o</sup>. 3 The *Red Colour* of the Horse of this Seal shews, that the Publication of the Gospel at this Time, shall cause a great Blood-shed to come upon others.

N<sup>o</sup>. 4. And therefore there is given to his Rider a *great Sword*, as the Symbol of a great Slaughter and Destruction: And it is given to him to *take Peace from the Earth*, and that they *should kill one another*.

By the *Earth*, are meant such in a State of Subjection in the *Roman Empire*, as are any Ways opposed to the People of God: And by their *killing one another* is denoted, that they

shall be engaged in a furious Civil War, wherein they shall destroy one another.

The *Sword* therefore given to the Rider that carries forwards the Publication of the Gospel in this Seal, implies, that by the Use of his *Sword*, whilst he sets the Enemies of God to kill one another, his Gospel shall gain Ground, *Authority*, and *Increase*

The Event Contemporaneous to this second Period of the Preaching of the Gospel by the Successors of the Apostles, fully answers to this Prophecy

The Beginning of the Civil Wars among the Enemies of *Christ*, is to be accounted from that prodigious Civil War between the *Romans* and *Jews*, by which the City and Temple of *Jerusalem* were destroyed At which Time, both the *Jews* were in a Civil War amongst themselves, and also the *Romans*, whilst *Vitellius* and *Otho*, and afterwards *Vespasian* contended for the Empire After this, under the Emperors *Trajan* and *Hadrian*, the *Jews*, who had not taken Warning by the Destruction of *Jerusalem*, but rather did all they could to persecute the Christians by the Help of the *Gentiles*, rebelled all over the *Roman Empire*, and were cut off so prodigiously thereupon, that the like Slaughter was never known.

The Reason of such a War was also most unaccountable, and therefore therein appeared the Hand of God, who to manifest his Power and Greatness uses the most unlikely Means The Folly of the *Jews* in that Time being of such a Nature, *Orosius* saith, *that the Jews like Mad-men, at one and the same Time rose up in Arms throughout all the Parts of the World, and made all Lybia entirely desolate*

And *Dion* epitomiz'd by *Xiphilin* saith, " that the *Jews* who dwelt about *Cyrene*, having elected a certain Captain, *Andrew* by Name, cut in Pieces the *Romans* as well as the *Greeks*, eat of their Flesh and Entrails, then rubbed themselves with their Blood, and clad themselves with their Skins — That they saw'd asunder many of them from the Head downwards, exposed others to wild Beasts, and compelled some to fight together like Gladiators So that there perished of them to the Number of *two hundred and twenty Thousand* — That there was the like Slaughter in *Egypt*, and in *Cyprus* under *Antemion*, where there perished moreover, *two hundred*

"hundred and forty thousand Men. — And that having slain all the Inhabitants of *Salamis*, they razed it to the Ground"

This happened, as <sup>1</sup> *Eusebius* saith, in the eighteenth Year of *Trajan*

"The next Year they came to a Battle in *Alexandria*, and were themselves cut to Pieces by *Lupus* Governor of *Egypt*, and though at first they had beaten the *Greeks*, who thereupon retired to *Alexandria*, yet these slew there all the *Jews*. they met Afterwards *Marcus Turbo* coming with great Forces of Ships, Horse and Foot, put a great Number of them to the Sword Whereupon *Trajan* order'd *Lysius* *Quietus* to drive the *Jews* out of *Mesopotamia*, fearing that they would do as the rest: He came to Blows with them, and slew a great Number."

Now *Trajan* dying in the twentieth Year of his Reign, *Hadrian* succeeded, who exasperated the *Jews*, by building a City, which he called *Ælia Capitolina*, upon the Ruines of *Jerusalem*, and by building a Temple to *Jupiter*, where the Temple of God stood before

Whereupon, as soon as he had withdrawn from *Palestine* and *Egypt*, they every where rebell'd, did prodigious Mischief, and drew to them great Numbers, took some advantageous Posts, and prepared Places of Retreat, and other Means to make a vigorous and desperate Defence

The Emperor sent some good Captains, and among them *Julius Severus*, who being aware of their Despair, prolonged the Time, cut off their Victuals, and weaken'd them so much without hazarding his Men, that few escaped He ruined Fifty of their Forts, and nine Hundred and eighty five of their Towns.

In the Skirmishes and Battles, there were slain five Hundred and eighty Thousand Men. Vast Multitudes perished with Hunger, Sicknes, and Fire, so that it was impossible to count them, and *Jewry* became a Desert

On the other Hand the *Romans* had a bloody Victory of it, and suffered great Losses, insomuch that *Hadrian* writing to the Senate, forbore the usual Salutation, *Si vos liberiq, vestri val-*

*tis, bene est. Ego quidem & Exercitus valeamus* Implying that the Army was in Disorder This was terminated about the Year of *Christ* cxxxv, and the Captain of this Undertaking was one that called himself *Barchochebas*.

Thus God made Use of these *Jews* and *Gentiles* falling into Civil War, to kill one another, making their Obstinacy to their pretended Religion to serve as the Ground of a Bloody War, inflicted on them for not hearing the Gospel For had they done it, they had met with no Reason to rebel thus, and bring themselves and others to that miserable State, which compleated their Destruction, which was only begun by *Vespasian*, and his Son *Titus*

And here it is observable, that the *Jews* themselves confess, that *Hadr an* kill'd of them more than double the Number of those who came out of *Egypt*, and that neither *Nebuchadnezzar*, nor *Titus*, were such Plagues to them as that Emperor

### The Explanation of SEAL III.

Nº 1, 2. **T**HE living Creature which utters his Voice upon the opening of this Seal, and thereby shews that the Publication of the Gospel still continues, is said to be the Third, and is therefore that which had the Face of a Man, viz. of a common vulgar Man, in a weak persecuted State and Condition

And this signifies, that in this Third Period, the Church, and especially the Clergy, would be very much contemn'd, and more generally persecuted than before, as it came to pass in the Reign of *Septimius Severus*, whose Persecution of them began in the Year of the Vulgar Æra of *Christ*, ccii.

Before, the Pagans were content to take off some, especially of the Clergy, but about this Time they were grown to such Numbers, that not only the Jealousy and Envy of the Idolatrous Priests was set against them, being concerned for their Gods, but also the Magistrates and Emperors began to fear



them The Refusal of the Christians to give any Worship to the Statues of the Emperors, and to swear by their Genius, contributed not a little to it. *Severus*, a rigorous and strict Prince, affecting to be implacable to all Sorts of Delinquents, let loose the Reins of his Government to all such as were Enemies to the Christians, and accused them of being Enemies to the Emperors, being Despisers of their Gods, and Religion.

*This Persecution* lasted two Years, and was General. See *Euseb. Eccl. Hist.* L VI. C 1, 2, 7

N<sup>o</sup>. 3 The *Black Colour* of the Horse of this Seal shews, that the Publication of the Gospel at this Time, will, by Way of Punishment upon the Heathens, for refusing to hear it, be attended with great Affliction, in respect of *Famine*,

N<sup>o</sup>. 4 And therefore the Rider has in his Hand a *Pair of Scales*. These are the known Symbol of a strict Observation of Justice and fair Dealing, — but being joined with other Symbols, as in this Seal, denoting the Sale of Corn and Fruits by Weight, they become the Symbol of Scarcity, *Bread by Weight*, in several Places of Scripture, being a Curse, and dreadful Punishment.

N<sup>o</sup>. 5. The Voice saying, — *A Measure of Wheat for a Penny, and three Measures of Wheat for a Penny, and see that thou be not unjust in the Wine and-Oyl*, — is heard in the *midst of the four living Creatures*, and therefore proceeds, through them, from the Throne of God which they support, and wherein also the Lamb sitteth

It comes from the *Throne*, to shew that the Fruits of the Earth, whether given in Plenty or Scarcity, wholly depend upon God, — and from among the *living Creatures*, or Christian Clergy, to shew that the Punishments of God come upon the Idolaters who persecuted the Church, at the Prayers of the Saints which are put up in their Names by the Priesthood

'Tis on the Account of the Prayers that the Punishment comes, and so the Voice sending it passes through them that put the Prayers up to God. And if the Priesthood has not been said to do it in the second Seal, it was because the Strain of the Symbols implied it of themselves. For the Preaching of the Gospel

Gospel in that Case of resisting Hearers, produces a *Scarcity*, as our Saviour says, *Matth* x 34

But here this Punishment being produc'd by a Voice, it was necessary to shew by and through whom it came, that it might be known upon what Account the Punishment is sent

So that as the Prayers of the Clergy produce it, so through them must the Voice come

The Greatness of the Dearth is set forth by the Price of the Corn, and the Proportion between the Prices of the Wheat and of the Barley.

The *Measure*, in the Original, is a *Chænix*, and the *Penny* is the *Roman Denarius*, <sup>a</sup> worth ten Asses.

Now in *Tully's* Time <sup>a</sup> the *Denarius* would purchase sixteen *Chænixes* of Wheat

And in *Trajan's* Time, twenty *Chænixes*, as appears from the following Epigram in *Martial*,

*Amphora vigessis, modius datur ære quaterno,  
Ebitus & Crudus nil habet Agricola.*

Here a *Modius* of Corn is bought for *Four Asses*. The *Modius* contained about eight *Chænixes*. At this Rate, one *Denarius* purchased two *Modi* and a half of Corn, and therefore twenty *Chænixes*

So that the Price of Corn, at the Time when that Epigram was wrote, was but the twentieth Part of what this Oracle here signifies. And therefore a great Dearth is here plainly foretold

And the same appears from the Proportion of the Price of the Wheat to that of the Barley, which is as Three to One. For,

In *Jewry*, the Proportion was only <sup>a</sup> double.

In *Sicily*, <sup>a</sup> as *Tully* reports, there was the same Proportion. And the like Proportion was observed by <sup>b</sup> *Polybius* in *Italy* as to his Time.

<sup>a</sup> Varr de L. L. Lib v. Plin Nat Hist I xxxii c 3  
I 11 p 416 <sup>b</sup> L iii ep 77 <sup>c</sup> 2 Kings iii 1, 16  
Vir p. 416 <sup>d</sup> Polyb L iii p 103

<sup>a</sup> Cic in Verr  
<sup>b</sup> L iii in

The Direction of the Voice concerning the *Wine and Oyl*, shews that the Balances concern them as well as the *Wheat and Barley*

As for the Event of this Seal it may be observ'd, that, during this Period of the Preaching of the Gospel, there was <sup>c</sup> under the Emperor *Severus* a strict Observation of Justice in all kinds, and especially as to the Matters here mentioned

In the Beginning of his Reign, the Scarceness of Corn and other Fruits of the Earth was such, as that there was a Necessity of making Laws about them

There had been before Calamities of this kind in the Time of <sup>d</sup> *Antoninus* But none were ever so great as to cause *new Laws*, which is the peculiar Character of the Calamities in the Reign of *Severus*, whose Laws shew, that the Dearth must have been universal, and of long Continuance, For the Scarceness of one Countrey whilst it may be supplied by another, as *Rome* might be by its Provinces, makes no Famine, and the Dearth of one or two Years is not able to do it, whilst the Granaries are still full of the old Provisions

In short, *Tertulian* in his Treatise *ad Scapulam* — the Deputy of *Carthage* — makes mention of Losses in Harvest, of Showers and horrid Tempests that spoil'd the Crops, and assigns the Causes of them to God's Wrath against the Heathens for their persecuting the Christians.

### The Explanation of SEAL IV.

- No. 1, 2. **T**HE *living Creature* which utters his Voice upon the opening of this Seal, and thereby shews that the Gospel is still propagated, is said to be the *fourth*, and is therefore that which in the fourth Chapter was said to be like to a *flying Eagle*, and therefore signifies, that the Church should have Means and Strength to escape the Calamities, and the Persecutions of

\* Vid. *Ælium Spartian* in *Severo*.  
Aurel. Victor. in *Antonin. Pio*.

<sup>d</sup> Vid. *Eutrop* L. viii. *Jul. Capitolin.* &

this Period, though the Clergy should then be forced to shift much about. The Persecutions not being universal but particular, sometimes in one Countrey, and sometimes in another, and those also often intercepted by the Change of Emperors

This Period may be said to begin at *Maximinus*, and so till the Times of *Decius*, *Valerianus*, *Gallienus*, and *Aurelianus*, from A. D 235 to 275 during all which Time Persecution hardly ceased in one Place or other.

- No. 3. The *pale Horse* of this Seal betokens Diseases and Afflictions And

- No. 4. *Death* — the *Name*, expressing the Quality of his Rider — signifies Mortality

The whole shews, that during the Period of this Seal, the Preaching of the Gospel will be attended by a great Mortality, by the Means hereafter mentioned

As the Heathens at this Time persecuted the Christians more furiously, so God afflicted them more grievously, proportioning his Punishments to their Fury.

- No. 5. To Death, *Hades* or the State of Men after Death, is put as a Companion, to denote, that the kind of Death here meant is not any Metaphorical Death, but that of human Bodies in the ordinary Way, when upon the *Death* of the Body and its Burial Men are immediately *ex deo* in the *invisible State*. And the doubling of the Rider, is a Symbol of the Eminency of that Mortality in Extent and various Forms.

- No. 6. To this Power is given to slay the fourth Part of the Number of Men throughout the *Roman Empire*, by the following Means or Instruments, *viz* by the *Sword*, by *Famine*, by *Mortality*, and by the *Beasts of the Earth*, all which concurred to punish the persecuting Heathens And

1 *First*, for the *Sword*

The Emperors of this Period were remarkable for Cruelty against their own Subjects

*Maximinus*, the first of them, had such a Character on that Score, as *Julius Capitolinus* relates, that he had among some Men the Name of *Cyclops*, among others of *Busiris*, *Sciron*,

*Phalaris, Typho, or Gyges* The said Historian having given some Instances of his Cruelty, adds, that to cover the Obscurity of his Birth he slew all those who knew his Relations. And that he slew four thousand of the Faction of one *Magnus*, a Consular Man, without Judgment, Accusation, Information and Defence.

Of *Gallienus*, *Trebellius Pollio* saith<sup>e</sup>, that having slain *Ingenius*, who had been declared Emperor by the Legions in *Mæsia*, he fell most cruelly upon all the People of *Mæsia*, Soldiers and Citizens, and left none untouched by his Cruelty. And that he was so sharp and cruel, that he left most Cities empty of Men.

In another Place he saith<sup>f</sup>, that the *Scythians* having made an Inroad into *Cappadocia*, and the Soldiers having consulted to make a new Emperor, he slew them all according to his Custom. He gives a terrible Example of his Cruelty when he saith, that lest any Evil should be wanting in the Times of *Gallienus*, the City of *Byzantium*, famous for Naval Fights and for being the Barrier of the *Pontus*, was so thoroughly laid waste by *Gallienus's* Soldiers, that there was not one Citizen left. To revenge this Disaster, *Gallienus*, being again received at *Byzantium*, and having disarmed the Soldiers, and surrounded them with armed Men, slew them all against the Agreement he had made with them.

Lastly, of *Aurelian*, *Eutropius* saith, that he was of a bloody Disposition.

As for Hostile Wars, the *Roman* Empire never had before felt such Shocks, as it did within this Period.

In the 8 Times of *Valerianus* and *Gallienus*, the *Germans* came as far as *Ravenna*, and the *Persians* under *Sapor* overthrew the *Romans*, and took *Valerianus*.

*Gallienus* being fully Emperor, the *Almains* having wasted the *Gauls*, broke into *Italy*, *Dacia* was lost, *Greece*, *Macedonia*, *Pontus* and *Asia*, were wasted by the *Goths*, and *Pannonia* by the *Sarmatæ* and *Quadi*.

The *Germans* penetrated into *Spain*, and took the famous City of *Tarracon*, and the *Parthians* having seized upon *Mesi-*

*potamia*, began to challenge *Syria* to themselves, inasmuch that the *Roman* Empire was in great Danger of being entirely destroyed.

To compleat this Plague, there were also Civil Wars occasioned by the frequent Changes of Emperors. There having been, in so small a Space as forty Years, the following Emperors, viz

*Maximinus*, *Pupienus*, *Balbinus*, *Gordianus*, *Philippus*, Father and Son, *Decius*, Father and Son, *Gallus*, *Volusianus*, *Æmilianus*, *Valerianus*, *Gallienus*, *Ingenius*, *Trebellianus*, *Posthumus*, *Marius*, *Victorinus*, *Tetricus*, *Claudius*, *Quintillus*, *Aurelianus*.

All these were slain successively, except *Valerianus*, taken Captive by the *Parthians*, *Tetricus* who deposed himself, and *Claudius* who died of a Distemper in two Year's Time. Yea, the Rage of Civil War was so furious, that in the Times of *Gallienus*, about thirty Tyrants or Emperors started up, all slain by themselves, or each other, or by those who were accounted lawful Emperors.

These are sufficient Notes of great Bloodshedding; and being added to the rest, shew that the Hand of God was visible to punish the Heathens by the Sword.

2 The next Instrument of Destruction belonging to this Seal, is that of Famine, which is a necessary Consequence of such Hostile and Civil Wars. <sup>h</sup> *Zosimus* and *Cyprian*, mention a Famine that happened in this Time. And *Johannes Malela* saith, that there was an universal Famine in the Times of *Probus*.

3 The third Instrument of Punishment mention'd, is Death, that is Mortality, or the Pestilence, the Plague or Pestilence in the Oriental Languages coming under the Notion of Death. Hence the LXX translate the Hebrew רָבָרָב by θάνατος. And the Chaldee Paraphrast in Jer. xiv. 12. xxx. 7, 9. xxxiv. 10. and other Places, puts the Word כִּמְיָה instead of it.

As to the Event *Lipsius* hath observ'd, that there never was a greater Pestilence in the World, than that which happen'd in this Time.

<sup>e</sup> Lib. de xxx Tyrannis.

<sup>f</sup> Lib. de Gall. eno.

<sup>g</sup> Vid. Eutropium, L. ix  
*potamia*,

<sup>h</sup> Zosim. L. 1.

<sup>i</sup> Ad Demetrianum.

*Zonas* observes, <sup>k</sup> that under the Reigns of *Gallus* and *Volusianus*, a Plague or Pestilence broke out of *Æthiopia*, and spread it self into the *East* and *West*, abiding for fifteen Years together, and turning the greatest Part of the Cities into a marvellous Desolation

<sup>1</sup> *Eutropius* saith, that the Reign of the said Emperors was remarkable for nothing else but a Pestilence, Diseases, and Sickneses.

*Dionysius* of *Alexandria*, an Author of those Times, saith <sup>m</sup> that after the Persecution of *Decius*, the War and Famine seiz'd on all Persons, and that after a little Rest, a dreadful Pestilence followed.

Upon the Account of this Pestilence, *Cyprian* wrote his Books *de Mortalitate*, and attributes this Plague to the Impiety and Persecution of the Heathens, whom he exhorts to a speedy Repentance

This Pestilence was so great, that <sup>n</sup> five Thousand died in a Day.

And that the Plague raged at *Rome* about these Times, appears from an eminent Testimony in *Porphyry*, with this Confession, <sup>o</sup> that since *Jesus* came to be worshipped, their Gods could not help them

4 The last kind of Punishment is by wild Beasts And these in those Countries, during the Times of Famine and Pestilence, or Desolations by War, were wont to ravage in great Numbers, and to break into the very Cities and commit great Slaughters, of which there are many Instances in History And particularly in relation to this Period, <sup>p</sup> *Julus Capitolinus*, in speaking of the Desolation caused by *Maximinus*, gives an Account of five Hundred Wolves entering at once into one City.

f Having now gone through the first four Seals, we may observe the Oeconomy of God's Judgment on the Heathens, as

<sup>k</sup> Con de Gallo & Volusiano  
*sebut's* Eccl Hist L vii c 22  
*Theodoret c. Græc. Sermon. xii* & *Euseb Prop Evangel L i p 107*  
*min Juniore*

<sup>1</sup> Lib ix de Gall & Volus  
<sup>m</sup> Trebell Poll in Gallien

<sup>n</sup> See *Eu*  
<sup>o</sup> *Porphyri ap*  
<sup>p</sup> In *M<sup>ax</sup>*

to the various Degrees and Extent of the Punishment At the first Seal he gave them Time to consider At the second Seal he affected them with a stroke of furious Civil Wars, the like to which was never known

At the third Seal he troubled them with eminent Dearth and Famine, all the Time that they persecuted the Christians

But at the fourth Seal, finding them incorrigible, he brings all his Plagues together against them, the Sword, the Famine, and the Pestilence, and the wild Beasts, to destroy the fourth Part of them throughout all the Empire

Thus in the second and third Seal he was more gentle, only some Parts were affected, but at this fourth Seal all were to be so, because they persecuted every where, in one Place or other. And therefore all now were to feel the Punishment

### SEAL V.

Concerning the fifth Period of Preaching the Gospel, beginning about *A D.* 303.

- No. 1. § 9. **A**ND when he had opened the Fifth Seal, I saw under the Altar the Souls of them that had been slain for the Word of God, and for the Testimony of the Lamb which they had
- No. 2. § 10. And they cried with a loud Voice, saying,  
No. 3. How long, O Lord, the Holy one and True, dost thou not judge and revenge our Blood on them that dwell upon the Earth?
- No. 4. § 11. And there was given to each of them a white Robe  
No. 5. And it was said to them, that they should rest as yet a little Time, until their Fellow-Servants also, and their Brethren that should be killed as they were, should be fulfilled.

<sup>q</sup> See *M<sup>ss</sup>*'s in Loc  
*1 thop* Versions

<sup>r</sup> So *A<sup>ss</sup>* and several other MSS and *Syr Arab* and

## The Explanation of SEAL V.

N<sup>o</sup> 1. **U**PON the opening of this Seal, the Souls of those who had suffered Martyrdom for the Sake of Christianity, and in so doing <sup>a</sup> had offered up themselves as a Sacrifice unto God, are seen *under the Altar* in the Temple in Heaven, in Allusion to <sup>c</sup> the pouring out of the Blood, or <sup>d</sup> Soul of every Creature sacrificed in the *Jewish Dispensation*, for a Sin-Offering at the *Bottom of the Altar*, and for <sup>e</sup> a Peace-Offering upon the Top of it, in such a Manner, that the Blood came at last to the Bottom thereof.

This plainly denotes that this fifth Period of the Church should be the most remarkable for the Abundance of the Martyrs which should suffer

And therefore this fifth Seal relates to the great and universal Persecution which was begun by *Dioclesian*, was continued by his Successors, and <sup>f</sup> lasted raging for ten Years

No Age or Part of the Church had seen so terrible and long a Persecution as this was. It began at the very first, with the Slaughter of *seventeen Thousand Men within thirty Days* In *Egypt* only, were slain *one hundred forty four Thousand*, and *seven hundred Thousand* exil'd. By this may be guess'd what was done in other Places. This makes *Sulpitius Severus* cry out, that almost the whole World was dy'd red with the Blood of the Martyrs.

For further Information <sup>g</sup> *Eusebius*, and <sup>h</sup> *Lactantius*, who were Eye-Witnesses, may be consulted

N<sup>o</sup> 2. A great Cry is the Consequence of any grievous Oppression, but especially of Bloodshed, the very first innocent Blood shed in the World, being said <sup>i</sup> to cry unto God from the Ground,

in the same Manner, as all great Sins unpunished, are said <sup>j</sup> to cry unto God for Vengeance

Now a Cry is never said to come up to God, but it implies that the Measure of Sins is compleated, and that therefore God will immediately thereupon take Cognizance of the Claim, or Complaint, and do Justice upon the Malefactors,

So that the *loud Cry* of these Martyrs shews, that the Number of the Martyrs of this Period being now compleated, and the Wickedness of the Idolatrous *Roman Empire* being come to its Height, God will thereupon punish these Sinners, and reward, or at least promise to reward, those Sufferers

And thus the Period of the Martyrs doth as much, or more set forward the Cause of Religion, as any of the former, towards bringing of it, not only to an increasing Condition, (the Blood of the Martyrs being the Seed of the Church) but to an happy and peaceful State

N<sup>o</sup> 3. The Cry of the Martyrs, — *How long it would be before God would try and decide their Cause by revenging their Blood*, concerns more their own Reward in Prospect, than the Destruction of their Enemies. For this earnest Expectation of their Reward being joined by an unavoidable Consequence with the Judgment of God upon Sinners, they in praying for God's Trial and Sentence, and the Execution of it, pray as it were only for themselves

The Titles of God us'd in their Cry, are very proper and suitable.

*Δεσπότης*, Lord, is a Title implying Terror, and is here brought in, when God's Justice, Severity, and Power are called upon as necessary to be employed

And the Words, — *the Holy One and True*, — shew the Title of God to judge of their Cause, and the Reasonableness of their Complaint, and express a certain Prospect of Victory in the Trial. For, according to the Notions of *Holy* and *True*, in relation to God, he being their only God by Covenant, and therefore owing them Protection, Favour, and Justice, and

<sup>a</sup> Phil ii 17 2 Tim iv 6

<sup>c</sup> Lev iv 7, 19, 25, 34 v 9 ix 9

<sup>d</sup> Gr

<sup>e</sup> Deut xii 23 If iii 12

<sup>f</sup> Lev i 5 iii 2, 8

<sup>g</sup> See Origen, c. 1

<sup>h</sup> Sulpitius Severus's sacred History, Lib ii

<sup>i</sup> Euseb Eccl Hist Lib viii c 17

<sup>j</sup> c 17 with the Appendix

<sup>k</sup> Lactant de Mortibus Persecutorum

<sup>l</sup> Gr

iv 10.

<sup>m</sup> Gen xiiii 20, 21 Luke xiii 7 See also to this Purpose *Revel Chs pl*

<sup>n</sup> 397, Eccl and v 518 *Sophocles* El

<sup>o</sup> p 111 Edit H. S.

according to his Nature being incapable of deceiving them in what he hath promised, which is to execute Justice, and to bestow Rewards to the Victorious for the Testimony of his Name, as they have now stood to it to the last, sealing it with their Blood, which now in their Name *Cries*, or claims the Execution of his Justice and Liberality, it is unavoidable but that both follow thereupon, and that he give them accordingly a satisfactory Answer.

N<sup>o</sup>. 4 The *white Robe*, Stole or Tunich, given to *each* of the Martyrs in their separate State, shews that their present Honour and Reward there is greater than that of others, whose Sufferings had not been equal to theirs, and that their Rewards are not only to be given them in common, but to each of the Individuals. For the Martyrs being here considered, not as a *Collective* Body, but as Men who have signalized themselves beyond the common Sort of Christians, the Promises made, and the Privileges bestowed upon them are not given *Collectively*, but to *Each*. And,

N<sup>o</sup>. 5. The Direction to them, *to rest till the Number of those who should suffer Martyrdom as they had done, was compleated*, shews that their full Reward is to be had in a Resurrection State, and that this State was not to be entred upon, till all others, who were to enter into their Fellowship of Sufferings by another Way, and from different Enemies, and so were to have the same Right, should have fulfilled the Time allotted for them, that so all may be perfectly glorified together. For as the Saints of the *Patriarchal* and *Mosaical* Constitution <sup>d</sup> are not to be perfected before the Saints of the Christian Church, so neither are the Martyrs of the *first Period* of the Christian Church to have their full Reward, before the Completion of the Number of the Martyrs of the *second Period* thereof.

And this Time, for their greater Encouragement, is represented as short, as really being so in respect of God, or of Eternity, for as the Visions of this Prophecy are by Intuition, so

the Time expressed in them is but small, as a Point or Moment of no Account in the Sight of God.

And indeed a thousand or two thousand Years, if it be but duly considered, how few Generations of Men there are in that Time, cannot but appear as a small Space, even in the Sight of Man

## SEAL VI.

Concerning the *sixth* Period of the Preaching of the Gospel, *beginning* about *A D. 312* And *effecting* the Fall of the *Roman Pagan Empire* in the *West* and *East*

- N<sup>o</sup> 1  $\text{v}^{\text{12}}$  **A**ND I saw when he opened the sixth Seal, and behold there was a great Earthquake,  
 N<sup>o</sup>. 2 And the Sun became black as Sack-cloth of Hair,  
 N<sup>o</sup> 3 And the Moon became as Blood,  
 N<sup>o</sup> 4.  $\text{v}^{\text{13}}$  And the Stars of Heaven fell unto the Earth, as a Fig-Tree casts her latter unripe Figs when she is shaken by a great Wind  
 N<sup>o</sup> 5.  $\text{v}^{\text{14}}$  And the Heaven departed [or disappear'd] as a Book rolled together,  
 N<sup>o</sup>. 6 And every Mountain and Island were removed out of their Places  
 N<sup>o</sup> 7  $\text{v}^{\text{15}}$  And the Kings of the Earth, and the Great Men, [or Nobles] and the Chief Captains, and the Mighty Men, and every Bond-man, and every Free-man, hid themselves in the Dens, and in the Rocks of the Mountains,  
 $\text{v}^{\text{16}}$  And they say to the Mountains, and to the Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Anger of the Lamb  
 $\text{v}^{\text{17}}$  Because the great Day of his Anger is come, and who is able to stand?



*The Explanation of SEAL VI.*

- N<sup>o</sup> 1. **T**HE great Earthquake which ensues upon the opening of this Seal, denotes a great Change or Revolution in the State, or Roman Empire, which had so long opposed God and the Lamb.  
It is such a Revolution as by which,
- N<sup>o</sup> 2. 1 The Sun becomes as *black as Sack-cloth made of Hair*, that is, by which the *Pagan, Roman Emperors*, are brought into great Affliction and Consternation, and deprived of their Light or Government And
- N<sup>o</sup> 3. 2 The Moon becomes as *Blood*, that is, by which the next Power to the Supreme, is in great Confusion and Disorder, or receives a Mortal Wound.
- N<sup>o</sup> 4. 3 By the said Revolution, *the Stars of Heaven fall to the Earth, as the latter unripe Figs fall by a strong Wind* That is, by the Change now brought about, the less principal Ruling Powers of the Idolatrous Roman Empire fall from their Authority into a State of Subjection, in as great Numbers, and with <sup>c</sup> as much Ease as latter unripe Figs, when a great Wind blows, fall to the Ground In a Word, the Change effected by the Earthquake is so great, as that thereby,
- N<sup>o</sup> 5. 4 The Heaven, the whole superior State of the Roman Pagan World, Civil and Religious, *disappears as a Book rolled up* not to be any longer seen or read, as of no farther Use And
- N<sup>o</sup> 6. 5 Every Mountain and Island is moved out of its Place, viz all the Places of Strength and Riches throughout Rome and its Provinces, all the strong Forts, Towers, or Idolatrous Temples, and their Treasures, Merchandise, Revenues, whensoever arising, whether from the Perquisites of the Pagan Worship,

which was an inexhaustible Fund, or from the dedicated Lands, come into other Hands, the Government and Religion of them being changed and overturned.

- N<sup>o</sup> 7 The Effects of this Earthquake, or Revolution upon all the Members of the Roman Empire, are next describ'd

By *the Kings of the Earth, and the Grantees, and the Rich Men, and the chief Captains, and the mighty Men, and every Bond-Man, and every Free-man, hiding themselves in the Dens and Rocks of the Mountains*, is represented the great Terour of all the Idolaters of all Ranks and Conditions from the highest to the lowest throughout the Empire, and that they are reduced to as great Straits as <sup>f</sup> the Inhabitants of a Countrey who, not daring to meet the Enemy, or after an overthrow flying from him, shelter themselves in secret and inaccessible Places And

*Their calling upon the Mountains and Rocks to fall on them, and to hide them from the Face of him that sitteth on the Throne, and from the Anger of the Lamb, and their acknowledging that the great Day of his Wrath in relation to themselves is come*, shews that they are reduced to such extreme Desperation, as that they chuse to fall by any other Means than by the Judgments they are afraid of, and that they are forced to confess that their shedding of the Blood of the Christians is the Cause of God, and of *Chr:st's* inflicting upon them those Judgments.

And now to come to the Event

The preparatory Antecedents to, and the Effects, and the Consequences of this Seal, may be plainly seen from the following Chronological Account.

A D  
304.

The Emperor *Dioclesian*, and his Associate in the Empire, *Maximian*, having in the midst of their Greatness, and in the Heat of the Persecution, to the Wonder of their Subjects, and contrary to any Precedent of their Predecessors, resigned the Imperial Dignity, the *two Cæsars, Maximianus Galerius* (who had been made *Cæsar* by *Dioclesian*) and *Constantius Chlorus*

A D (who had been made *Cæsar* by *Maximian*) became possessed of the Empire And first of all others, parted it between them, the first having for his Share *Illyricum*, with *Greece* and *Asia*, and the other *Gaul*, *Britain*, *Spain*, *Italy* and *Africk*

Upon this *Galerius* created *Cæsars* his two Sister's Sons, *Maximinus*, to whom he appointed the *East*, and *Severus*, to whom he appointed *Italy* and *Africk* (*Constantius* having freely relinquished them,) and *Illyricum* he held himself

It is to be here observed, that he who was *Cæsar*, was next in Dignity and Power to the Emperor

306. July 25 *Constantius* died at *York* At his Death he left *Constantine* his Son, who was with him, his Part of the Empire, and commended him to the Army for their Sovereign

As soon as *Constantine* had settled his Affairs in *Britain*, he passed over with his Army into *Gaul*, where he resided for three Years

His Image, as was customary upon the Advancement of a new Emperor, being publicly exhibited at *Rome*, provoked the Ambition of *Maxentius* (Son of the abovenam'd *Maximian*, who had resign'd his Share of the Empire to *Constantine*) who looking upon himself as having a better Right, and every Way as fit for Government, did, by the Help of some great Officers whom he gain'd to his Party, about the twenty fifth of *September*, usurp the Empire at *Rome*

Upon this, *Galerius* sends *Severus* with an Army against him, but as soon as he arrived at the City, his Army revolted from him. Upon which he fled to *Ravenna*.

In the same Year <sup>2</sup> there was an *Earthquake* which destroyed many.

307 About *May*, *Maximian* attempting to resume the Empire he had resign'd, slew *Severus* (whom *Galerius* not long before had declared *Augustus*, or Emperor) but finding his Designs disappointed, he laid aside his Purple, and went into *Gaul* to *Constantine*, to whom he gave the Title of *Augustus*, and his Daughter *Fausta* in Marriage And,

About the same Time *Maxentius* seems to have assum'd the Title of *Augustus* at *Rome*.

A D In this Year *Maximian* being detected in an Attempt to kill *Constantine*, hanged himself in Despair

309 April 21 *Galerius* being in great Fear of *Maxentius*, and having some Jealousy of *Constantine* in *Gaul*, declar'd *Lacurus*, *Augustus*, and made him his Partner in the Empire, and not long after was smitten with a very lothsome and horrid Disease, which made him at last acknowledge, that his persecuting the Church of God was the Cause of this Plague, and therefore being stricken with Terror, he gave out his Edicts, that the Persecution should cease, that the Churches should be rebuild'd, and that Prayers should be put up for him, as formerly us'd to be But,

Of this Distemper, he died in a short Time after

About the same Time *Maximinus* assum'd the Title of *Augustus* in the *East*

312. In this Year *Constantine* having made a League with *Lacinius*, and confirmed it by giving him his Sister *Constantia* in Marriage, resolv'd upon an Expedition into *Italy* against *Maxentius*, who committed the most intolerable Outrages and Insolencies

In his March against this Tyrant, he was after a very wonderful Manner convinced of the Truth of Christianity, and having pass'd through *Italy*, against all Opposition, almost to the very Walls of *Rome*, encamped with an Army of ninety Thousand Foot, and eight Thousand Horse, in a large Plain before the City And with these, after a bloody and fierce Engagement, got a compleat Victory over the far more numerous Forces of *Maxentius*, whose Infantry consisted of one hundred and seventy Thousand Foot, and Cavalry of eighteen Thousand Horse

*Maxentius* himself, in endeavouring to make his Escape over the River *Tyber* was drown'd, upon which his Head was stuck on off, and carried on a Pole before the Army

Upon this Victory, which was obtained *September* the twenty fourth, *Constantine* made his triumphant Entry into *Rome*, and became possess'd of all the *Western* Empire, received the Title of *Pontifex Maximus* from the *Pagans*, and issued out a Proclamation, granting Liberty of openly professing the Christian Religion, and of Assembling, and building Churches, and obtained also a Stop to be put to the Per

A D. Persecution in the *East*, from the Emperors there, *Maximian*, and *Licinius* And,

313. In this Year, he published several Laws in Favour of the Church, Clergy, and Christians

And either prohibited, or neglected, the Observation of the secular Games

In the same Year *Maximinus*, upon having fallen out with *Licinius*, was so miserably defeated by him, that he was forced to strip off his Ornaments, and to wander like a fugitive Slave till he came to *Tarsus*, where he fell into a kind of Fury, and slew many *Pagan* Priests and Soothsayers, as Cheats, Rogues, and Traitors to his Life and Crown, and published an Edict in Behalf of the Christians, wherein he confirmed the Rescript he sent the Year before, and supplied now what was defective in it, viz the Restitution of their Churches, with all those Revenues and Possessions which had been seized into the Exchequer, and either sold or bestow'd upon any publick Corporations, or private Persons

Not long after, as he was resolv'd to try his Fortunes in a second Battle, he was struck with intolerable Pains and Torments all over his Body, so that in a little Time he wasted to nothing, and his very Eye-sight failing, he became stark blind, and died at *Tarsus*, confessing upon his Death-Bed, that all this was but a just Punishment upon him for his spiteful and virulent Proceeding against *Christ* and his Religion

Upon this *Licinius* being now sole Emperor of the *East*, made *Nicomedia* the Seat of his Empire And,

About the same Time, *Dioclesian* being sent for by *Constantine*, upon Suspicion, chose rather to hang himself, than to see him.

314. *Crispus*, and *Constantine* the younger, the two Sons of *Constantine*, and *Licinius* the younger, the Son of *Licinius*, were in this Year, according to *Ammianus Marcellinus*, created *Cæsars*.

315. *Licinius* the Emperor of the *East*, having rais'd a Persecution against the Christians in his Part of the Empire, was, this Year, attack'd by *Constantine* And after several Engagements, the Forces of *Licinius* were wholly broken, the greatest Part threw down their Arms and yielded, and *Licinius* himself fled the Field, who finding his Affairs desperate, betook himself to his

A D. his old Arts of Treachery and Dissimulation, begging Peace with *Constantine*, who readily accepted the Motion, the other ratifying it with his Oath

319 At this Time some new private Grudges break out between *Constantine* and *Licinius*, who,

320. By some Edicts shews himself an Enemy to the Christians Upon which,

322. *Constantine* in Behalf of the Persecuted Christians, denounces War against him, and on both Sides there are made great Preparations

323. The Forces of *Licinius* are overthrow'n both by Sea and Land And,

*Licinius* fled to *Chalcedon*, and created *Martinianus*, *Cæsar*. *Constantine* also in this same Year gives the Title of *Cæsar* to his Son *Constantius*

324 In this Year was fought the last Battle between *Constantine* and *Licinius*, in which perished one hundred Thousand Men

*Licinius* being defeated, fled to *Nicomedia*, and being there besieged and reduced to the last Extremity, was forced to surrender himself, and being compell'd to *Abdicate*, was sent, together with *Martinianus*, to *Thebes*, to lead there a private Life

In the same Year the Church being very much troubled with the *Arian* Heretic, *Constantine* appointed a general Council to be held at *Nice*,

325 And in this Year puts *Licinius*, for some new Attempts, together with *Martinianus*, to Death, and becomes sole Monarch of all the *Roman Empire*, upon which Christianity is every where established, and most of the *Pagan* Magistrates and Officers displeas'd

June 19 The first General Council (in which *Arius* and his Principles were confuted and condemned) met at *Nice*

326 *Licinius*, the Son of *Licinius*, is slain by *Constantine's* Order

327 *Constantine*, upon the Account of his last Conquest of *Licinius*, enters *Rome* in Triumph,

328 And having taken a Resolution of transferring the Seat of the Empire, fixes upon *Byzantium*, and November 26 lays the Foundations of his new City, which by an Edict he en-

*A D* joy'n'd should be call'd *New Rome*, tho' in Honour to his Name, it was, and is still called, *Constantinople*

In Imitation of *Rome*, he took in *seven Hills* by a Wall, which for Height, Thickness and Beauty, was the noblest in the World,

330 *May 11* The Dedication of the new City.

By this Translation of the Seat of the Empire, all the Power and Dominion of *Old Rome* was broken, and its Greatness and Prosperity lessen'd The Senate was divided, the greatest Men followed to *Byzantium*, and the Face of the State was of a sudden quite changed

The Empire it self was new model'd, and divided into *four* Quarters, over which were *four Principal* Governours, call'd *Prætorian Præfects*. And,

331, In these Years, according to the Edicts issued out, some of  
332. the *Pagan* Temples were demolish'd, and some others changed into Churches The Idols were remov'd, and drawn up and down the Streets with Ropes, and expos'd to the People to behold and laugh at, and the Revenues of the Temples were seiz'd on and appropriated to the Christian Churches And thus the Downfal of *Paganism* went on, till there was an utter End made of it, some Years afterwards, by the Emperors *Theodosius*, and *Honorius*.

From this Account it appears, that the *Pagan Roman* Emperors were depriv'd of their Government, and came to miserable Ends; — That the *Pagan Cæsars* fell in Battle, or were put to Death, — that the Religion of the Idolaters receiv'd a mortal Wound, all the Colleges of *Pontifices*, *Augurs*, *Vestals*, in a Word, all the *Pagan Priests*, and religious Officers throughout the Empire, being brought under the Power and Dominion of a Christian Prince, — that many of the *Pagan* Officers and Magistrates, Civil and Military were displac'd, and Christians put in their Room, — that there was a thorough Change in the Government, and that *Paganism* lessen'd by Degrees till it entirely disappeared, — that the greatest of the Persecutors acknowledg'd and confess'd the Justness and Cause of God's Judgments, — and lastly, that upon this Change all the Idolaters, upon the Account of their horrid Cruelties and Barbarities against the Christians, could not but be in daily Expectation of the severest Punishments.

The

The Enemies of God and the Lamb being thus represented as overcome and prostrate, the State and Condition of the Church, as thereupon going to be formed into a compleat visible Body, to enjoy Peace and Rest, and a Publick Enjoyment of all Religious and Civil Rights and Honours is next set forth in the following

## EPISODE.

- |                   |      |  |
|-------------------|------|--|
| N <sup>o</sup> 1  | Y 1  | AND afterwards I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that no Wind should blow upon the Earth, nor upon the Sea, nor upon any Tree                          |
| N <sup>o</sup> 2  | Y 2  | And I saw another Angel ascending from the rising of the Sun, having the Seal of the living God  |
| N <sup>o</sup> 3. |      | And he cried with a loud Voice to the four Angels, to whom it was given to hurt the Earth and the Sea,   |
|                   | Y 3. | Saying, hurt not the Earth, neither the Sea, nor the Trees, till we have seal'd the Servants of our God upon their Foreheads   |
| N <sup>o</sup> 4. | Y 4. | And I heard the Number of them which were seal'd, and there were seal'd an hundred forty four Thousand, out of all the Tribes of the Children of Israel  |
| N <sup>o</sup> 5. | Y 5  | Of the Tribe of Juda were seal'd twelve Thousand.<br>Of the Tribe of Reuben were seal'd twelve Thousand.<br>Of the Tribe of Gad were seal'd twelve Thousand.   |
|                   | Y 6  | Of the Tribe of Aser were seal'd twelve Thousand.<br>Of the Tribe of Nephthaliim were seal'd twelve Thousand   |
|                   | Y 7  | Of the Tribe of Manasses were seal'd twelve Thousand<br>Of the Tribe of Simeon were seal'd twelve Thousand<br>Of the Tribe of Levi were seal'd twelve Thousand<br>Of the Tribe of Issachar were seal'd twelve Thousand |
|                   | Y 8  | Of the Tribe of Zabulon were seal'd twelve Thousand<br>Of the Tribe of Joseph were seal'd twelve Thousand<br>Of the Tribe of Benjamin were seal'd twelve Thousand  |
| N <sup>o</sup> 6. | Y 9  | After this, I saw, and lo a great Multitude which no Man could number, out of all Nations, and Tribes, and Peoples,  |

Peoples, and Tongues, were standing before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands

- N<sup>o</sup>. 7 & 10 And they cry with a loud Voice, saying, Salvation to our God, who sitteth upon the Throne, and to the Lamb
- N<sup>o</sup>. 8 & 11 And all the Angels stood round about the Throne, and about the Elders, and the four living Creatures, and fell before the Throne on their Faces, and worshipped God.
- & 12. Saying, Amen Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power and Might, be unto our God, for Ever and Ever. Amen
- N<sup>o</sup>. 9. & 13 And the first of the Elders spake, saying unto me, Who are these that are arrayed in the white Robes, and whence came they?
- N<sup>o</sup>. 10 & 14 And I said, my Lord, thou knowest
- N<sup>o</sup>. 11 And he said to me, These are they which came out of the great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb
- N<sup>o</sup>. 12 & 15 Therefore are they before the Throne of God, and serve him Day and Night in his Temple
- N<sup>o</sup>. 13 And he that sitteth on the Throne shall dwell over them.
- N<sup>o</sup>. 14. & 16 They shall hunger no more, neither thirst any more
- N<sup>o</sup>. 15. Neither shall the Sun fall on them, nor any scorching Heat.
- N<sup>o</sup>. 16 & 17 For the Lamb, which is in the midst of the Throne shall feed them,
- N<sup>o</sup>. 17 And shall lead them unto living Springs of Water
- N<sup>o</sup>. 18 And God shall wipe away all Tears from their Eyes.

### The Explanation.

- N<sup>o</sup>. 1. **T**HE Angels, the invisible Ministers under Christ in the Government of the World, are represented standing on the four Corners of the Earth, as ready to obey according to Order

Four, — the Number of these Angels being the Number of Universality, answers to their Dominion, the four Winds made subject to them signifying all the Winds in general.

The Winds are the Symbol of Wars and Commotions. And therefore the said Angels holding the said Winds, that no Wind should blow upon the Earth, nor upon the Sea, nor upon any Tree, that is, that there should be no Seditions or Civil Wars, no Insults from Foreign Enemies, nor any Factions of great Men to disturb the Peace of the Empire, and destroy each other, denotes an universal Peace in the Empire at this Juncture of Time

And therefore to this may be applied that universal Peace which happen'd during the Reign of Constantine, after he had driven out and subjected all the Idolatrous Pretenders, and their Adherents, when the Empire was not only free from intestine, but also Foreign Wars, till toward the latter End of his Days the Parthians began to stir a little, but did no great Harm

This Peace was then so very conspicuous and remarkable, that it was the subject of the Medals stamp'd, during his Reign, by the Idolaters themselves, which having on the one Side the Head of the Emperor with this Inscription,

CONSTANTINVS AVG

Have on the Reverse,

BEATA TRANQVILLITAS

This Peace began upon the final Overthrow of Licinius, when the Eastern Christians (baptiz'd as well as the Western, upon the Death of Maximianus, had) Peace, from the Wars of Persecution, which had been excited against them by the Pagans

- N<sup>o</sup>. 2. The Angel ascending from the East, is one that brings Light or Protection and Deliverance, and forasmuch as he has the Seal of the living God to mark them with the Servants of God in their Foreheads, this shews that he was one who was in a very high Station, and fully empower'd by God for the Performance of that Office. This Angel therefore Symbolically represents Constantine the Great, the Vicegerent of God, and of Christ, in the Government of the Roman Empire, and the Deliverer of the Church, who plac'd the Christians in a Condition of making Publick Profession of their Faith, without Fear of Oppression or Persecution, and of enjoying temporal Honours and Rewards.

The

N<sup>o</sup>. 3 The Angel, Representative of this Christian Monarch, *crying with a loud Voice to the four Angels, to whom Power had been before given to hurt the Earth and the Sea, — that they should not hurt the Earth, nor the Sea, nor the Trees, till the Servants of God were sealed in their Foreheads* — denotes God's wonderful Favour to *Constantine*, how that upon his Account for the Good of the Church, no Wars or Seditions should arise till the Business for which he was raised up by Providence was perform'd

N<sup>o</sup>. 4. Upon this great Deliverance from the *Pagan* Persecutors, the Christians became a compleat visible Body And therefore as the *Israelites* upon their Deliverance from their *Egyptian* Bondage were numbred as an Army, that a full and true Account of their State might be given, so there is here an Account given of the Number of the Members of the Christian Church, that its State and Condition may be the better known

The *Hundred Forty Four Thousand sealed out of the Tribes of Israel*, represent the Christian Church as composed of Believing *Jews*, and now placed in a State of Liberty, or of making open Profession of their being the Servants of God.

Their Number, if compar'd with the six Hundred Thousand Men that were delivered out of the House of Bondage, is but small, no more than as six to twenty five

And therefore in relation to this Period of the Christian Church, a Remnant only of the *Jews* are sav'd, the rest being rejected for their Impenitency

Of these Believing *Jews*, twelve Thousands, or *twelve Companies*, each Company consisting of a Thousand, are taken from each of the twelve Tribes of *Israel*, and therefore the whole Army of the Believing *Jews*, consists of one hundred and forty four such Companies, to denote that the Christian Church is founded upon the Preaching of the *twelve Apostles*, twelve being the Square Root of one hundred and forty four.

To the *Jews* was the Gospel first preached, and therefore they are here first taken Notice of, and that according to their Tribes, there being many of every Tribe, at the Time this Repre-

Representation relates to, in Being, as well as there were of every Tribe<sup>h</sup> in the Times of the Apostles

N<sup>o</sup>. 5 The Tribes as here nam'd stand in this Order

- |   |   |
|---|---|
| 1. <i>Judah,</i>                        | } from <i>Leah</i>                      |
| 2. <i>Reuben,</i>                       |   |
| 3. <i>Gad,</i>                          | } from <i>Leah's</i> Maid.              |
| 4. <i>Aser,</i>                         |   |
| 5. <i>Neptali,</i>                      | from <i>Rachel's</i> Maid               |
| 6. <i>Manasse,</i>                      | from <i>Joseph</i> Son of <i>Rachel</i> |
| 7. <i>Simeon,</i>                       | } from <i>Leah</i>                      |
| 8. <i>Levi,</i>                         |   |
| 9. <i>Issachar,</i>                     | } from <i>Leah's</i> Maid.              |
| 10. <i>Zabulon,</i>                     |   |
| 11. <i>Joseph</i> [for <i>Ephraim</i> ] | } from <i>Rachel</i>                    |
| 12. <i>Benjamin,</i>                    |   |

For the Reason of this Order of the Tribes, (which is not any where else to be met with in Scripture) the Reader is refer'd to Mr *Mede's* Conjectures. But then it must be observ'd, that tho' there be *twenty two* Places in the Old Testament, in which the Tribes are nam'd, yet that in *eighteen of those Places* the Order is different from each other.

N<sup>o</sup> 6 After the Sealing of the converted *Jews*, first mentioned as having a Right of Primogeniture, follow the converted *Gentiles*, according to the Method of our Saviour, who first offer'd the Means of Conversion to the lost Sheep of his House of *Israel*, and then admitted the *Gentiles* to the same Privilege

These converted *Gentiles* are so many as to be innumerable, and are not therefore mustered in definite Numbers Which shews that the Christian Church consists more of *Gentiles* than of *Jews* And so far as the *Gentiles* here, are said to be gather'd out of all Nations, and Tribes, and Peoples, and Tongues, whereas in relation to the converted *Jews*, it was only said that they were gathered out of the Tribes of *Israel*, this also shews the boundless Right of the *Gentiles* to come into the



Christian Church, and that the Christian Church is not, as the *Jewish* was, for *one People*, but for *all the Nations* of the World. These believing *Gentiles* were grafted on the *believing Jews*, and therefore in *ch. xiv. 1* the Symbol of one hundred forty four Thousand stands for all the true Members of the Christian Church, without any Distinction, as here, from whence it had its Origin.

This innumerable Company is represented *as standing before the Throne, and before the Lamb*, to shew that they are in the same Condition as those who are called *Servants of God*, and therefore are sealed with his Mark on their Foreheads, for on the one Hand it is the Property of those who stand before God, to be also accounted his favourite Servants, so to be called his Servants, and to be mark'd with his Seal, gives them the Privilege of standing before him. So the Tribe of *Levi*, who were set apart to serve God, are said, *Deut. x. 8* *to stand before the Lord*.

The *white Robes*, with which this Company are clothed, are Symbols of Purity, Freedom, Honour and Happiness.

And the *Palms in their Hands*, shew that they rejoice for the Victory which God hath given them over their Persecutors, and for their being enabled to perform his Worship Publicly, and therefore,

N<sup>o</sup>. 7. *With a loud Voice*, in the most publick Manner, they return Thanks to God for their great Deliverance, ascribing the Glory thereof to him that sat on the Throne, and to the Lamb.

They who just before were thought by their Enemies to be less Numerous and Powerful, now appeared to their Terror, as the Army of the living God, glorifying and thanking him for what he had wrought in their Behalf.

They had now Power to erect magnificent Churches to be endow'd with great Revenues, and what is chiefly to be regarded, now was the calling together into one Oecumenical Synode or Review, the whole Christian Church, by the Representatives or Bishops of the whole Catholick Church, assembled in the General Council at *Nice*, wherein, it may be truly said, consisted the whole Army and Power of the Christians, who were empower'd by the Assistance and Favour of *Constantine* to make a publick Symbol of Faith, or Recognition and

Profes-

Profession of the Christian Religion in such a Manner, as that by the Faith there declar'd, all the true Disciples of *Christ* might then, and in *after Ages*, as by an *indelible Mark*, be certainly known.

This in a remarkable Manner was that noble Muster, for the shewing of which God gave to that Emperor an universal Peace.

*Eusebius*, in speaking of the very first Design of *Constantine's* calling that Council says, "That when he saw that the Letter he had written to *Alexandria*, [*viz* for composing the "Disturbances rais'd in the Church by *Arius*, and his Adherents] had not the Success he expected, that then he sought "in his Mind another Way to fight the invisible Enemy which "disturb'd the Peace of the Church, in raising against him the "Host of the Lord, by assembling a Council from all Parts of "the World.

In another Place the same Historian says, that "the First-Fruits of God's Servants were assembled together at this "Council" — and at the Close of the Chapter from whence these Words are taken — that *Constantine* was the first of the Emperors who made an Assembly of Bishops like that of the Apostles, and framed thereof a Crown which he offered to his Saviour by Way of Thanks for the Victories which he had obtained against his Enemies by his Help. And in other Places, speaking of the Christians glorifying God for *Constantine's* Victory over *Maximus*, he says "they forgot the former Evils, published every where the Praises of the Conqueror, and acknowledged the Power of God, who had been his Deliverer.

N<sup>o</sup>. 8. *All the Angels standing round about the Throne and about the Elders and four living Creatures* are the Civil and Military Officers of the Empire with the People and Soldiers under them, who are now employ'd in the Defence of God's Honour and Worship, and in Defence of the Church.

Then *falling down before the Throne on their Faces and worshipping God*, signifies their Submission to God and their Acknowledgment of him for their God.

*Euseb. de Vit. Const. L. iii. c. 6.*  
*Vit. Const. L. ii. c. 19.*

*De Vit. Const. L. iii. c. 111.*

*De*

Their *Amen* denotes in this respect their Concurrence with the Christian Church, and their Resolution to do their Duty to confirm in all Points the Salvation it had obtained And therefore they make a publick Recognition of God's Titles, in ascribing *Blessing and Glory and Wisdom, and Thanksgiving, and Honour, and Power, and Might unto their God for ever and ever.* And conclude this their Hymn, and ratify the Certainty of that Submission which they have made to God therein, by saying again *Amen*.

All this was accomplished by the Care of *Constantine* " For after having settled the Christian Religion by Law, he " took Care to place through all the Provinces, Governors or " Magistrates, who for the most Part were Christians, and as " for those who were not then remov'd, he forbade them to sacrifice to Idols " He made a Law that the *Prætorian Præfects*, who were above all the rest, and were seized of the " greatest Dignities, should be liable to the same Duty He " commanded them that if they were Christians they should " do as their Duty required, but if not, or if they were otherwise affected, he did not permit them to sacrifice to Idols.

And as for all the *Pagans* in his Armies<sup>a</sup>, he commanded that upon every Lord's-Day they should go into the open Fields, and there, upon a Signal given, fall down and offer up the following Prayer to God.

" We do acknowledge Thee to be the only God, we confess Thee to be King, upon Thee do we call for Help By Thee it is that we have at any Time got the Victory, and subdued our Enemies To Thee we thankfully ascribe all our past Blessings, and from Thee we expect all for the Time to come We beseech Thee to preserve to us our Emperor *Constantine*, together with his hopeful Progeny, with long Life, Health and Victory

Thus the Christian Church and Divine Worship was protected by all the Magistrates, and Soldiers, who submitted to God, and were obliged to make Recognition of their Submission.

<sup>a</sup> Euseb. de Vit. Const. L. II. c. 44.

<sup>b</sup> Ibid. L. IV. c. 19, 20

No 9. The *Question* mov'd by one or the first of the Elders to St *John* concerning the innumerable Company, — *Who are these that are arrayed in white Robes, and from whence do they come?* is not asked for want of Knowledge, but to excite the Attention, that there may be given Occasion to shew, who they are, and what they are to be

The said Elder or Christian Prince at this Time is *Constantine* He shews the Deliverance of the Confessors, and of the whole Christian Church, as being the visible Agent who had effected it, and ° he gloried in his being made by God the Instrument thereof.

No 10 St *John's* Answer, — *Sir, or my Lord, thou knowest*, or art able to make it known, — as if the Party the Apostle at this Time represents, knew not who the aforesaid innumerable Company were, seems to signify and imply that general Mistake, wherein the believing *Jews* seem'd to be, as if the *Gentile* Converts were not to share in the same Rest as they themselves were to have

But here the Party represented is put into the Right Way, by its being shew'd, that these *Gentiles* also are to enjoy that Rest, and Worship in the Temple of God, with all the Adjuncts thereof

No 11 The *first Part* of the Answer given by the aforesaid Elder to St *John*, — *viz That the said Company are such as are come out of the great Tribulation*, — shews, that they are such as have confess'd the Name of *Christ*, and greatly suffer'd for that Confession But that now, by the Subversion of *Paganism*, they are deliver'd from that great Persecution, wherein so many others lost their Lives, and they themselves underwent many Torments

And agreeably to this it is observable, that the Bishops who met at the Council of *Nice*, upon the Rest procured for the Church by *Constantine*, had on them the Marks of a great Tribulation, being many of them depriv'd of the Use of some Member, by the Torments inflicted on them in the last Persecution, who are therefore said by P *Theodoret*, to bear the Marks of the Lord *Jesus*.

° Euseb. de Vit. Const. L. II. c. 38

<sup>p</sup> Theod. Hist. Ecc. L. I. c. —  
M m 2

The *second Part* of the Answer concerning the aforesaid Company, *viz* that they are such as have whitened their Robes by washing them in the Blood of the Lamb, — shews that they have obtain'd Freedom from Oppression, Care, and Evil, and that their Honour and Joy is great in Proportion to the Merit of the Blood of the Lamb, in which their Robes were washed

In the *Mosaical* Oeconomy, the Priests, who were to be adorn'd with white Stoles for Honour and Glory, upon their Consecration had them sprinkled with the Blood of a Ram, *Ex* xxix 21 *Lev* viii 30 whereby it is said they were sanctified, that is whitened, or Purified These Terms being synonymous in the *Mosaical* Ritual, Remission of Sins and of legal Pollutions being thereby obtain'd But now *Christ* by his Death and Sufferings having <sup>a</sup> merited a Kingdom, all the Good that is done to the Church, all its Peace and Advancement is for the Sake of *Christ* Now they that suffer for his Name and the Advancement of his Kingdom, do <sup>t</sup> communicate in his Sufferings; and what they suffer is said to be done <sup>t</sup> to him, and to <sup>t</sup> fulfill the Measure of his Sufferings

Therefore as his Blood purges away all Sin, and merits all the Good that can happen to the Church, those who by their Sufferings obtain any Rest, or Favour of God, obtain it by having wash'd their Robes in the Blood of the Lamb, that is, merited to wear white Robes, and obtain what they import, for having suffer'd like *Christ*, and for his Sake And,

N<sup>o</sup>. 12. *Therefore are they thereby admitted to appear before the Throne of God, and to serve him Day and Night in his Temple*

This Alludes to the Sprinklings of Blood in the *Mosaical* Religion, by which the *Israelites* were admitted Parties in Covenant with God, *Exod* xxiv. 8. and to the other Sprinklings of the Waters of Purification made with the Ashes of the Heifer, *Heb* ix 13. For upon any Pollution it was not lawful to appear before God without that Purification, *Num.* xix 17, 20

Now these Confessors having purified their Garments in the Blood of the Lamb, — the real and perfect Sacrifice for Sin,

have thereby gained a Right to appear before the Throne of God, and to serve him Day and Night in his Temple So that the present and chief Privileges accruing to them upon the Account of their Sufferings, are,

*First*, To be in God's Favour and Presence,

*Secondly*, They have full Liberty to worship him.

*Thirdly*, Notwithstanding the unsettled State of the World, full of Mixture of Prosperity and Adversity, they have a Promise to be secured, because,

*Fourthly*, God hath now a Temple, or fix'd and settled State of the Church, whereby the Christians were enabled to change their private Oratories or Tabernacles, into magnificent <sup>u</sup> Temples, so that where the Primitive Martyrs had only Tents or Cottages, or ordinary Rooms in private Houses to worship God, they were now empower'd to build Churches like Palaces

And thus, as when the Church of *Israel* was settled by *David* and *Solomon*, in the End of its first Period, the Worship of God was perform'd in a Temple, so the Temple here is a proper Symbol to denote the State of the Christian Church when settled, which happen'd in the End of its first Period, or Beginning of the second, before the Time that it suffered Corruption to creep in, and bring in Idolatry to settle in the Holy City, and to prophane the outward Parts of the Temple *ch.* 11 2.

N<sup>o</sup>. 13. Further concerning the said Confessors it is said, *that he that sitteth upon the Throne shall dwell over them*, that is, God will Protect and Defend them, so,

N<sup>o</sup> 14 *As that they shall hunger no more, neither thirst any more, viz* they shall be entirely freed from their former Afflictions and Distress.

N<sup>o</sup> 15 *Neither shall the Sun fall on them, nor any scorching Heat, —* they shall be no longer oppress'd, as they had before been with Persecution from the *Pagan* Powers. For,

N<sup>o</sup> 16. *The Lamb which is in the midst of the Throne, — Christ*

<sup>a</sup> John i. 27 Phil ii 8, 9. <sup>t</sup> Phil iii 10 <sup>u</sup> 1 Pet. iv 13 <sup>u</sup> Acts ix 4  
<sup>t</sup> Col i 24

<sup>u</sup> Vid *Bingham's* Antiquities, B. viii c 2.

who is in the midst of the Church, and therefore takes a perpetual Care of its Members, *will Feed them*, — give them Ease, and enrich, and furnish them, with all worldly Necessaries

Nº 17. *And shall lead them to living Springs of Waters*, — shall comfort and refresh them after all their Toil and Labours,

Nº 18 *And God shall wipe away all Tears from their Eyes*, — in removing all the Causes of their former Sorrows.

These Promises express'd in the Future, are to be perfected and compleated by the opening of the following Seal, and they plainly relate to that Temporal Rest which was granted to, and obtained for the Church by *Constantine the Great*

For by the taking away of the Empire out of the Hands of the Idolaters by him, the Persecutions of the Church ceas'd Christianity was establish'd by Law, and the Power of the Army, and the Civil Government, was for the most Part put into the Hands of Christians, so that the Christian Worship became free, Temples were built, and great Revenues were settled upon the Church,

The Confessors were deliver'd from their Prisons, Banishments and Slavery, and distinguish'd from other Christians by great Honours and Privileges And *Constantine* himself declar'd, that in effecting all this he was only the Instrument of God, and of Christ. So that by this Emperor the Lamb did feed and protect his Church in Peace, and God did wipe away all Tears from the Eyes of his Servants.

These were great Events, and are suitable to the Nature of the Symbols us'd, but cannot relate to that future Glorious State of the Church, which is to be in the *new Jerusalem*, in relation to which the Symbols given, as will be afterwards seen, are far more Magnificent For in that future State there is to be no Night, — no Temple, — *God and the Lamb being to be the Light and Temple thereof*, those who are admitted to it shall be no longer barely fed, but shall eat of the *bidden Manna*, and of the *Tree of Life*, and instead of *Springs of Water*, they shall have a *River as clear as Crystal* They shall not so much serve there, as reign, they shall no longer be barely before the Throne of God, but shall see his Face, and God, instead of any longer affording his usual Protection by dwelling over them, shall

shall dwell with them by his familiar Converse, or perpetual Presence

All which shews, that the Symbols in the Promises made to the Confessors in the sixth Seal, respect a Temporal Rest then obtain'd, and to be shortly Perfected, and belong not, as some have imagin'd to the Happiness of a *Millenal*, or Resurrection State

## SEAL VII.

Concerning the *seventh* Period of the Preaching of the Gospel, beginning about *A. D. 325* when the Christian Religion became the Ruling Religion of the Empire both in the *East* and *West*.

## Ch VIII

- |       |     |  |
|-------|-----|--|
| Nº 1  | ¶ 1 | AND when he opened the seventh Seal,   |
| Nº 2  |     | There was Silence in Heaven,   |
| Nº 3  |     | About half an Hour   |
| Nº 4  | ¶ 2 | And I saw the seven Angels, which stood before God, and to them were given seven Trumpets  |
| Nº 5  | ¶ 3 | And another Angel came, and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should give it to the Prayers of all Saints, upon the golden Altar which was before the Throne. |
| Nº 6  | ¶ 4 | And the Smoke of the Incense, with the Prayers of the Saints, ascended up, before God; out of the Angel's Hand.  |
| Nº 7  | ¶ 5 | And the Angel took the Censer, and filled it from the Fire of the Altar, and cast it upon the Earth.   |
| Nº 8  |     | And there were Voices, and Thunders, and Lightnings.   |
| Nº 9  |     | And an Earthquake.   |
| Nº 10 | ¶ 6 | And the seven Angels which had the seven Trumpets, prepared themselves to sound.   |

### The Explanation of SEAL VII.

N<sup>o</sup> 1 **B**Y the opening of this Seal the Church obtains the Perfection of that Peace, which was procur'd for it in the Period of the foregoing Seal

N<sup>o</sup> 2 The *Silence in Heaven* is an Allusion to the Silence observed in the *Jewish Temple* during the offering of Incense, at which Time the People stood in the Courts of the Temple, and falling upon their Knees, pray'd silently to God

According to this, *Silence in Heaven* will signify a Liberty to pray to God, obtain'd and procur'd for the Church by the supreme Powers of the Civil Government

The *Romans* were wont to say that Heaven was *silent*, when there was *no Wind stirring*

According to this Notion, *Winds* signifying *Wars*, *Silence in Heaven* will signify a Peace procur'd to the Church, to worship God with full Liberty, in Opposition to those Persecutions which before hinder'd its Worship from being free and Publick. So that this excludes not the usual little Disturbances which the State may meet with from Enemies abroad, or at home, provided it have still the Concurrence and Protection of the States wherein 'tis establish'd.

N<sup>o</sup> 3. The Time of this Silence in Heaven, is, agreeably to the Time of the Incense burning in the *Jewish Temple*, represent'd, as *about half an Hour*

This *Half Hour* is determin'd by the consequent Preparation to Alarms by the seven Trumpets, and so signifies all the Time that the Church was protect'd by Christian Emperors to serve God publickly, till Corruptions coming on, God thought fit to have the *Roman Empire* dissolv'd, of which Notice is given by the Alarms of the Trumpets, and by Consequence this *said Half Hour* signifies all the Time from the Deliverance of the Church by *Constantine*, to the Death of *Theodosius the Great*, in A.D. 395.

N<sup>o</sup> 4

The *Trumpets* given to the seven Angels, are, as the Silence already accounted for, an *Allusion* to the Service of the *Jewish Temple*. For so soon as the Incense was consum'd, the *Holocaust* followed, together with a great Noise of Musical Instruments, and Trumpets, which were either during, or before, the Time of the Offering of the Incense, put into the Hands of the Priests, that so soon as the *Holocaust* began to be offer'd, they began to sound, which they were to do, till the said Sacrifice was finish'd

The said Angels *separately* consider'd, are the chief invisible Ministers under *Christ* in the Care and Government of his Church, and of the World

And the *Trumpets* given them to sound, denote that some fatal Accidents betokening some great Disasters are to happen, for which the Church is to be alarmed. For,

Tho' God in Mercy thought fit to give the Faithful a Respite, yet it was best for the Church to be in continual Fear of Danger, and to be prepared for it. And therefore,

The said Angels, by having the Trumpets deliver'd to them, are entrusted with the Temporal Judgments of God upon the Remnant of the *Pagans*, and such Christians as suffer themselves to be corrupted by *Antichristian* Tenets and Practices.

N<sup>o</sup> 5

The *Angel with the golden Censer*, represents the Christian Clergy, who are to offer up the Prayers of the People to God by *Christ*

This Angel is represented as *standing* at the Altar of *Holocausts*, on which Fire was continually kept, that so soon as Incense should be given to him, he might take Fire from this Altar, and then offer up the Incense on the Golden Altar before God. And,

This denotes the Preparedness of the Christian Clergy, to offer up in Publick the Prayers of the Faithful, so soon as they should be empower'd so to do

The large Quantity of Incense given to the said Angel, signifies the great Favour and Revenues shewn and granted to the

Church by *Constantine*, for the Encouragement and Maintenance of the Publick Worship of God the said Incense being to be added to, or offer'd up together with the Prayers of the whole Church upon the Golden Altar which was before the Throne in the most holy Place. So that the Church was now in Favour both with God and Man, the Clergy being enabled by the Temporal Powers to offer up Publick Prayers and Thanksgivings for themselves and People unto God, in his Temple, and God graciously hearing and accepting their said Prayers and Thanksgivings. And therefore it follows,

N<sup>o</sup>. 6 That the Smoak of the Incense ascended up, together with the Prayers of the Saints, into the Presence of God out of the Angel's Hand Whereby is set forth, that what was then done in Behalf of the Church by the Temporal Powers, and the Prayers and Praises which were then offer'd by the Christian Clergy, were grateful and acceptable to God.

N<sup>o</sup>. 7 The same Angel who offered the Incense and the Prayer of the Saints, fills his Censer with Fire from the Altar, and cast it: said Fire upon the Earth

This denotes, that whilst the Christians have full Liberty to offer their Prayers, there will come, in Behalf of the Church, a Chastisement or Punishment upon the Idolaters, in order to forewarn them thereby of the Judgments which hung over their Heads, and were to be soon executed upon them by the sounding of the Trumpets

And accordingly *Constantine*, about seven Years after the Council of *Nice*, and after him other Christian Emperors, issued out several Injunctions and Laws against *Paganism*, punishing severely, during the Peace of the Church, those who kept up their Idolatrous Worship, as plainly appears from the *Roman Laws*.

N<sup>o</sup>. 8. The Voices of Thunder and the Lightnings, consequent upon the Angel's casting the Fire from the Altar on the Earth, shew that during the Offering of the Incense, or at least immediately upon it, the Voice of God was heard, his Word was preached, and the Gospel was spread to the enlightning of Men And

all this by the Means of such Imperial Constitutions as serv'd to enlarge and settle the Christian Religion.

Accordingly, during the Times of *Constantine the Great*, to which the Offering of the Incense chiefly belongs, he having procured Peace for the Church, that it might freely put up Prayers to God, (tho' this doth not exclude some of the following Emperors) there were many Nations converted to Christianity

*Socrates*, the Ecclesiastical Historian, tells us of the *Goths*, *Sarmatians*, and other *Barbarians* receiving the Christian Faith as also of the *Indians* and *Iberians* The *Saracens* too received it afterwards, and so did the *Perjians*, and the *Bulgarians*, and many *Jews* in *Crete*, and indeed during this Time many Remnants of the *Pagans* were converted, there being a very great Disposition in all Sorts of Men for its Reception. As for,

N<sup>o</sup>. 9 The Earthquake following the Thunders and Lightnings, — if it be consider'd with Respect to the said Thunders and Lightnings, then, as an *Earthquake*, according to the *Oneirocriticks*, signifies that Change in the State which is caused by new *Laws*, it is that Effect which is design'd by the *Thunders* and *Lightnings*, and that too upon the *Earth*, or Idolaters The *Laws* did design the Conversion of the *Pagans* to the true Worship, and they did accordingly turn

This may be the Revolution design'd, and it is very different from the former great Shaking in ch 11 12 Because that was a Change in the *Ruling Powers* and State of *Paganism*, this, only of the People

But, if the *Earthquake* be taken by it self, then it may be applied to the Restoration of *Paganism* in the Reign of *Julian* the Apostate, who reign'd one Year, seven Months, and twenty three Days This Revolution may be well accounted a *Shaking* in the State of the Christian Religion, falling about the same Time as the whole Empire was going to embrace it But as it was without any dismal Consequence, so it is only barely mention'd.



There were also during the Times of the Silence or flourishing State of the Church <sup>d</sup> *prodigious Earthquakes* The greatest of which was in *A D 366* and it was usher'd in with *Thunder and Lightnings*

N<sup>o</sup>. 10. The last Thing to be taken Notice of, is the *Preparation* of the seven Angels that had the seven Trumpets to sound

This may denote the Judgments *preparatory* to the great and fatal ones of the Trumpets, and so relate to the Incursions which the *Barbarians*, much about the same Time as the great Earthquake before-mention'd happened, made from all Parts upon the *Roman Empire* for the Sake of Plunder. *Ammianus Marcellinus* observes, <sup>e</sup> that they were excited to such Hostilities, as if *Trumpets had sounded throughout all the Empire to War* They consisted of many Nations, and by their frequent Depredations and Continuance of them for many Years, shew'd that they were the Instruments whom God had prepared for the first Executioners of his Judgments, so that hereby the *Pagans* and corrupted Christians, had sufficient Warning and Time given them for Repentance and Amendment

As for the Trumpets themselves, which begin the second General Period of the Church, they are the Execution of, or the bringing into Event, those destructive Judgments, or fatal Wars, of which they are the Alarms, and by them, as *Jericho* by the Sounding of seven Trumpets was, is the Temporal State and Power of *Rome* and its Territories, to be brought to its compleat and final Destruction.

<sup>d</sup> See *Socrates*, L iv c 3 and c 10 *Sozomen*, L vi c 10 *Philostorgius*, L xi c 7 *Ammianus Marcellinus*, L xxvi. c 14. <sup>e</sup> *Amm Marc* L xxvi c 5

## VISION II. PART III.

Containing the several *External* Judgments to be inflicted upon the *Pagans* and *corrupted* Christians in the *Roman Empire*: Beginning about *A D 395.* and ending at the Beginning of the *Millennium*, or Thousand Years Reign of the Saints on Earth.

This Part of the *second General Vision* takes in the System of the seven Trumpets; which constitute the *second General Period* of the Church.

## TRUMPET I

From *A D. 395.* to *A D 409.* Effected by the *Goths* invading, under *Alarick*, the *Roman Empire*.

N <sup>o</sup> 1	§ 7	<b>A</b> ND the first Angel sounded, and there was Hail,
N <sup>o</sup> 2		and Fire mingled with Blood,
N <sup>o</sup> 3		And they were cast upon the Earth
N <sup>o</sup> 4		And the <sup>f</sup> third Part of the Earth was burnt up,
N <sup>o</sup> 5		And the third Part of the Trees was burnt up,
		And all the green Grass was burnt up

<sup>f</sup> So according to *Alav* and many other MSS and vulgar *Lat Syr Arab* and *Lat p* Versions, in *Arabic*

*The Explanation.*

Nº. 1. **H**AIL signifies an Invasion of Enemies *Fire*, Torment *Blood*, Slaughter.

The whole portends Incurfions of 'prodigious destroying and bloody Enemies, who would make a terrible Havock and Destruction, and shed Abundance of Blood.

Nº. 2. The Subject of this Plague is the *Earth* — the Subjects of the *Roman* Empire in a State of Peace, Quietness and Submission, and at the same Time, either involved in Idolatry, or a corrupted State

Nº. 3. But the Destruction to be effected by this Plague, is not to be Total

The *third* Part of the Earth only, *viz* the third Part of the Men contain'd in the Empire, are to be consum'd at this Time

Nº. 4. And the third Part of the Men to be particularly consumed in the Empire, are the Great and Rich Subjects,

Nº. 5. And the more wealthy Sort of the common People

In the opening of the Seals, God punished the Empire, by Means *within* it self, Civil Wars, Famines, Pestilences, and Tyrants.

But now God breaks open the Doors to let in *Foreign* Enemies, Alarms being only sounded upon the Account of such And these Enemies must at first have no other Power but upon the People, the supreme Powers of the Empire remaining still with Force, and endeavouring to repulse these, till it please God to sound the other Trumpets, and to let the Enemies loose to their Destruction also.

The Event of this First Trumpet was seen in all those Incurfions which were made by the *Barbarians* in the Territories of the *Roman* Empire, upon the Death of *Theodosius the Great*, before

before the immediate Besieging of *Rome*, and Taking thereof by *Alarick*

All which were caus'd by the Ambition of *Rufinus* and *Stilicho*, the two Favourites of the Emperors, *Acadius* and *Honorius*

There never was before known such a General Incurfion. And whereas the former Incurfions were only to Plunder, the *Goths*, under *Alarick*, made it their Business now, to kill all the Male Sex, of Age

The several Particulars of the Event of this Trumpet will appear from the following Account,

*A D*

395

In this Year, upon the Death of *Theodosius the Great*, *Alarick*, by the Instigation of *Stilicho*, began to Ravage with his Army

Having broken out of *Thrace*, into *Macedonia* and *Thessalia*, and passing at *Thermopylae*, he ran into *Greece*, *Achaia*, and *Peloponnesus*, laying waste all before him, massacring the Men, driving away the Boys and Women into Slavery, and pillaging and razing the Cities From *Peloponnesus* he went to *Epius*,

396.

And this Year into *Achaia*, wasting that and *Epius* for three or four Years.

400

In this Year He, and *Rhadagifus*, another *Gothick* King, invaded *Italy*,

402

And about this Time were driven back into *Pannonia*

405

In this Year *Rhadagifus* having form'd a prodigious Army, came again into *Italy*, with his *Goths*, *Sarmatians*, and *German*s, and having laid Siege to *Florence*, was there beaten and slain

In this same Year the *Huns* having pass'd the *Danube*, made Incurfions into *Thrace*, and the *Isaurians* having pass'd Mount *Taurus*, broke into *Asia*, and reach'd as far as *Phoenicia*, laying Towns and Villages waste, after they had overrun *Pamphylia* and *Cilicia*, which but a little before had been taken by *Tribigildus* and his *Barbarians* All which is confirm'd by *Philostorgius*, who saith that the *Huns* of the *East*, by which he seems to mean the *Isaurians*, overran (passing over the *Ta-*

A. D. *nais*) *Armenia Major*, *Melitene*, and *Euphratesia*, and *Cælesyria*, and *Cilicia*, committing great Slaughter And not only these, but also the *Mazaces* and *Auxorians*, Nations between *Libya* and *Africa*, wasted *Libya*, and no small Part of *Egypt*, and then did the same in *Africa*, whilst *Tribigildus* with his *Scythians*, or *Goths*, invaded *Phrygia*, and afterwards *Pisidia* and *Pamphylia*, and then fled into *Thrace*, where he was kill'd

406 About this Year, the *Vandals*, with the *Sueves* and *Alans*, having pass'd the *Rhine*, broke into the *Gauls*, and<sup>i</sup> having overrun them, they,

409. In this Year broke into *Spain*

From the Account now given it appears, that scarce any Parcel of Ground in all the *Roman Empire* escaped the Effects of this Trumpet, by being free from the IncurSIONS of Foreign Enemies

*Philostorgius* speaking of these Times, and his own, gives us an Account both of the Symbolical Event, and the Coincidence  
 " He saith, that in his Time there was such a Mortality, as  
 " was known in no Age, and that this was portended by a  
 " Sword-Comet For not only the Military Men, as in the  
 " former Wars, were slain, neither were those Evils predominant in any single Part of the Earth, but all Sorts of Men  
 " perish'd, all *Europe* was destroy'd, and a good Part of *Asia*  
 " was involved in the same Destruction, and also the greatest  
 " Part of *Libya*, especially, what of it was obedient to the *Romans*. For the Sword of the *Barbarians* destroy'd a great  
 " Number, and the Plague, the Famine, and the wild Beasts,  
 " set upon Men at the same Time The frequent Earthquakes  
 " overthrew Towns and Houses from the Foundation, and  
 " made Way for unavoidable Destruction, and the Openings  
 " of the Earth under the Inhabitants, became to them a ready  
 " Sepulture. Also there were Inundations of Rain Waters, and  
 " in some Places Flashes of Flames, and sometimes Whirl-  
 " winds of Fire, which afforded various and intolerable Ter-  
 " rors Yea, and Hail bigger than a Man's Fist, or greater  
 " than a Man could hold in his Hand, did fall in many Places, weighing as far as eight Pounds.

" And those that had not perish'd with other Plagues, were  
 " seiz'd and slain with the violent Frosts, and Abundance of  
 " Snow And [he adds] that these were plain Tokens to de-  
 " nounce the Divine Anger, which was greater than can be  
 " express'd

## TRUMPET II.

Beginning A D 410. and effected by *Alarick's* taking and burning *Rome*, and by his and *Ataulphus's* plundering it, and its Territories.

- |        |  |
|--------|--|
| No. 1  | § 8. <b>A</b> ND the second Angel sounded, and as it were a great Mountain burning with Fire was cast into the Sea |
| No. 2  | And the Third Part of the Sea became Blood,  |
| No. 3. | § 9. And the Third Part of the Creatures in the Sea, having Life, died,  |
| No. 4  | And the Third Part of the Ships was destroyed.   |

## The Explanation.

- |        |  |
|--------|--|
| No. 1. | <b>T</b> HE Mountain is a Capital City, a Place of eminent great Strength, and according to the Adjuncts, affecting all its Dependencies<br>Its burning with Fire, signifies its being in Flames<br>And its being cast into the Sea, its communicating its Destruction and Slaughter to its dependent Territories. And thus, |
| No. 2. | The Third Part of the Sea becoming Blood, sets forth a great Havock and Slaughter occasion'd in the <i>Roman Empire</i> , the third Part of the known World then, by the Ruin of the Capital, and Subjects depending upon it, who by the Ruin of it are involved in the like Calamities. Infomuch,                           |
| No. 3. | That the Third Part of the Men that defended themselves,   |

or of the Soldiers, or of the chief Officers belonging to the Capital City, and its Territories *were slain*

- Nº. 4. And the *Third Part* of the moveable Wealth belonging to the said Capital and Territories was, as to them, *destroyed*, becoming the Booty or Plunder of their Enemies.

### The EVENT.

**T**HIS Plague is effected in three remarkable Particulars,  
*First*, a great Capital City falls from its Power, being destroy'd by War, taken, and burnt.

*Secondly*, a great Slaughter of Men therein, and its Territories.

*Thirdly*, a great Loss by the Plunder committed by their Enemies, and chiefly of their moveable Wealth

The first Particular signifies the Besieging and taking of *Rome*, by *Alarick* King of the *Goths*. The first Time that he laid Siege to it, was in *A. D.* 409 But then, on Payment of five thousand Pound Weight of Gold, three thousand of Silver, four thousand Vests of Silk, three thousand Skins of Purple Dy, and three thousand Pound Weight of Pepper, the Siege was raised. Afterwards perceiving that *Honorius* did not stand to the Treaty which had been made, he again besieged *Rome*, and took it in *A. D.* 410 Now as a Mountain is a Head or Capital City, so concerning this taking of *Rome* by *Alarick*, says *Jerome*, " the Light of the World was extinguish'd, the Head of the Roman Empire was cut off, and in this one City the whole World perished.

As to the first Siege which was in the former Plague, *Rome* sav'd its Life by Money, but now Gold could not redeem it, it was slain.

*The Renown'd City, the Head of the Roman Empire*, says *Jerome*, " by one Fire is destroyed Thus it became a burning Mountain.

And that the Waters help'd to destroy it as well as the Burn-

ing, appears from *Paulus Diaconus*, who says, *P That the chiefest Parts of the City which were not burnt by the Enemy, were broken down by the Inundation of Rivers* Here *Rome* is first set on Fire to be burnt, and then thrown into the *Water* A fatal Coincidence! *Philostorgius* also says *q That Rome was burnt, the People kill'd and led into Captivity, and the City left in Ruines* And,

Concerning the Slaughter of Men therein, *Jerome* says, *That the City which was before the Head of the World was become the Grave of the Romans*

But the great Slaughter was not only to be there, but in its Territories — in its Sea, which *Rome* in such Distress was unable to defend Accordingly the *Vandals* ravag'd in the *Gauls* and in *Spain*. *s Olympiodorus* says, that in *Spain* the *Romans* being shut up in the Cities, were driven to such Hunger, that a Woman kill'd and eat up four of her Children. — That *A D* 412 the *Goths* under *Ataulphus* entred into the *Gauls*, and the *Burgundians* the next Year obtained all that Part of them which lay next to the *Rhine* About the Year 411, *as Cuspinianus* observes out of *Jordanes*, the Empire was miserably harass'd by the Pestilence, Famine, wild Beasts, and the Sword of the *Barbarians* *Alarick* had no sooner taken and sacked *Rome*, but he did the like in *Campania*, and *Lucania*, and to the *Bruttii*, and then proceeded to *Sicily*, designing to pass into *Africa*, which then seem'd to be quiet But he died in *Sicily* before he could execute his Design However he left one to begin the Work For *Attalus* whom he had declared Empeior, having sent *Herachianus* into *Africa*, began new Troubles there And, as if what *Alarick* had done was not enough, *Ataulphus* his Successor went to *Rome*, and renewed the Miseries of that City, perfecting the Spoils which had been begun by *Alarick*

As for the Plunder which the *Barbarians* were to have of the moveable Wealth of the *Roman* Subjects it is certain, that *Alarick* had no other Design but to rob, that he did not pretend to remain Master of *Rome*, but to plunder it *St. Augustine*, whose Book, *of the City of God*, is a Commentary upon this

• Hieron. Procem. in Ezek.

• Ad Gaudentium.

<sup>p</sup> Paul. Diac. I. xiii  
tradem

<sup>q</sup> Philost. L. xii c. 3  
<sup>s</sup> Apud Plot. c. 80

<sup>r</sup> Hieronym. ad Dehe-  
tracem  
<sup>t</sup> Jordan de Reb. Geticis, fol. 27

Plague, tells us in few Words, *" the Romans lost all that they had, and Jerome says \*, that their prodigious Riches were so far reduc'd, as that they even wanted the Necessaries of Life*

And we may easily suppose, that all this while those Nations who took Occasion from the Riches of the Empire to make Incurfions, as the *Picts, Saxons, Goths, Vandals* and others, acted their Part, Plundering being also their chief Design.

## TRUMPET III.

From *A. D. 442. to A. D. 452* effected by the *Huns* under *Attila* ravaging the *Roman Empire*.

- N<sup>o</sup>. 1. *† 10.* **A**ND the third Angel sounded, and there fell a great Star from Heaven,  
 N<sup>o</sup>. 2. *Burning like a Torch,*  
 N<sup>o</sup>. 3. *And it fell upon the third Part of the Rivers, and upon the Springs of Waters.*  
 N<sup>o</sup>. 4. *† 11.* *And the Name of the Star is called Wormwood,*  
 N<sup>o</sup>. 5. *And the third Part of the Waters became Wormwood,*  
 N<sup>o</sup>. 6. *And many Men died of the Waters, because they were made Bitter.*

*The Explanation.*

- N<sup>o</sup>. 1. **T**HE great Star here, is a great Prince under a superiour Power And its falling from Heaven, is his Rebelling against, or Departure from that Power.  
 N<sup>o</sup>. 2. *Its burning like a Torch* shews, that the Prince intended shall be the Instrument of a great Destruction  
 N<sup>o</sup>. 3. *Its falling upon the Rivers and Springs of Waters* — signifies,

that by the Plague brought about by the Rebellion of the said Prince, the smaller remaining Part of the *Roman Subjects* are to be affected, as the greater Part was by the Plague pieceding. The Effects of this Trumpet being much less than those of the former, forasmuch as the Subject suffering is of a like Nature, but in a less Quantity, as the Sea exceeds Rivers and Fountains, and it is the Way of the *† Prophets*, when they make use of this Similitude of Waters affected by some Plague, to divide the People into two Parts, putting one under the Name of the Sea, and the rest under the Name of Rivers, Waters and Brooks

- N<sup>o</sup>. 4. The Name of this Star that falls upon the Rivers and Fountains of Waters — is *Wormwood*, so called, upon the Account of the Bitterness of the Affliction which the Prince, of whom it is the Symbol, would occasion  
 N<sup>o</sup> 5 The Subject of this Plague is *the third Part* of the Waters, *viz* of the Rivers and Fountains  
 This denotes that the Armies, which are the Rivers running along, and overflowing Countries, are to suffer great Misery, and that the Springs which are quiet, and generally fix'd to one Spot, representing those Men that lead a more quiet and settled Life, shall likewise suffer very much  
 N<sup>o</sup> 6. *Lastly*, by the Assertion, *that many Men died of the Waters because they were made bitter*, is denoted, that the Affliction should be so grievous, as that it would be the Cause of the Death of many of the inferior Subjects of the *Roman Empire* 'Tis upon these that this Plague is to fall, and this is suitable to the whole Tenor of the Plague, which threatens less Mischief than the former, but makes up with it the utmost and entire Misery of the *Roman City* and Provinces, leaving only the Government to be the Subject of the Plague of Trumpet the *Fourth*

\* See *II. xix. 3, 6. xl. 27 Jer li 36*

## The EVENT.

FROM the Explanation above given, the Effects of this Trumpet appear to consist of these following Particulars,

*First*, a great Prince falls suddenly, as a Star shot out of the Skie, upon the Subjects of the *Roman Empire*.

*Secondly*, the Character of this Prince, is that of a bitter and dreadful Man, causing great Trouble and Slaughter of the common People.

*Thirdly*, that he is a rebellious Prince to that Government which he falls upon.

*Fourthly*, that he only affects the Subjects, but causes no Alteration in the supreme Government.

These Characters easily discover to us *Attila* King of the *Huns*, and his Expeditions upon the Lands of the *Roman Empire*.

The *Huns* were a Nation, as <sup>2</sup> *Ammianus* relates, dwelling upon the Northern Sea, beyond the *Paludes Mæoticæ* And under the Emperor *Valens*, there were *Huns* and *Alans* in his Army, who assisted him against the *Goths* that ravag'd in *Thracia* About *A. D.* 377 the *Huns* held some Part of *Pannonia*, and so on for about fifty Years. *Honorius* being dead *A. D.* 423. *Valentinianus* was declar'd *Cæsar* the next Year, 424 But in the mean Time one *John* usurp'd the Empire, and by the Assistance of *Ætius*, sent for the *Huns* to come into *Italy*, hiring them to defend him *John* was killed in *Ravenna* by the Treachery of his own People, and *Valentinian* having need of *Ætius* to send back the *Huns*, which he did, forgave him the Fault, and receiv'd him into Favour, which was done *A. D.* 425 Two Years after, *A. D.* 427 the *Huns* having possess'd the *Pannoniæ* about fifty Years, were driven out, and the *Romans* repossest'd them But about ten Years after, *A. D.* 437 *Ætius* II. and *Sigisvultus*, being *Consuls*, as *Prosper* saith, or two Years after, as *Cassiodorus* saith, the *Huns* were

*A. D.* called to the Assistance of the *Romans* against the *Goths* The *Romans* were beaten, and their Commander *Littorius* was taken by the *Goths* Thus the *Huns* became the Allies, and hired Servants of the *Romans* again But,

442. In *A. D.* 442 *Attila*, with his Brother *Bleda*, and the *Huns* fell upon the *Roman Empire*, and began, by laying Waste *Thracia* and *Illyricum*, burning all the Places where they came. And,

About the same Time, there appeared a <sup>a</sup> great Comet.

443. The Havock made by *Attila* in the *Eastern Provinces* was so great, that the Emperor *Theodosius* offer'd him six thousand Pound Weight of Gold down, and one thousand Pound Weight more yearly to quit them *Attila* accepted the Offer, and carried away with him a prodigious Booty, and a hundred and twenty Thousand Captives.

444. And having slain his Brother and Partner, became sole Monarch of the *Huns* Whereupon he began again to ravage with the utmost Fury, *Macedonia*, *Myisia*, and *Achaia*, and all *Thracia*. And, breaking the Truce with *Theodosius*,

447 By this Year he had done the same in most Parts of *Europe*, that were in the *Oriental Division* of the Empire

449 About this Time he enter'd into the *Gauls*, at the same Rate

451. But in this Year he received his first and great Check by *Ætius* in the Plains of *Chalons*, one hundred sixty five Thousand on both Sides being slain in the Battle. Upon this he retired into *Pannonia*, and having recruited his Army, which was now become the greatest that was ever heard of, pass'd the

452. *Danube*, and invaded *Italy*. *Aquileia*, after a long Siege was taken by him, and raz'd to the Ground He then took and destroy'd the Cities, *Concordia*, *Altino*, *Padua*, and *Este*, and instead of going forward to do the same by *Rome*, as he had threatn'd, he turned to the Right, and plunder'd and burnt *Trevisa*, *Vicenza*, *Verona*, *Mantua*, *Cremona*, *Brescia*, and *Bergamo* From thence he pass'd the *Adda*, enter'd *Lombardy*, the ancient *Liguria*, rifled *Turin*, *Pavia* and *Milan*, and level'd them with the Ground. Towards Winter he cross'd the

<sup>a</sup> Amm. Marcell. L. xxxi. sub Init.

<sup>a</sup> Marcell. Chron



*A. D.* Po, and treated after the same Manner *Placentia*, *Padua*, and other Cities in the Province of *Æmia*, consisting at present, of the Duchies of *Parma*, *Modena*, *Ferrara*, the *Bolognese*, and Part of the Patrimony of *St Peter*

At last, after having demolished almost all *Italy*, he was persuaded by Pope *Leo* to return home, upon *Valentinian's* lending him an yearly Tribute, and his Sister *Honorio*.

453 In this Year, *Attila* intending to fall upon the *Alans*, who had possess'd themselves of a Part of *Gaul*, lying on the Banks of the *Loire*, was worsted by *Torismund*, King of the *Visigoths*, who joyn'd the *Alans*, and forc'd him to return home again, as ingloriously as from the Plains of *Chalons*

Soon after, as he was forming Designs to overrun *Asia* and *Africa*, a Fit of Drunkenness and Lechery kill'd him. The Designs of the Divine Providence, whereof he was to be the Instrument, being then ended

But *Attila* was not the only Person concern'd herein. For in the mean Time *Genferick* King of the *Vandals*, had Opportunity to ravage in the *Roman Empire* without Controul. *Attila*, according to *Jordanes*, having enter'd upon his Expedition upon his Account.

*A. D.* 426 *Genferick* succeeds to *Gunderick*, and the next Year the *Vandals* enter'd into *Africa* as Friends, being invited by *Bonifacius*, and weary of *Spain*, by reason of the *Goths*. After some Conflicts, a Peace was made between them and the *Romans*, by which the *Vandals* were to have Part of *Africa*.

In the Year 437 *Genferick* began to persecute the Christians, to make them turn *Arians*. The next Year he took *Carthage* by Treachery, and the Year after descended into *Sicily*, afflicting it after a most terrible Manner.

In the Year 441 the Emperor *Theodosius* sent a great Navy against him, but had no Success. About the same Time, the *Persians*, *Saracens*, and others, made Excursions upon the *Roman Lands*. And the next Year, by reason of the Irruption of *Attila*, *Valentinian* was forced to strike up a Peace with *Genferick*, and so *Genferick* was left to persecute the *Africans*, and, as *Victor Vitensis* observes, to turn their Waters into Bitter-

ness. And here we may leave him, till we find him again Instrumental in the next Plague

*Attila* was the chief Instrument of this, and therefore in him we must find the Characters of this *Star* called *Worm-wood*

And here 'tis fatal that he should take in his Titles those very Names which imply what a bitter Enemy he was to be, as *Mirus Orbis*, the *Dread of the World*, and *Flagellum Dei*, the *Scourge of God*

As to his being a Rebel, — it is observable that he took the Title of the Son of *Nimrod*, which Words imply Rebellion, *Nimrod*, as his Name implies, being the first Rebel against God, and Tyrant over Mankind after the Flood. But more precisely, that *Attila* was a Rebel against the *Romans*, may be proved from his having been in their Pay, as their Ally and hired Soldier

For he died *A. D.* 453 or 454, in the forty fourth Year of his Reign, and therefore he was King of the *Huns* *A. D.* 409 or 410, and by Consequence when the *Huns* were called to the Assistance of the *Romans* under *Littorius*, *Attila* as King of the *Huns* must then, with them, have been in the Pay of the *Romans*, and under the Government of their Commanders. And very likely he was so too *A. D.* 424 when the Tyrant *John* craved his Assistance by Means of *Aetius*, who, to gain the Favour of *Valentinian*, sent him back again as a useless Servant. *Philostorgius* calls the *Huns* expressly, *Bagabætes mædwalles*, *Hirelings*

Lastly, it appears by the fatal Event of this Plague, that *Attila* was not sent to conquer but to Scourge, not to destroy the Governours, but many Men, who were to die by that bitter and poisonous Draught he would force them to drink.

By the Valour of that *Aetius*, who repuls'd this *Attila* with so much Slaughter, that in the Battle on the Plain of *Chalons* a River ran with Blood, of which those great Armies were forc'd to drink, the *Roman Empire* seem'd again to get Ground. But 'as God design'd another Plague to make an End of that Government particularly, so he permitted, that this *Aetius*

should be slain treacherously by that very Power which stood so much in need of him for its Safety. This *Valentinian* did *A. D. 454* because *Attila* being dead, he was no longer afraid of any Thing from that Quarter. How fatal this Act of *Valentinian* was to the *Western Empire*, will appear from the Event of the following Trumpet.

### TRUMPET IV.

From *A. D. 454.* to *A. D. 476.* effected by the Fall of the *Western Empire*.

- N<sup>o</sup>. 1. y 12. **A**ND the fourth Angel sounded, and the third Part of the Sun was smitten, and the third Part of the Moon, and the third Part of the Stars,  
 N<sup>o</sup>. 2. Insomuch that the third Part of them was darken'd, and the Day did not shine for the third Part of it, and the Night likewise.

### The Explanation.

- N<sup>o</sup>. 1. **T**HE third Part of the Sun, Moon, and Stars, is the Sun, Moon, and Stars of the third or great Part of the *Roman Empire*.

Their being smitten, signifies that they have receiv'd a Wound. And the Greatness of this Wound is set forth, in that thereby,

- N<sup>o</sup>. 2. The Sun, Moon, and Stars in the said Part of the Empire are darkened, and that to such a Degree, as that the Luminaries of the Day and Night in the said Part, afford no Light

This shews a general Darkness, or Deficiency in the Government in the said Part of the Empire

In the opening of the sixth Seal, the *Luminaries* became black, bloody, and fell upon the Earth, and the Heavens were rolled away, the *Pagan Government* being afflicted, oppressed, subdued, and removed into other Hands. But that shew'd no Violence, because *Constantine* was not to use such violent Means and

and Concussion, neither was the Government to pass into the Hands of the Enemies thereof by a Foreign War. But here 'tis otherwise, the Government is smitten, struck to Death violently, and darkned, because this is done by an Alarm from Foreign Enemies who wrest it out by all the forcible and terrible Means imaginable. For a Stroke by which any Thing is smitten to lose its Power, always supposeth the utmost Violence.

### The EVENT

**I**S the Fall of the *Roman Emperors* and the *Governors* under them, in the *Western Part* of the *Roman Empire*

The Instrument which gave them their deadly Wound, was *Genjerick King of the Vandals*, and this he did by the taking and sacking of *Rome* in such a terrible Manner, and thereby so wounding the *Western Roman Power*, that all the Struggles made to recover it, proved only as the last Gasps and Convulsions of a strong Body upon approaching Death. And the last Stroke which affected it was given by *Odoacer* some few Years after. So that during this Time all this third Part of the *Roman Provinces*, with *Rome* its Capital City, were divided among all those *Barbarians* who had been instrumental in the former Plagues

*Attila* the Instrument of the last Plague, died *A. D. 453* or *454*, and in the Year *454* *Aetius* the only Prop of the *Roman Empire* in the *West* was basely murdered by *Valentinian's* own Hand, having thus, as he was told to his Face, \* cut off his Right Hand with the Left. For in the next Year *Valentinian* himself was slain by the Friends of *Aetius* in the *Campus Martius*. Upon this the Empress † *Eudoxia*, his Wife, having invited *Genjerick King of the Vandals* out of *Africa*, in hopes to revenge herself upon the Murderers of her Husband, and rescue her Person out of the Hands of the Usurper *Maximus*, who had married her against her Will, *Genjerick* in the very same Year, with an Army of three hundred Thousand Men landed in *Italy*. *Maximus* being deserted by his Troops, was ston'd to Death by the

\* Procop de B II Vandal L 1 c 4

† Eutr Eccl Hist I. II c 7

Senators Three Days after *Genjerick* entred *Rome*, and having sacked it for fourteen Days together, then return'd with his Ships laden with prodigious Wealth, together with the Empress *Eudoxia*, and her two Daughters *Eudocia* and *Placidia*, and carried away many Thousand Prisoners

Upon this the *Roman* Empire only gasp'd for Life, having set up in the Space of twenty Years, nine Emperors, none of which had any Peace or firm Possession

These Death-Convulsions were as follow. *Maximus* being slain, *Avitus* was saluted Emperor in the *Gauls*, and having wore the Purple ten Months, was then degraded by the Senate After this there was an *Interregnum* in the *West* for almost twelve Months Then *Majorianus* succeeded at *Ravenna*, and having reign'd about four Years, was slain by *Ricimer* near *Dei-tona*. To him, about four Months after, *Severus* succeeded, declared Emperor at *Ravenna*, and in the Year 465 he died, as 'tis suppos'd by Poyson, and *Ricimer's* Contrivance

About a Year and eight Months after, *Anthemius*, *A D* 466, was declared Emperor, and was kill'd by *Ricimer*, *A D* 472. To *Anthemius*, *Olybrius* was Successor. He reign'd about a Month, and then died, or as some say, was kill'd by the *Goths*.

Four Months afterwards, *Glycerius* was elevated Emperor at *Ravenna*, but was soon after depos'd His Successor *Nepos*, elevated *A D* 474, had the like Fate, being depos'd in the next Year by *Orestes*, who set up his own Son *Momyllus*, called in Derision *Augustulus* by the People, by Reason of his tender Age But in the following Year, being *A D* 476, *Odoacer* King of the *Goths* and *Heruli* took *Rome*, and having deposed this *Augustulus*, suffered no more Emperors to be declared And having sent this last into Banishment to a Castle in *Campania*, kept Possession of *Rome* and *Italy* with the Title of King only, till *Theodorick* King of the *Ostrogoths*, about *A D* 490, put an End to his Reign, and soon after to his Life too. So that *A D* 476, this Trumpet was fully accomplished.

The

### The Warning of the three WOES.

- Nº. 1. § 13. **A**ND I saw,  
 Nº 2. And I heard an Angel flying through the midst of  
 Heaven,  
 Nº 3. Saying with a loud Voice, Woe, Woe, Woe to the Inhabi-  
 tants of the Earth, by reason of the remaining Voice of  
 the Trumpet of the three Angels that are yet to sound

### The Explanation.

- Nº. 1. **W** Herever we meet with the Expression *I saw*, we must expect some remarkable Thing, either quite different from what hath been spoken of before, or at least so far as to shew some very remarkable Circumstances belonging to it, by Way of Illustration This here being added after the first Four Trumpets, and before the Three last, is to shew, that the Three last Trumpets are to exceed by much the Effects of the former, that they are to produce more dismal Events than any that have yet happen'd in the Church.
- Nº 2. The midst of Heaven, as the middle Station between the corrupted Earth, and the Throne of God in Heaven, is a proper Place where God's Threatnings and imminent Judgments should be denounced against the impenitent Inhabitants of the Earth. And therefore,  
 In this Station, so as to be visible to all, the Angel that gives the Warning is plac'd, and he appears as flying, to denote the universal, quick, and penetrating Effects of his Message, or the sudden Effects it is likely to have
- Nº 3. The Inhabitants of the Earth, to whom, with a loud Voice, so as to be heard of all, he gives Warning, are the superstitious and idolatrous Christians throughout the *Roman* Empire. For, between the Fall of the *Western* Empire, and the Beginning of the Fifth Trumpet, the Face of the Christian Church was wholly changed, and defac'd with Superstition and Idolatry,

try, in the Invocation of Angels, Saints, Martyrs, and the like, as likewise in the worshipping of the material Cross, and even Images of Men, which then began to be set up in the Churches, and private Oratories, and by the Heathenish Honours given to the Relicks of Dead Men, which were made the tutelar Deities of Nations and Persons. The Remnant of the *Pagans*, and all the *Arians*, *Roman* and *Vandals*, were swallowed up, and became one Body of corrupted Christians, by learning the Works of the Heathens, and embracing their Rites and Customs, through the fatal Mistake of endeavouring to make the Heathens thereby become Christians, which was to draw near them, to make both alike.

To these the Dreadfulness of the Woes of the three last Trumpets is proclaim'd, as concerning the Church at such Times as all, even the corrupted Members thereof, were endued by the Divine Revelation with more Knowledge than before, being all Christians by Name, and therefore deserving to suffer more for their Crimes, than plain Heathens, such as were chiefly concerned in the former Judgments

Now all those, who have any Ways oppos'd the growing Errors of the Church, and the Tyranny of the Popes, who persecuted their Opposers under the Name of Hereticks, have at the same Time warn'd the Christian Church, concerning the future Punishments God would send upon the corrupted Christians, it being certain that such Plagues must follow such Corruptions, if God be a just and severe Judge. So that Preaching against Errors, is Prophesying against them, and, by that, bringing down the Judgments of God upon the Impenitent, as will be made out upon *Chap. II.* and in several other Places.

*Vigilantius* is the first who hath oppos'd the Errors in the Church with some Warmth. He was a Priest, a *Spaniard* by Birth, and seems to have liv'd in the *Gauls* about the Times of *Jerom*. His Words demonstrate, that the Errors in the common Practice of the People, were greater than what we find in the Authors

He oppos'd the Invocation and Worship of Saints, Prayers for the Dead, the Adoration of Relicks and Images, the burning of Tapers by Day, and the *Celibacy* of the Clergy

He declar'd that he had many Bishops of his Side, and wrote a Book thereupon, which was too plain against the Corruptions of the Church to come to us. However *Jerom's* Epistles against this *Vigilantius*, are extant, and in them, there being several Citations from *Vigilantius*, it may be seen what *Vigilantius* oppos'd and condemn'd

But the chief Person that answers to the Character of the Angel of this Warning of the three Woes, is *Gregory the Great*, Pope of *Rome*

In his Time the Clergy in general were tainted as well as the Laity, and the Ecclesiastical Tyranny began then to be at its Pitch. And therefore God permitted that this very *Gregory*, who brought it to that Pitch, should himself give Warning thereof, that it was just come, and by Consequence, that there was need of a Physician, — that it was just, that God should now send his first Woe upon the Idolatrous Church

His Testimonies are a notorious Accomplishment of this Warning, and contain those celebrated Outcries of his concerning the Approach of the Great Antichrist in his Times, and published to all the World, to the Emperor *Mauritius*, to the Empress *Constantina*, to *Eulogius* Bishop of *Alexandria*, to *Anastasius* Bishop of *Antioch*, to *John* Bishop of *Constantinople*, to *Sabrianus* Deacon, to *Cyriacus*, Bishop of *Constantinople*, Successor of *John*, and to many Bishops together

To the Emperor *Mauritius*, he writes against *John* of *Constantinople* to this Effect.

“ — The Apostle *Peter*, tho' he had the Keys of the Kingdom of Heaven, and the Power of Binding and Loosing, and had the Care of the Government of the Church committed to him, was not however called the Universal Apostle

“ And yet this most Holy Man *John*, of the same Order with my self, endeavours to be called the Universal Bishop. I am forced to exclaim against the present Times and Customs. The Priests, who ought to mourn and fast, affect new, profane, and vain-glorious Titles. Am I now pleading, my most Pious Lord, my own Cause, or revenging any particular Injury done to my self? Or do I not rather stand up in the Cause of God, and in Defence of the Catholick Church?

“ — If this Title of Universal Bishop be assum'd, — then the whole Church must fall, when that one Bishop falls. But

“ let

" let Christians abhor this *Name of Blasphemy*, which takes a way the Honour of *all Bishops*, and gives it to *One* :

In his Letter to the Empress, he says, <sup>b</sup> " That this *fol*<sup>n</sup> imitated *Lucifer* in exalting his Throne above the Stars of God, and that his Pride shew'd, that the Times of *Antichrist* were at Hand

In his Epistle to *Eulogius* Bishop of *Alexandria*, and *Avastus* of *Antioch*, speaking of this same Title of *Universal Bishop*, assum'd by the Patriarch of *Constantinople*, he asserts, <sup>c</sup> " That the said Patriarch in so lifting up himself against his Brethren, was the Forerunner of the King of Pride, — that he usurp'd upon the Power and Authority of *Christ*, and by such an <sup>d</sup> " Elation, or Exaltation of himself in Titles, he endeavour'd to subjugate to himself the Members of *Christ*.

The same is repeated in the Epistle to *John* himself, Bishop of *Constantinople*, <sup>e</sup> " All that was foretold (says this *Gregory*) is coming to pass, the King of Pride is near, — and an Army of Priests is ready to fight his Battles.

And then writing to *Sabinianus* the Deacon, he saith <sup>f</sup> " That to give Consent to that detestable Title, was nothing else than to lose the Faith", that is to apostatize from it And in this he applies the Apostasy predicted in *1 Tim iv 1*

And when *Cyriacus* had succeeded *John*, he writes to him <sup>g</sup> to persuade him to desist from that *Antichristian* Pretension, lest *Antichrist*, who was to come, should find his Work prepar'd in the Church by the Bishops themselves.

And then repeating his Request to the Emperor *Mauritius*, he saith <sup>h</sup> " I confidently assert, that whosoever styles himself, or desires to be called *Universal Bishop*, is in such an Elation or preferring himself above all others, the Forerunner of *Antichrist*.

What must be said then of this unaccountable Man, who preach'd against the Pride of his Brother Bishop in assuming a Title, and yet himself prepar'd the Way for his Successor *Bonifacius* to get it soon after?

Nevertheless at this Time he took the Pains to complain thereof in a *P Circular Epistle* to *Eusebius* of *Thessalonica*, and many other Bishops, wherein he persists to call that Title the forerunning of *Antichrist*, who by this Means might have Priests for his Introducers

This *Gregory*, tho' he did not take the Title of Universal Bishop, but on the contrary the seemingly humble one of *Servus servorum Dei*, the meanest of God's Servants<sup>i</sup>, pretended nevertheless to as much Power and Supremacy, or more than any other

From the whole then it appears, that this *Gregory* did preach out of the midst of Heaven and Earth to all *Chriſtendom*, that Tyranny was just a coming into the Church by the Means of the Priesthood, and by Consequence that it was Time God should send his Woes to chastise Men for their Corruption and Tyranny But

Still there is something more which may be laid upon the Event of these three Woes

About the Year of *Christ* 580 *John* the *Faster*, Bishop of *Constantinople*, behaved himself as Universal Bishop *Rome* being besieged by the *Lombards*, *Pelagius* was elected Bishop of *Rome*, and sent *Gregory*, then a Deacon, to *Constantinople*, to have the Emperor's Approbation Which being obtained, *Pelagius* complains of *John* Bishop of *Constantinople* in the same Style as *Gregory*, by which one may think that either *Gregory* copied him, or else indited the very Letter of *Pelagius*, he being then Deacon, Son of a Senator, and a Learned Man, so that 'tis likely *Pelagius* might make him his Secretary therein But as it contains the same Things, the Words need not be repeated. *Gregory* mentions it in one of those Epistles already cited. 'Tis extant in the Collections of the Councils, and inserted in the Collection of the Canon Law, and elsewhere

From which we may observe, that these Outcries were set up at three several Times, and not improbably by the same *Gregory*

First by *Pelagius* against *John* Bishop of *Constantinople*, then by *Gregory* against the same, and thirdly, against *Cyriacus* by

<sup>a</sup> Greg Mag L iv ep 32 <sup>b</sup> Id L iv ep 34  
<sup>c</sup> See 2 Theſſ ii 4 <sup>d</sup> Greg Mag L iv ep 38  
<sup>e</sup> Id. L vi ep 28 <sup>f</sup> Id. L vi ep 30

<sup>g</sup> Id L ii ep 6  
<sup>h</sup> Id L iv ep 9

<sup>i</sup> Greg Mag L vii ep 70  
<sup>j</sup> *Idem*

<sup>k</sup> *Myster Iniquitat* p 103, 107 by *Du Plessis*

the same Gregory So that this publick Denunciation of that impendent Mischief from the Rising of *Antichrist* was thrue performed, as the Angel is said here to cry three Times, *Woe, Woe, Woe* to the Inhabitants of the Earth.

And shall we now think that God permitted that we should have these pregnant Testimonies against that Antichristian Tyranny given by the Members of the false Prophet themselves, and so luckily corresponding to the *triple* Denunciation of these Woes, without a secret Design, that we should perceive plainly the Consequence of this great Event to the Prophecy

There is not a more remarkable Event in the Ecclesiastical History than this It squares exactly with all the Circumstances of this *Warning*, being given, (as we shall find afterwards) but a few Years before the fifth Trumpet began It was done decently, and by the proper Ministers.

### TRUMPET V. WOE I.

Beginning *A.D.* 612. and ending *A.D.* 762 Effected by the Incurfions of the Impostor *Mahomet*, and his *Saracens* upon the *Eastern Empire*, and the corrupted Christians in the *West*.

- N<sup>o</sup> 1. § 1. **A**ND the Fifth Angel sounded, and I saw a Star fallen from Heaven to the Earth
- N<sup>o</sup> 2. And to him was given the Key of the Well of the bottomless Gulph
- N<sup>o</sup> 3. § 2 And he opened the Well of the bottomless Gulph,
- N<sup>o</sup> 4. And there arose a Smoke out of the Well, as the Smoke of a great Furnace,
- N<sup>o</sup> 5. And the Sun and the Air were darken'd by reason of the Smoke of the Well
- N<sup>o</sup> 6 § 3. And there came out of the Smoke Locusts upon the Earth,
- N<sup>o</sup> 7 And to them was given Power, as the Scorpions of the Earth have Power.

N<sup>o</sup> 8

- N<sup>o</sup> 8. § 4 And it was said to them, that they should not wound the Grass of the Earth, neither any Green Thing, neither any Tree, but only those Men, which have not the Seal of God on their Foreheads.
- N<sup>o</sup> 9 § 5 And to them it was given that they should not kill them, but that they should torment Five Months
- N<sup>o</sup> 10 And their Torment was as the Torment of a Scorpion, when he strikes a Man.
- N<sup>o</sup> 11 § 6. And in those Days shall Men seek Death, and shall not find it, and shall desire to die, and Death shall flee from them
- N<sup>o</sup> 12. § 7. And the Shapes of the Locusts were like Horses prepared for War,
- N<sup>o</sup> 13 And on their Heads were as it were Crowns of Gold
- N<sup>o</sup> 14 And their Faces were as the Faces of Men
- N<sup>o</sup> 15 § 8 And they had Hairs as the Hairs of Women,
- N<sup>o</sup> 16 And their Teeth were as the Teeth of Lions
- N<sup>o</sup> 17 § 9. And they had Breast-Plates, as it were Breast-Plates of Iron
- N<sup>o</sup> 18. And the Sound of their Wings was as the Sound of Chariots of many Horses running to Battel.
- N<sup>o</sup> 19 § 10 And they have Tails like Scorpions, and Stings And in their Tails they had Power to wound Men five Months.
- N<sup>o</sup> 20. § 11 And they have a King over them, — the Angel of the bottomless Gulph, whose Name in the Hebrew Tongue is *Abaddon*, and in the Greek Tongue he hath his Name *Apollyon*.
- N<sup>o</sup> 21. § 12 The First Woe is past, Behold there come yet two Woes hereafter.

### The Explanation.

- N<sup>o</sup> 1. **A** Star signifies an inferior Prince or Ruler, and his falling from Heaven to Earth, — his Departing or Apostatizing from that supreme Power under which he was, and this in or-

\* So MS Cov 2 the Complut Ed and the vulgar Arab and Ethop Versions

\* So several MS the Complut Ed Syr Version, and Arcthus



der to gain a greater Power than he before had, by causing the inferior Sort of Men, which were in Peace and Subjection, to join with him in Rebellion against their Sovereign

This Star is *Mahomet*, who pretending to be a Messenger and Prophet sent from God, and having for several Years preach'd up his Imposture, began at last in *A D* 622 to take the Sword and fight for it, and having conquer'd several Tribes of the *Jewish Arabs* in his Neighbourhood, he in *A D* 627<sup>1</sup> took on him the Authority of a King, and was inaugurated by the chief Men of his Army under a Tree near *Medinah*. And in the following Year, being now establish'd in the Sovereignty, he took to him all the *Insignia* belonging thereto, but so that he still retain'd the *sacred Character* of Chief Pontiff of his Religion, as well as the *Royal*, which he had now invested himself with, and he transmitted them both together to all his Successors, who by the Title of *Caliphs* reign'd after him.

About the same Time that *Mahomet* began to take the Sword, *Cosroes*, King of *Persia*, invaded the *Grecian* Dominions, upon which the Emperor *Herachus* levied a strong Army, and summon'd the *Saracens* to his Assistance. The *Persians* vanquish'd, and the *Saracens* expecting their Reward for their Service, and demanding it with some Importunity, received this Answer, that the Emperor had not sufficient Treasure to pay the *Christian* Troops, and that therefore those *Heathen* Dogs must attend the Convenience of their Prince.

At this they were very much enrag'd, and retiring, march'd by the Way of *Africk*, where they found *Mahomet* busy in enlarging his Power. He aggravated their Discontents, affirming it to be the Will of God, that all Men should enjoy their Liberty, that God was offended at their Oppressions, and wil'd them to oppose the Tyranny of the Christians, and that whosoever died in that Holy War, his Soul should be immediately transported to Paradise. These Motions wrought so far upon them, that they resolv'd to rebel, and upon their being persuad'd to join with him, he presently withdrew the usual Tribute from *Herachus*, slew the Officers who demanded it, and soon after fell upon the *Roman* Empire, and together

with his Successors, effected the Plague of this *Fifth* Trumpet.

No. 2. The *Key of the Well of the bottomless Gulph*, being given to this Star fallen from Heaven to the Earth, — denotes that this *Rebellious* Upstart, by opening the Prisons, would set the Slaves at Liberty, and all such Sorts of despicable Men, and thereby produce a hidden Multitude of confused Men, arising on a sudden and breaking out to make IncurSIONS, as a subterraneous Flood when broken out

No. 3. Accordingly the Key being given to *open*, and not to *shut*, to execute Designs, and not to stop Execution, *Mahomet* open'd the Well of the bottomless Gulph, being permitted to punish *corrupted Christendom* with the most vile and despicable Men, his Forces consisting chiefly of Slaves, Vagabonds and Robbers, whom he had enticed to him, in Hopes of Liberty and Plunder.

No. 4. The *Smoke arising out of the Well, upon its being open'd, is as the Smoke of a Furnace*

This shews, that such a War would be made and carried on by the aforesaid confus'd Multitude, as would not be of small Effect, but very dreadful.

No. 5. The *said Smoke's darkening the Sun and Air*, shews, that by the said War the Imperial Dignity, and the Truth of Religion would be lessen'd and obscur'd. And,

Accordingly *Mahomet* and his *Caliphs*, incroach'd upon the Imperial Power, and wrested it out of the Lands on which they made IncurSIONS: And wherever they became Masters, there Religion decayed. And it may here be observ'd, that in the<sup>2</sup> seventeenth Year of *Herachus*, which began in *A. D.* 626 in the fifth Year of the *Hegira*, at the Time that *Mahomet* began to be formidable, half of the Body of the *Sun* was darkened, and continued to be so from *Tisri* the First, to the

<sup>1</sup> Heg 6. Elmaçin L i c i. Prideaux's Life of Mahomet, p 66 68

<sup>2</sup> Gregor. Aouinher p 99

Month *Haziran* viz from *September* in *A. D* 626. to *May* in *A. D* 627

No. 6

*Out of the Smoke came Locusts upon the Earth*

By this the Nature of the Instruments of the Smoke is set forth

Locusts fly in such prodigious Numbers, as that they form a great Cloud, and darken the Sky, and then falling upon the Earth, make a most terrible Havock of all the Fruits thereof, and so are a proper Symbol to signify an Army of Enemies coming in vast Multitudes to make an Excursion, in order to plunder and destroy a Country And therefore very properly represent here the *Arabians* or *Saracens*, who were always profess'd Robbers, and made prodigious Incursions upon the *Roman* Empire particularly, as well as towards the *Indies*, making, wherever they came, most furious Depredations In *Judg* ch. vi. 3, 5 and ch vii v 12 the *Arabians* are compared to *Locusts*, and there is an *Arabian* Tradition, wherein *Mahomet's* Men are set out as *Locusts*

\* It is said, that there fell *Locusts* into the Hands of *Mahomet*, upon whose Wings it was written, — "We are the Army of the Great God We have ninety nine Eggs, and if we had one more, we should consume the whole World, and whatsoever is therein" True or false, this *Arabian* Tradition shews us their Notions, and makes here a strange Coincidence.

The Order also of Time, as well as the Nature of the Symbols, shews, that these *Locusts* must be understood of the *Saracens*, who proved the first dreadful Plague to *Christendom*, after the Extinction of the *Western Roman* Empire.

By these *Locusts* coming out of the *Smoke* upon the Earth is meant, either that the *Smoke* causes them to descend, or else that they come out of the Pit with the *Smoke*

If the first be intended, it will imply, that the War, which *Herachys*, upon the *Saracens* refusing to pay any longer Tribute, enter'd into against them, (wherein his Armies were most wretchedly beaten) encouraged the *Saracens* to make their fol-

lowing Incursions into the *Roman* Empire But if we take the latter Sense, then it will signify that Encouragement which *Mahomet* gave to his first Followers to plunder, and destroy abroad, which procured an infinite Multitude of Followers And this he did by making Use of that Law he framed, that they were bound to propagate their Faith by the Sword, and by giving to such Holy Wars the Name of *Gedal*, or *Gehad ji Sebl Allah*, the War in the Way of God, and affirming that those who died therein were Martyrs of God. So that the fundamental Principle of this *Stai*, was to raise a *Smoke* of perpetual War with *Locusts*, who should make perpetual Incursions against the Earth, or Subjects of the corrupted Church

The *Locusts* being thus brought on, as well as produced out of the *Smoke*, which he raised in the bottomless Gulph, it may be here also observ'd, that the most usual Signal amongst the *Saracens* by Day, of gathering dispers'd Troops together, was <sup>2</sup> by making a *Smoke*.

No. 7

To the said *Locusts*, Power was given, as the *Scorpions* of the Earth have Power.

By Power being given to them, is denoted, that they are a special Plague of God, as being sent to punish Men by a particular Direction of his Providence And,

The Power given to them, being such as the most deadly *Scorpions* have, shews that they are not to destroy so much the Fruits of the Earth, as to torment Men The Power of the *Scorpion* being to sting and Poison

No. 8

And therefore the Command or Permission to them was, That they should not hurt the Grass of the Earth, neither any Green Thing, neither any Tree, but only those Men which have not the Seal of God on their Foreheads.

This Exception with a Negative shews, that ordinary *Locusts*, whose Property is to eat up all that grows upon the Earth, are not intended, but Symbolical ones, being a Multi-

\* Herbelot tit *Gedal* & tit *Schahada*.  
Vol I p 19-

<sup>2</sup> *Oehl's* History, of the *Saracens*,  
I

tude of terrible Enemies, who like Scorpions have Power, and Order to torment those whom God designs to punish

And those are such as ought by Right to have the Seal of God upon their Foreheads, and have it not, *viz.* Christians corrupted by Idolatrous Practices For, as to be mark'd with the Seal of God, denotes a publick and sound Profession of the Gospel, so the Want thereof, signifies a publick casting away of the Truth, and consequently the publick Profession of that which is quite contrary to it, or at least a Fear and Shame to make publick Profession of the Truth, which is equivalent to a Denial.

*Agreeably to this*, at the Time that this Plague of the Locusts began, the Sins of Men in the Corrupted Church were arrived to some Measure, so as to begin then to deserve that God should take publick Cognizance of them by such illustrious Chastisements as *this first Woe*, to be followed, if not prevented, with a greater Stroke in the *second*, and with an absolute Destruction if not prevented still, in the Sounding of the *Seventh Trumpet*, or *last Woe*

The *Eastern* Christians who were the most affected with this Plague, were sunk into the lowest Pitch of Idolatry, the worshipping of Images.

The material <sup>a</sup> Cross in the Reign of *Heracles* being rent back by the *Persians*, was publickly worshipped about *A. D.* 628 The same Emperor is said to have held an Image of *Christ* in a publick Procession, praying for Success in his Expedition against the *Persians*

In short the Evil was so rooted, that the Emperor *Leo Isaurus* having attempted *A. D.* 723. to pull the Images out of the Churches because they were worshipped, was opposed both by Clergy and People, and the Patriarch *Germanus* chose rather to be depos'd than to give Way to it And as for the *West*, Pope Gregory II of *Rome* standing up for Image Worship, excommunicated the said Emperor, as did also Pope Gregory III who in a Synod held at *Rome A. D.* 732 got it decreed, *that whoever oppos'd the Worship of Images should be cut off as an infected Member from the Body of Christ, and remain excommunicated.*

In *this first Woe*, there is no mention of a third Part, as in the former Trumpets, the suffering Subject of this, being not of the same Nature as the former. For in the former Plagues the *Pagan* Idolaters were chiefly concern'd, and in particular the *West*, which was chiefly infested with *Paganism* But the *East* as it was much more thoroughly then converted, by which it escap'd those Punishments, so it began soonest to be corrupted with Idolatry, and for that Reason felt the first, and the more the Effects of this Woe Though as this first Woe is still only by Way of Chastisement, the *African* and *Western* Parts did also suffer by this Warning Chastisement Upon which Account there is no Limitation made therein, that none may have Reason to say in Excuse towards the next Woes, that they wanted Warning.

No 9 Against these corrupted Christians the Locusts were to *act*, but then they were not empower'd to *kill*, that is to make an utter End of them, but *to torment them*, by bringing against them Fire and Sword and Desolation

The *Smoke* out of which these Locusts rise, doth not smite or kill the Sun and Air, but only darkens or lessens their Power And therefore, if notwithstanding all the Incurfions and Mischiefs acted by the said Locusts, all those Kingdoms or Monarchies which existed at their first Appearance, did still subsist and defend a sufficient Number of Subjects under their Government whilst the Power of the Locusts was in its Vigour, then the Locusts did not kill them, but only tormented their Subjects by their Invasions, and caused great Torment and Misery among them

The Event is exactly suitable to the Prophecy. For though the *Saracens* overran many Countries in *Arabia*, *Chaldea*, *Syria*, *Palestine*, *Egypt* and *Africa*, and as far as *Spain*, *France*, and *Sicily*, yet they were always so far driven back, or restrained, that not one Monarchy in *Christendom* quite perished by their Incurfions

The Empire of *Constantinople* did suffer the most by the *Saracens*, being indeed cut short, and losing *Syria*, *Egypt*, *Africa*, and a good Part of *Natolia*, yet it subsisted still as a Kingdom.

So Incurfions were made into *Spain* and *France*, but the Monarchies of both were not quite destroyed by them. <sup>b</sup> *Soliman* being Caliph about *A D* 716 or *A Heg* 98. and not understanding his Commiffion sent an Army of one hundred and twenty thousand Men and three thousand Ships to beleige *Constantinople*, which was done in due Form, and with great Obftinacy. The Inhabitants were in fuch Streights that they offered to pay fo much a Head for their Ransom. But this being refus'd, the Emperor *Leo* found means to hire the *Bulgarians* and *Franks*, who by Land and Sea fell upon them, and made them fuffer fuch Things as never befieging Army did. They were forced to eat their Horses, the Roots and Leaves of Trees. The Fleets which came to their Succour with Provilions were all destroyed and funk, fo that only ten of the Ships efcape of that Number, whereof five were taken by the Chriftians.

Thus we fee how the Bounds of thefe Locufte were fet them, which when they attempted to tranfgrefs, they perifhed miferably.

Upon this *Omar*, who fucceeded *Soliman*, rais'd a dreadful Persecution againft the Chriftians in his Dominions, which was in his Commiffion. About ten Years after, thefe *Saracens* being called in by *Eudo* Duke of *Aquitain*, into *France* out of *Spain*, they were met by *Charles Martel*, who fell upon them, and in one Battle flew three hundred and feventy five thousand of them, lofing only fifteen hundred of his Men. And within a few Years after quite drove them back with all their new Auxiliaries, lately come over out of *Spain* and *Africa*. So that from thefe Times they never endeavour'd with any great Likelihood of Succefs to encroach upon *Chriftendom*, but they were eafily repulsd, and discouraged from making any further Attempts. And here 'tis proper to obferve the Words of *Nicephorus* upon thefe Attempts of the *Saracens*, "if they did not altogether destroy the Empire, the greateft Part of the Army was cut to Pieces by an unknown Nation, coming from an inacceffible Wildernefs." But they were not to kill but

torment. The Kingdoms of the *Eaftern* and *Weftern* Parts of *Chriftendom* were to ftand, notwithstanding all the Wars and Defolations which they caus'd therein. What increas'd the Mifchief not a little was, that all this while the *Eaftern* Chriftians were involved in Civil Wars about Images, which gave the greater Opportunity to the *Saracens* to make Incurfions upon them.

By the Way it may be obferv'd, that there hath happen'd in the Extent of this Plague, a Coincidence of the Event with the Nature of the Locufte. The *Saracens* have made Inroads into all thofe Parts of *Chriftendom* where the natural Locufte are wont to be feen and known to do Mifchief, and no where elfe. And that too in the fame Proportion. Where the Locufte are feldom feen, there the *Saracens* ftand little, where the natural Locufte are often feen, there the *Saracens* abode moft, and where they breed moft, there the *Saracens* had their Beginning and greateft Power. This may be eafily verifed by History.

The Reader is not here to expect the History of the *Saracen* Incurfions during the Time that this Plague of them lafted. A few Obfervations will fhew the Rapidity of their Expeditions, and the Mifchief which they caus'd in *Chriftendom*, and the *Roman* Armies of the Emperor *Heraclius*.

After the Emperor *Heraclius's* Forces, fent againft the *Saracens* for their refusing to pay Tribute, had been beaten as above related, and after fome Excursions under the Conduct of *Mahomet* had been made without Oppofition, *Abubeler*, the firft Caliph after *Mahomet*, was for propagating *Mahometanifm* by the Force of the Sword. And therefore being refolv'd upon an Incurfion into *Swia*, he appointed *Yezid Ebn Abi Sophyan* the General of his Forces, and amongst other Things in his Speech to him on this Occafion — order'd him to kill no little Children, nor old People nor Women. He added — "Destroy no Palm-Trees, nor burn any Fields of Corn. Cut down no Fruit-Trees — As you go on, you will find fome religious Perfons that have retired in Monafteries, who propole to themfelves to ferve God that Way. Let them alone, nor

<sup>b</sup> Gregor Abulphar p 130 Niceph C P cap 9 Hift Heracl. & Conft  
<sup>c</sup> Niceph C P Hift c 13 §, Heracl & Conft

<sup>d</sup> O. & S. History of the Saracens, Vol I p 15

“destroy their Monasteries. And you will find another Sort  
“of People that belong to the *Synagogue of Satan*, who have  
“shaven Crowns, be sure you cleave their Skulls, and give  
“them no Quarter, till they either turn *Mahometans* or pay  
“Tribute.”

The Emperor *Herachus* hearing of this Preparation of the *Saracens*, sent Forces against them, but with ill Success, the General he sent being, together with twelve hundred of his Men, killed, and the rest routed, the Enemy losing only one hundred and twenty Men. Several Generals were sent after this by the Emperor, who were all likewise unfortunate, and in one of the Battles the *Romans* lost one hundred and fifty thousand Men.

But to shew their great Rapidity it will be sufficient to observe, that in the Reign of *Omar* the second *Caliph* after *Mahomet*, these Locusts had made such a surprizing Progress, (though his Reign was only about ten Years and an half) that they became Masters of thirty six thousand Towns, Villages and Castles, in *Syria*, *Chaldæa*, *Mesopotamia*, *Persia* and *Egypt*, and carried on their Conquests as far as *Tripoli* of *Barbary*. And this is observed by *Khondemir*.

The Successor of this *Omar* was *Othman*, who carried on his Conquests as far as the Straights of *Gibraltar* on the one Hand, and on the other gain'd the Island of *Cyprus*, and others in the *Archipelago*. The *Saracens* also penetrated into *Spain*.

The next *Caliph*, *Ali*, was interrupted by Civil Wars, and slain by Treachery, which hindred their Progress. But the next *Caliph*, *Moaviab*, about *A Heg. 52* sent his Son *Yazid* against the *Greeks* in *Armenia*, and drove them to the Suburbs of *Constantinople*, which he held besieged a long Time, sowing and reaping in the Grounds about it. But outstretching his Commission, he lost thirty thousand Men and withdrew. *Yazid* having succeeded, the *Saracens* turn'd their Arms rather towards the *East*, *Khorassan*, *Khovaresm*, and *Samarcand*. After some short-lived *Caliphs*, *Abdalmaleck* succeeded, who made a Truce with *Justinian* the Emperor, so that the *Saracens*

turn'd their Arms again towards the *East*, and invaded the *Indies*. Then his Son *Soliman*, though not immediate Successor, made that second great Attempt upon *Constantinople* before mention'd *A Heg 98*. But his Predecessor and Brother *Valid*, had plagued the Christians of another Side, during nine Years Reign, subjugating most Part of *Spain*, *Majorca*, *Minorca*, and Part of *Gallia Narbonensis*, besides his Conquests in the *Indies*. His Brother *Yazid* having succeeded *Omar ben Abdalaziz*, the *Saracens* made Incursions into the *Gauls*, and laid Siege to *Toulouse*, but were repulsed by *Eudo*.<sup>b</sup> About this Time the *Saracens* made a Descent into *Sicily*. *A Heg 136*. or according to *Grigorius Abulpharagius* *A Heg 137* *Alhansor* II *Caliph* of the *Abbasides* begun his Reign, and conquer'd *Armenia*, *Cilicia* and *Coppadocia*, and to secure his Conquests rebuilt *Malathia* or *Melisa* in *Armenia*, about *A Heg 140* which had been destroy'd by *Constantinus Copronymus*. And to secure his own Rest, he built *Bagdad*. *A Heg 145* the Effects of the Excursions of the *Saracens* upon the *Roman Empire* ceasing then, and the great Monarchies of the *Saracens* being soon after broken to Pieces. So that there is no Occasion to pursue this Matter any further. For if you examine strictly the Lives of all the following *Caliphs*, no such great Expeditions will be found any more, saving that about *A Heg 228*. there was an Expedition into *Sicily* and *Candia*, but they were taken before.

Agreeably to this Account seems to be the Time fix'd for the Duration of this Plague.

The Term of these Symbolical Locusts tormenting is limited, according to the Duration of the natural Locusts, to *five Months*. And *Bochart*<sup>1</sup> observes the *Scorpions* also hurt only for *five Months*. So that in both Respects the *Decorum* of the Symbol is observed.

But so far as the Locusts here in the Prophecy are Symbolical ones, the five Months, which are the Term of their Duration to Torment, are *Prophetical Months*, and therefore contain so many annual Revolutions of the Sun, as there are

<sup>a</sup> Herbelot t. *Valid*<sup>b</sup> Abulpharag p. 140<sup>c</sup> Herbelot tit. *Jezid*<sup>d</sup> Herbelot t. *Yazid* Billah<sup>e</sup> Niceph. Hist. Leon c. 15<sup>f</sup> Hieroz p. 639

daily Revolutions of it in one compleat Month, according to the Prophetical Use in Scripture of a *Day* for a *Year*

Now in the *Revelation* the Prophetical Year us'd, consists of three hundred and sixty Days, because in *Ch. XI.* a thousand two hundred and sixty Days, are equal to forty two Months, So that each of the Months consists of thirty Days

According to this, the five Months fix'd for the Duration of the Power of the *Saracens* to make *vigorous and tormenting Incursions*, signify a hundred and fifty solar Years And in order to shew the exact Computation of these Years, it will be proper to observe,

*First*, That the Life or entire Subsistence of these *Saracen* Locusts, is not here determined So that we need not to trouble our selves about the Extent of the Monarchies which they set up, nor of their Duration. There is nothing here observed but the *Extent or Duration* of their Power to torment, which is *five Months*. Because the Torment only falling upon corrupted *Christendom*, it is for the Sake of that, that there is this Notice taken of them, and the Extent of their Power shewn

*Secondly*, It is observable that the natural Locusts are only taken Notice of whilst they make Flights or Incursions to destroy the Fruits of the Earth

As soon as they settle, and begin to lay their Eggs, they die, and are no more taken Notice of by Men So that the Type of the Locusts is only to represent a great Multitude of Enemies making Excursions, and ravaging Countries But that as soon as they return, settle and cease from such Excursions, they can be no more represented under the Type of Locusts

And therefore the Prophets never use this Symbol to express a settled Monarchy, be it never so Tyrannical and Tormenting, nor do Authors, who often compare Plunderers to Locusts, use such Comparisons but on the Account of their Ravaging

Whilst the *Saracens* therefore kept on in their Way of plundering and ravaging, by making numerous and prodigious great Excursions into *Christendom*, so long they were like Locusts But when they left off that Way, settled and erected Monarchies, and endeavoured rather to preserve themselves in a quiet State, than to annoy *Christendom* at the old Rate, and

seek out new Conquests and Adventures, then they were no more like Locusts And then the Work they were appointed for, in relation to the Duration of this Plague, was perform'd

This being premis'd, it will not be very difficult to find the precise and critical Time when these *Saracen* Locusts and *Ababians* fix'd themselves

The excellent *Arabian* Historian, *Gregorius Abulpharagius* (having given an Account of their Wars and Progress, and shewn how during the Excursions which they made, their *Caliphs* never iettled any where, but were sometimes in one Place, and sometimes in another) tells us at last, <sup>m</sup> that *Abu Gufar Al Mansor*, their *Caliph*, and second of the *Abbasides*, laid the Foundation, and built the City of *Bagdad*, on Purpose to make it a perpetual Settlement for himself and his Army, being discontented with the Mutinies he had suffer'd elsewhere.

And accordingly this City, which he call'd according to *Elmacinus*, *Medinat Assalam*, the City of Peace, or according to <sup>n</sup> others, *Dar al Salam*, House of Peace, (<sup>o</sup> in Allusion to *Jerusalem*, *Vision of Peace*, and so called when *David* made it the Capital of his Kingdom, having settled it in Peace) became then, and all along afterwards the settled Habitation of the *Caliphs*, till they were extirpated quite by *Hulac*, King of the *Moguls*, who took the City, and destroy'd the *Caliph* then Reigning, with all his Family, so that they never regain'd their former Power

Now this City was begun to be built <sup>p</sup> in the 145<sup>th</sup> Year of the *Hegira*, in *A D* 762 If we count therefore backwards from this Year, one hundred and fifty Solar Years, the Beginning of this Plague of the fifth Trumpet will be in *A D*. 612

And accordingly in this very Year did *Mahomet*, <sup>q</sup> in the 44<sup>th</sup> Year of his Age, begin to preach Publickly his new Religion, and thereby open'd the Pit of the bottomless Gulph, to let out the Smoke with the Locusts.

<sup>m</sup> Gregor Abulphar Hist Dynastian p 141 <sup>n</sup> Herodotus tit Bagdad  
<sup>o</sup> Idem <sup>p</sup> Greg. Abulph Hist Dynast p 141 <sup>q</sup> Herodotus tit Bagdad  
<sup>r</sup> Elmacin p 3 V G bl. Sionit. App ad Geogr Nab p 22



And here, since it has been above shewn, that Pope Gregory the Great, was the Person who gave Warning of the Woes to follow soon after, it will be proper to observe, how closely this first Woe did follow the last finishing Stroke, that was given to perfect the Strength of the false Prophet in *Christendom*, to punish which Attempt, God did suffer the false Prophet *Mahomet* to arise

The Tyrant *Phocas* is said to have made his Grant to the Bishop of Rome, *Bonifacius III* *A D* 606 whereby that Bishop was declared, by his Intrigues, Universal Bishop, and his Church the Head of all the Churches, and he thereupon claimed to himself that Supremacy, which he hath since usurped over the Church of *Christ*

Other Authors say it was *A D* 608 Be it as it will, the first pretended Inspiration of *Mahomet*, was <sup>a</sup> four Years before his Preaching publicly, and so falls on that Year of *Christ* 608 So that if *A D* 608. be the Year of the Date of the Grant of *Phocas* to *Boniface*, *Mahomet* in that very Year went to his Cave, and hatched that false Prophecy, which was to torment *Christendom* for those Corruptions that were then come to the Height

N<sup>o</sup>. 10 The Torment of the Locusts, which they cause in those they are sent against, is represented, upon the Account of the Greatness of it, as the Torment, caused by a Scorpion when he stings a Man, which is <sup>1</sup> very grievous, and of all other the most vexatious.

N<sup>o</sup>. 11. The Distress is so great, that Men should seek Death, and should not find it, and should desire to die, and Death should flee from them

By this Emphatical Reduplication of the Expression, the Greatness of the Anguish is express'd. It is so great, as that Men shall earnestly desire to die, that they may be eas'd of their Pains

So *Job* in *ch* iii 20 cursing the Day of his Birth expostulates — *Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul? Which long for Death but it comes not, and dig for it more than for hid Treasures? I have sinned exceedingly, and are glad when they can find the Grave. For these are the Wishes of one in the Height of Sorrow and Torment — as if he had said — Have I no one to kill me, to deliver me out of this Pain?*

As for the Accomplishment of this Torment, it fell upon those miserable Wretches which dwelt not only all over *Christendom*, and felt the Mischief and Terror of these *Saracens*, but also chiefly upon those who dwelt in those Countries which they kept under them, and from which all those in a Manner, who did not embrace their Phanaticism were exterminated. Consult *Theophanes* and *Zonaras*.

It was the Method of these *Saracens* in their first Incurfions to drive as many Captives as they could Thus in their *African Expedition* <sup>a</sup> *A D* 668 they made eighty thousand Captives Upon any Defeat therein, they turn'd upon their Christian Subjects, as <sup>\*</sup> *Omar*, *A D* 718 having received a great Check at *Constantinople*, prosecuted them to turn *Mahometans* by Capital Punishments. *A D* 741 <sup>1</sup> *Valed* being Caliph, ordered all the Christian Captives to be slain throughout his Dominions. *Baronius* observes, that for forty Years together the Christians of *Antioch* could not have a Bishop, till *Yazid* *A D*. 742 permitted them to have one And *A D* 756 the Patriarch of *Antioch* was forbid to preach, build Churches, and perform his other Offices The Churches in the *East* were plundered, the Laymen and Monks were thrown into Prisons, and the rest oppressed with Exactions and heavy Tributes

In short, the vast Excursions which they made, and the several Victories they obtained after bloody Battles, sufficiently shew that the Subjects of all Christian Princes, especially the *Byzantine Cæsars*, did suffer very much during the Effects of this Woe, and in such a Manner as had not been before known since the Church had the Temporal Power on its Side

<sup>a</sup> Dr. Prideaux's Life of Mahomet So Baron in Annal racen pag. 2. <sup>1</sup> Bochart. Hieroz p 639, 640, 642

<sup>\*</sup> Elmacin Hist 3

<sup>a</sup> Baro. Anad ex T. shun

<sup>\*</sup> Id ex Ithorh

<sup>1</sup> Id ex Ithorh

So much for the Power and Actions of the Locusts in general

Now follows an exact Description of them, by shewing what Qualities they have to effect such Mischief and Torment, and what their Characters are.

N<sup>o</sup>. 12. The first Qualification of them — is, *of their being like Horses harnessed to Battle.*

This Description, which suits with the Nature of the Symbol, or the Shapes of natural Locusts, whose Heads resemble that of a Horse, shews that the great Strength of the *Saracens* was to consist in Horsemen, and that their Conquests would be carried on with prodigious and almost incredible Speed

As the *Arabians* have the finest Horses in the World, so their Riches consisted chiefly therein, whereby they were enabled to mount so many Men, and make those swift Excursions which lasted during the Time of this Woe. They always fought on Horseback and were wonderfully active in Riding, beyond all other Nations

N<sup>o</sup>. 13. The second Particular by which they are described, is — *they had on their Heads as it were Crowns of Gold*

Here the Habit of the *Arabians* in respect of the Attire or Cover of their Heads is set forth, they wearing on their Heads Mitres or Turbants like Crowns; and <sup>2</sup> glorying in being thus adorn'd with Ornaments, which are Crowns and Diadems amongst other People. <sup>a</sup> *Phny* takes Notice of this Dress in relation to the *Arabians* in his Time, and the Prophet *Ezekiel* alludes to it in *ch* xxiii 42.

These Crowns on the Heads of these Locusts do also farther signify, that these Locusts shall have what is signified by the Symbol of the Crowns, *viz* *Dominions* — that they shall constitute and establish Principalities, which upon the Account of the Likeness of the Crowns, to Crowns of Gold, were not to be of a short Continuance.

As for the Event, the *Arabians* and *Saracens*, since the

Time that *Mahomet* set himself at the Head of them, have not contented themselves to Plunder, and so to return, as they were before accusom'd, but they have also settled in the Countries which they overran, and fixed their Dominion therein. <sup>b</sup> 'Tis true they did acknowledge their Angel *Abaddon* as Chief, as long as this Woe was to last, and so they wore only Coronets, which they had as Lords under him. But when his Term was expired, they set up for themselves, and their particular Leaders set up for Sovereigns, but not before.

*Elmacinus* observes how this huge Body of the *Saracen* Empire was crumbled to Pieces. Which happened when their *Caliphs* grew lazy, and suffered, by a false Notion in Politicks, their *Turkish* Militia in *Bagdad* to grow headstrong and mutinous. The rest of the Governors finding the *Caliphs* unable to keep themselves in Authority, being subject to the Mutinies of those *Turks*, and so too weak to keep that great Body together, took hold of the Opportunity and set up for themselves, whereas they had before only a delegated Power

The first Stroke against the *Saracenic* Empire was given to it just upon the very Time of the Foundation of *Bagdad*

For *A. Heg.* 139. or *A. D.* 756 <sup>b</sup> *Abdalrahman*, one of the *Ommuades*, came, to shelter himself, into *Spain*, and was there received as *Caliph*, independent of the other at *Bagdad*. And set up there a *Dynastia*, which lasted about two hundred Years. Not long after, *A. Heg.* 184. or *A. D.* 800. <sup>c</sup> *Ibrahim Ben Aglab* being sent into *Africa* by the *Caliph*, *Haraun Raschid*, to be Governor, set up for himself, and conquered a great Countrey, which he left to his Children, who enjoyed it about one hundred and twelve Years, without acknowledging the *Caliph* at *Bagdad* any more than they thought fit

Upon the Death of the *Caliph Haraun Raschid*, his Dominions were divided among his Children.

Afterwards arose the *Barmecides*, the *Atabecks*, the *Bovides*, the *Ajoubites*, the *Selgrucides* in *Iran*, and in *Roum*, and in *Kerman*, with many others, who set up several *Dynasties* of these settled Locusts, agreeing so far in this, that they still keep to the Principle of Unity, in sending to the *Scheck* at

<sup>a</sup> Vid Pocock Not. in Carn. Togr. Arab p ultim vel Hotting Dissert III 2.  
Num Or p 122

<sup>2</sup> Phn Nat. Hist L vi. c 28

<sup>b</sup> Herbel tit Anda'lous & Abdalrahman.

<sup>c</sup> Herbel tit Aglab.

*Meccha* considerable Presents every Year, out of their Countries with the Pilgrims

These Crowns last still — *viz* the *Ottomans* with all their Subjects, the *Crim Tartar* and his Subjects, the *Emirs* of *Arabia* and their Subjects, the King of *Persia* with his Subjects, the King of the Coast of *Abex*, beyond *Egypt* to *Cape Guardafu*, the Governments of *Tripoli*, *Tunis*, and *Algiers*, the King of *Fez* and *Morocco* All these, with several Kings in *Torturia* with their Subjects, are *Mahometans* As for the following, the Kings, Lords and Soldiery are so, but not their Subjects Namely, the *Great Mogul*, the Kings of *Visapour*, of *Golconda*, of *Comorin*, and others in *Malabar*, of the *Maldives*, of *Achem* or *Sumatra*, of *Java*, of *Bantam*, of *Macassar* This Account is from *Tavernier*. But since his Time <sup>d</sup> *Aurenkzeb*, the *Great Mogul*, hath conquer'd the Kingdoms of *Golconda* and *Visapour*, exterminated most of the *Indian Raias*, and almost abolished Idolatry in his Dominions

- N<sup>o</sup> 14. The third Particular by which the Locusts, or the Instruments of the Woe of this Trumpet are described, is, — *their Faces were as the Faces of Men* *viz* of common Men. The *Saracens* at the Time of *Mahomet's* Rise were mean and despicable, and were out of Contempt call'd by their Neighbours <sup>e</sup> *Saracens*; *Sarick* in the *Arabick* signifying a Thief or Robber

There may be also an Allusion in this Expression, — *of them having Faces like the Faces of Men*, — to the Custom of the *Arabians*, who though they wore long Hair like Women, as it is said presently, and had Coronets or Turbants, which were like Womens Attire, yet they affected to wear (as *Pliny* observes of the *Arabians* in his Days) great *Mustachios*.

- N<sup>o</sup> 15. The fourth Particular in the Description of these Locusts, is, — *that they had Hairs as the Hairs of Women*, that is, long Hair tress'd and plaited after the Manner of Women given to Luxury and Leachery. Agreeably to this, the first *Musfulmans*

did wear long Hair, and superstitiously tress'd it And hereby, together with this their Custom, is set forth their Effeminacy and Lust, to which they were extremely addicted, and in which they were allowed by their Prophet, who made it not only a Lure to gain them, but also represented it as Part of the Happiness of Men in another Life <sup>h</sup> *Ans Bi Mahk*, one of the Companions of *Mahomet*, who collected the *Malometan* Traditions, reports, that <sup>i</sup> *Mahomet* did boast of Four Advantages above other Men, — to exceed in Courage, in Liberality, in the Strength of his Arm, and Vigour in Carnal Copulation So that though by his own Law, no Man ought to have above Four Wives, he did assume a Privilege to be dispensed therein, and he had accordingly Twenty one Wives Six he repudiated, Five died before him, the other Ten he had still at his Death But the last *Caliph*, <sup>i</sup> *Mostázen Billah*, had in his Place seven hundred Women, and three hundred Eunuchs to attend upon them How the *Malometans* use that Liberty is notorious

But as this Character of the *Mahometans* is exactly true, and — attested by many Authors, so in particular the Historian <sup>k</sup> *Ducas* observes, that they have a peculiar Humour in their Lust, to despise and hate the Women of their own Nations, but to doat and fall furiously upon the Women of *Greece*, *Italy*, and other Countries

This Character of the Locusts greatly heightens the Miseries of this Woe, in that these Locusts; to satisfy their Lust, should by Consequence ravish the Women and Daughters from their Husbands and Parents, not only captivating the Men for their servile Work, but taking the Women to be Slaves to their Lust, which is a Circumstance that highly aggravates their Sorrows See *Job* xxxi. 10. *Is.* xiii. 6. *Zach.* xiv. 2.

- N<sup>o</sup> 16. Another Particular in the Description of the Locusts is, *that of their Teeth being as the Teeth of Lions*

This sets forth their Rapaciousness and Cruelty In *Psal* lvi. 4. wicked Men are compared to *Lions*, and their *Teeth* to *Spears* and *Arrows* According to this, by the *Teeth* of the

<sup>a</sup> Herbelot iii *Aurenkzeb Foyer's Travels* ep ii ch 1. leg L iv c 2.

<sup>f</sup> *Plin. Nat Hist. L. vi c. 28*

<sup>g</sup> *Bcenai Ph.*

<sup>h</sup> Hebel ut *Ans Ducas's History*, c 9.

<sup>i</sup> Herbelot iii *Mohammed*

<sup>k</sup> *Gregor Abu'p* p 339.

*Locusts being like the Teeth of Lions*, — the offensive Arms of the Locusts may be intended, Javelins, Spears, Bows and Arrows being the chief Arms of the ancient *Arabians*.

As for Defensive Arms,

N<sup>o</sup>. 17. *They had Breast-Plates, as it were Breast-Plates of Iron.*

This denotes that the *Saracens* should be a bold, hard, mischievous Enemy, being so well arm'd for that Purpose. And thus their great Victories and Conquests have sufficiently verified

It is observable that the natural Locust hath about its Body a pretty hard Shell of the Colour of Iron, to which there is an Allusion in *Claudian*; so that herein the Symbol of the Breast-plate is exactly suited to the natural Locust.

N<sup>o</sup>. 18. The next Particular concerning the Locusts of this Trumpet is, *that the Sound of their Wings is as the Sound of Chariots of many Horses running to Battle.*

This also is taken from the great Noise which the natural Locusts make with their Wings, when they fly in great Companies, and expresses the Swiftneſs of the *Saracens* in their Incursions, the Noise of their Multitudes, and Horses, and the great Terror and Consternation they would occasion in those against whom they came

N<sup>o</sup>. 19. Further, concerning these Locusts it is said, *that they had Tails like Scorpions, and Stings in their Tails.*

To speak properly, the Locusts have no Tails, for what is by Authors call'd the Tail, is only the extreme Part of their *Abdomen*, ending in a sharp Point like a Sting. But *these* have that particular Property to have Tails like the Scorpions, who<sup>m</sup> only of all Insects have properly Tails. So that this Particular was necessary to be set forth, that it might be known how they tormented as Scorpions do, having Tails and Stings like them.

By the *Stings in their Tails*, is denoted the Poison they would transmit into the Persons they design'd to torment. The Mean-

ing is, that these Locusts by their Incursions would instil the Poison of their Error and Phanaticism, and conquer to propagate their Delusions, and by those Means reduce all Men to their Tyranny and Slavery

Now this the *Saracens* have done in most of those Parts they overran For the oppress'd Christians to ease themselves of their Torment have been forced to turn *Mahometans*. But then this Ease is worse than the former Torment. For, in doing that, they were not only more subject to the Tyranny of that People, but likewise made an absolute Shipwreck of their Christian Faith, which though corrupted, was still a better Condition than plain Apostasy in embracing *Mahometanism*, in that this seems to take away all Hopes of Repentance

Thus the *Israelites* did ill in worshipping the Calves in *Dan* and *Bethel*, but they did much worse, in worshipping *Baal*, but still worst of all, in quite throwing off the Worship of God.

The first Apostasy deserved Chastisement, but the utmost, Destruction both of Body and Soul

This Power of theirs to hurt Men *both in their Tails*, and is for the same Term of Time which was before given in Verse the fifth, *viz Five Months.*

And this shews what the End of every Conquest made by them throughout the whole Term of their Duration would be, *viz* to force those whom they conquer'd to embrace the *Mahometan* Faith, which, if embrac'd, would poison, and cause the Destruction both of Body and Soul

Their *Teeth* are their Weapons, by which they conquer, and their *Wings*, are the Violence which they thereupon use, to plant their Delusions

N<sup>o</sup>. 20. The last Particular concerning these Locusts is, *that of their having a King over them*, — the Angel of the bottomless Gulph, whose Name in the Hebrew Tongue is *Abaddon*, and in the Greek Tongue *Apollyon*.

According to *Prov xxx 27* the natural Locusts have no King, so that there is a Difference between them and these Symbolical ones

The *Arabians* indeed say, that the Locusts have a King, or Captain whom they follow, and when he flies, they fly, when he

he stops, they stop But then this Locust that leads, as *Bochart* observes, is not a set King, either by Nature as the Bees have, or by Election, but by Chance, and the rest follow blindly, and any one doth it as there is Occasion

As to the King which these Symbolical Locusts are said to have, it being certain that King, Angel, and Star, may be synonymous, in that the latter are the Symbols of the former, this Angel of the Abyss, or bottomless Gulph, can be no other than the Star which had the Key of the Pit, or the Well of the bottomless Gulph in Verses, first and second, who, by the opening of the said Gulph, became himself the Angel of the Abyss, that is, of all the Locusts which came out of it So that during all the Term of their Power they must have this Star to be their King

But then as King in the Symbolical Language is not always limited to one Person, but signifies a Succession of Kings, so we need not to suppose that this Star always subsists in one Person, but signifies that Person who did this Work, and all the Successors who carried on the same Design, and had the same Power with the Locusts, and commanded them in the Execution of it

This Angel then is *Mahomet*, and his Successors or *Vicars*, the *Caliphs*, who did solely reign over the *Saracens* For the Name of a *Khalifah* signifies both *Successor* and *Vicar* So that in them *Mahomet* still reigned.

And now, as was before observed, whilst the Locusts did torment *Christendom* during the *five Months*, so long did they remain under that one Head, the Successors or *Vicars* of *Mahomet* During all this Time, they had but one King, or Angel. But when that Term was expired, the Locusts were scattered, had more Kings, and the true *Caliphs* could no more keep them together, but Pretenders set up for themselves, so that they never could be brought under one Head again

This happened about *five Months*, that is one hundred and fifty Years after the first publick Preaching of *Mahomet*, the Star that opened the Abyss. The first Breach upon the Unity

of the *Caliphat*, happening, as has been shew'd before, about *A D 756*, that is, within six Years of the Term which ended by the Foundation of *Bagdad*, *A D 762*, when another *Caliph* was set up in *Spain*

After which there were more Divisions from that great Body, as when *Ibrahim Ben Aglab* set up for himself in *Africa*, *A D 800* And eight Years after, when *Haroun Al Raschid* divided his Dominions among his Children, more Parcels thereof went off Which Divisions increased still more and more, and the *Caliphat* became nothing So that after the Building of *Bagdad*, these Locusts could by no means be said to be under one King, who was only to be sole, whilst they had Power for the aforesaid Term to torment Men

The *Hebrew* Name *Abaddon*, and the *Greek* Name *Apollyon*, both signify a *Destroyer*; hereby denoting the special Property of this King of the Locusts, or Angel of the Abyss And this is added as a Proof of the Power of the Locusts to torment, forasmuch as they had for their Head, one whose Business was to *destroy*.

Accordingly, it was the Principle of *Mahomet* to propagate his Religion by the *Sword*. This he ordained, and thereby set the *Saracens* upon all their after Wars and Desolations, with whom therefore War was called the *Way of God* And they were great Murderers and Destroyers all Manner of Ways. The Cruelty of *Valid* was before taken Notice of ° In his Time one *Hejajus* was slain by him, who had caused to be slain, of illustrious and chief Men, *one hundred and twenty Thousand*, besides those of the common People, and those slain in War, together with *fifty thousand Men*, and *thirty thousand Women* who died in his Prisons

The great *Abu Moslem*, who raised up the Family of the *Abbasidæ*, and was slain by the Order of *Albugiasar Al Mansur*, *A D 754* destroyed a *six hundred thousand Men* known, besides those that were unknown, and those whom he had slain in Wars and Battels.

° Herbel tit Abubecre, and Khalifah, Golius in Lex. Arab p 748. Fuller Misc. Sacr. L. iv. c 16.

° Greg Abulph Hist Dyn p 129. Abulph Hist Dynast p 140.

° Herbel tit Abou Moslem

° Greg

Mr Mede's Conjectures concerning the *Hebrew* Name of this Angel are these The *Mahometans* profess to worship no other God but the Creator of the World, which in the *Chaldee* and *Syriac* is אֱלֹהִים ABUDĀ, and by the *Arabian*, اَبَدِي ABDI, that is *Eternal* So that he thinks that by the Word *Abaddon* is hinted, that although they pretend to worship the Creator, the eternal God, they worship him not, but the Angel *Abaddon*, the *Destroyer* of the World In the same Manner as the *Gentiles*, thinking to worship God, do not sacrifice to him but to *Dæmons*, 1 Cor x 20

Again, the ancient *Arabians* had for their God one 'OBODA, who had been their King. And from him some other Kings his Successors were called OBODĀ

Now OBODA has the same Origin in the *Hebrew* and *Arabick* as *Abaddon*, and therefore in the Name *Abaddon* there may be an Allusion to that Founder of the *Saracen* Nation who was by the *Locusts*, before their Excursions, worshipped as a God So far Mr Mede

Another very probable Conjecture is as follows

From the Root בָּאָר to *perish*, the *Arabians* call the Desert 'Albaidāo, because the Place of Destruction. Others pronounce it 'Badiab However בָּאָר, by a Transposition of the Radicals is the very same as אָבָה, whence comes *Abaddon* the *Destroyer*, as being the Angel of the Desert. And how this hits *Mahomet*, who brought the *Saracens* out of the Desert, is easy to see, they being as was before observed from *Nicephorus* an unknown Nation, coming from an inaccessible Wilderness.

Nº. 21. The Declaration that the first Woe is past, and that there are two Woes yet to come, shews, that these Woes are such solemn Matters, that it is proper to give Notice of all their Steps, in order to make Men the more mindful of their Approach, and to induce them the more powerfully to Repentance and Amendment.

## TRUMPET VI WOЕ II SECT I

Containing the Destruction of the *Eastern* Empire by the *Ottomans*. From A D. 1356. to A D. 1453. or A D. 1460.

- Nº 1. § 13 AND the sixth Angel sounded, and I heard a Voice from the four Horns of the golden Altar which is before God,
- Nº. 2. § 14 Saying to the sixth Angel which had the Trumpet, loose the four Angels which are bound at the great River Euphrates.
- Nº. 3. § 15 And the four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year, for to slay the third Part of Men
- Nº 4. § 16. And the Number of the Armies of Horse was <sup>u</sup> Myriads of Myriads and I heard the Number of them.
- Nº. 5. § 17 And thus I saw the Horses in the Vision, and them that sat on them,
- Nº. 6. Having Breast-Plates of Fire, and of Hyacinth, and of Brimstone
- Nº 7. And the Heads of the Horses were as the Heads of Lions;
- Nº 8. And out of their Mouths issued Smoke, Fire and Brimstone
- Nº 9. § 18 By these three, was the third Part of Men killed, by the Fire, and the Smoke, and the Brimstone, which issued out of their Mouths
- Nº. 10. § 19 For the <sup>\*</sup> Power of the Horses is in their Mouths, and in their Tails
- Nº. 11. For their Tails were like unto Serpents, and with them they do wrong.
- Nº 12. § 20. And the rest of the Men, which were not killed by these

\* Steph 'Badiab V. 'Oôôôô  
Bel tit Badiab.

‡ Pocock Not in Carm Tograi, p 155

\* Her

\* So according to the *Comit* Ed See also *Mil's in Loc* \* So *Ala* and several other *Abd* *Al* vulgar *Lat*, *S*, and *h* Versions, and *Arabic*, &



*Plagues, yet repented not of the Works of their Hands, that they should not worship Dæmons, and Idols of Gold, and of Silver, and of Brass, and of Stones, and of Wood, which can neither see, nor hear, nor walk*

¶ 21 *Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts*

### *The Explanation.*

Nº 1 **T**HE Golden Altar is the Golden Altar of Incense in the Holy of Holies. It had <sup>r</sup> four Horns on which <sup>z</sup> the Sins of the whole Nation were expiated once a Year. From several Places it appears, that no Atonement was made upon them, but either for the Sins of the whole Nation, known or unknown, or else for Sins done wittingly by any one, as a Priest, or the whole Nation. But for other Sins in ordinary Cases, even of a Ruler, and such as were unknown, then the Atonement was only made upon the Altar of *Holocausts*. So that the Altar of Incense, as to the Atonement to be made upon the Horns thereof, respects the whole Nation, and that too upon the Account of the most grievous Sins

A Voice therefore coming from all the Horns of this Altar, enjoining the loosing of Enemies against a certain Part of *Christendom*, as this Voice does, implies that since the former Woo had not induc'd the Men in the said Part to repent, God would now withdraw his Protection from them, and let them entirely fall into the Hands of Foreign Enemies, their Sins being now of so deep a Dye as not to be expiated.

Nº 2 The River *Euphrates* was one of the great Boundaries of the Land of Promise, and the passing of it by foreign Enemies was fatal to the Commonwealth of *Israel* and *Judah*. It was also the <sup>b</sup> Eastern and <sup>c</sup> fatal Boundary of the *Roman Empire*,

<sup>r</sup> Exod xxvii 2 Ezek xliii 15 <sup>z</sup> Exod xxx 10 <sup>a</sup> See Lev ch 1 and ch xvi. <sup>b</sup> Julian Cæsar p 37 Ed Petav Lucan L viii v 214 Strabo Geogr L vi Fin p 288 <sup>c</sup> Ruffus in Brev. Cap. de Mesopotamia Flav. Vopiscus in Caro Imper

within whose Limits the Christian Church, settled in Peace with the Temporal Power, was circumscrib'd, and therefore the said River was likewise the remarkable and utmost Boundary, and most powerful Barrier of *Christendom*, which kept back only those Enemies who were to prove fatal, at least to some Monarchy in *Christendom*

The Voice commanding the sixth Angel that sounded the sixth Trumpet, to loose the four Angels bound at the said River, shews that the said Angels were before restrained by God from incroaching upon *Christendom*, but that now, that Restraint was to be taken off, and they were to act against it as the Instruments of the Judgment of this Trumpet

The said Angels are the *Ottomans*, who from very low Beginnings, and drawing to them the dispersed Subjects of the former broken *Dynasties*, by the Inroads of *Jinghis Khan* and *Tamerlan*, pass'd on into *Christendom*, and ruined the *Grecian Empire*.

The Number Four is oftentimes a Number signifying *Universality*, and so the Four Angels here may signify all those Generals, or Commanders, who effected the Destruction of this Plague. However it is observable, that the Number of four Angels or Princes hath been fatal in the *Ottoman Family* in several critical Junctures, and especially about their passing the *Euphrates*.

In *A Heg.* 611. *A D* 1214 *Soliman Shah*, Grandfather to *Othman* (from whom the *Ottoman Family* had its Name) being press'd by the *Tartars*, and having left the City and Province of *Mahan* in *Khorassan*, where he commanded with other Princes, endeavour'd to fly into *Natolia*, and reached as far as *Khelath*, or *Akblat*, in *Armenia*. And then, as he tried to pass the *Euphrates*, was drowned therein near the Castle <sup>d</sup> *Kharbar*, over against which he was buried, and his Monument is still there called *Mazar Turk*

He had at that Time three Sons with him, *Sankui-zengi*, *Cun-Tugdi*, and *Ortogrul*

The two first upon that Misfortune returned towards *Persia*, but the third *Ortogrul* having Three Sons named *Condoz*,

<sup>d</sup> Herbelot in *Mazar Turk*, and *Kharbar*.

*Sarubani*, and *Othman*, stopp'd about that Place, till *Sarubani*, by his Father's Order, went to the Sultan *Ala'ddin* of *Iconium*, to beg Leave to pass, and enter into his Countrey, where they design'd to fix themselves, begging only of *Ala'ddin* a very little Spot of Ground.

These Four, *Ortogrul*, and his Three Sons, *Condoz*, *Sarubani*, and *Othman*, are the Four Angels or Commanders literally found at, or upon, the River *Euphrates*.

This *Othman*, being first declar'd *Beg* by *Ala'ddin* himself, and sent to make Incursions upon the Christians, had such Success, that he took many Towns, and even whole Provinces from them, together with the City of *Prusia*. Whereupon by the Consent of *Ala'ddin* himself, he was declar'd Sultan, *A Heg. 699 A D. 1299*

During the Reign of his Son *Urchan*, *Soliman Basba*, Son of *Urchan*, wafted over the Sea upon Flote-Boats into *Thrace*, *A Heg 758 A D. 1356* a good Number of Troops, and took the Fort of *Macrab* by Assault, and that of *Jamnab*

The next Year he laid Siege to *Gallipoli*, which being likewise taken, opened to *Urchan* and his Successors, the Gates of *Greece*.

Thus we see that *Othman* pass'd the *Euphrates*, and his Son *Urchan* the *Archipelago* within a few Years after. And these Beginnings are no less wonderful than those of the *Saracens*, and were the special Work of Providence.

It may be here observ'd, that as the four Angels were to be let loose upon the corrupted Christians by an Archangel, who is to take Care of the Church, so these *Ottomans* were first introduced upon the Lands of *Christendom* by the Invitation of an Emperor of *Constantinople*

For *Cantacuzene* made an Alliance with *Urchan*, and gave him his Daughter *Theodora* in Marriage, to come over with his Troops, and to assist him against his Domestick Enemies. This was *A D 1346*

Now these *Ottomans* having come over several Times upon his Account, and liking their Entertainment, thought fit to

come over on their own, and so they did with *Soliman* about ten Years after, and the next Year took *Gallipoli*.

These Beginnings were so small, that they might easily have been crush'd, in all Humane Appearance, nay, *Uchlan* and *Soliman* offer'd to restore all, when in the mean Time the *Grecian* Empire was put again into the Hands of *John Palæologus*, who never took any Care of his Affairs, and suffer'd the *Ottomans* to grow upon him. Though *Soliman* being overcome in a Battel by *Mottlew Cantacuzene* Despot, and slain with a great Part of his Troops, the *Greeks* had an Opportunity to check that Growing

But instead of that, by the Permission of God, they made Civil Wars upon each other, and even again sent for the *Ottomans* to come over, which was done by *John Palæologus*, as *Calibondilas* saith, and farther assisted the *Ottomans* after *Tamerlan* had brought them to the Brink of Ruin. So that the Guardians of *Christendom* were the very Persons who brought in these *Ottomans* to the Destruction of their Empire

No 3. According to the Command given to the sixth Angel, the Four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year that they might slay the third Part of Men.

By their being loosed, they were permitted to break into *Christendom* by their passing the *Euphrates*. And therefore the Part of *Christendom* which was to suffer by them, must be that which lay next to that Barrier, being as it were guarded by it. The *Eastern* Empire therefore is here intended, which both had the Name, and kept up the Pretensions of the ancient *Roman* Empire, which was the Third Part of the known World, wherein the Christian Religion was planted. And in this Empire, which was the Third or chief Part of *Christendom*, were the Men to be slain, that is, deprived of their Political Life and Government, by the aforesaid Angels who were prepared by God, for a Year, Month, Day and Hour, namely, so as to

\* Herbelot tit Sarovin. † Id tit Othman  
& c 95 L IV c 33 & 38 Ducas in Hist c 9

‡ Cant Hist L II c 81

<sup>a</sup> Cant Hist L IV c 39  
Duc Polit & Mil. XXI

Ducas in Hist c 10

<sup>b</sup> Vid Lanov

be ready upon any Occasion or Warning to put this great Event in Execution.

Accordingly this Event was brought about by *Mahomet II* who by taking *Constantinople*, *A D.* 1453. and by his Conquest of the Empire of *Trebizond*, *A D.* 1460 ruin'd all the Power of the *Eastern* Empire, in all the Parts thereof, and thus so effectually, that not one Monarchy of those Christian Princes which formerly possess'd it, was excepted from this common Disaster, the *Ottomans* having gained, and still enjoying, all the Dominions of the *Eastern Cæsars*.

Nº. 4. The Number of the Armies of Horse to be employ'd in bringing about the Event of this Trumpet, is *Myriads of Myriads*, viz. Many Myriads, or an infinite Multitude of Horsemen.

And this characterizes the *Ottoman* Armies in two or three Particulars

*First*, in that the Numbers are here counted by *Myriads* or Brigades of ten Thousand There being no Nation, saving the *Tartars*, from whom the *Ottomans* are extracted, that counts their Numbers thus by Myriads, but the <sup>1</sup> *Moguls* or *Tartars*, and they who have borrowed that Custom from them

Thus they say, *Samarcand makes seven Toumans*, that is, there are seventy Thousand Men in that City able to bear Arms

*Secondly*, all the Forces of the *Tartars* consist in Horse, and even the *Turks* who submitted to the *Ottoman* Family, fought on Horseback And then all the Countrey beyond *Euphrates* being known to the *Hebrews* by the Name of *Persia*, was so called from the Multitudes of their Horse. *Paras* signifying not only a *Persian*, but a *Horse* or *Horseman*, and *Paras Paras*, is often us'd in the Translation of the *Oriental Onecrocriticks*, to signify a fine Horse for the War or Parade, because the *Persian* and *Arabian* Horse excell'd for that Purpose

Now the Symbolical Signification of Horses being Victory, this infinite Number of Horses must imply the swift and prodigious Success and Victories of the *Ottoman* Princes, which

seem to have exceeded those of the greatest Conquerors, considering what Oppositions they met with, and from what Beginnings they arose

As for *St John's* hearing the Number of these Armies of Horse, it is to be observ'd, that such Matters as cannot so conveniently come within the Precincts, and accurate discerning of Sight, are supplied by hearing an Account of them, which is therefore done upon every Occasion

It may also signify, that *St John* did actually hear the Names called over in the Muster, which is the numbing of Soldiers And so the Word *Number* implies throughout the *Revelation*, in Allusion to the Custom of all Nations, to *number their Men* when they go upon any Expedition

*Lastly*, The *Ottomans* made their Expeditions in great Multitudes, and at the Taking of *Constantinople* <sup>m</sup> *Mahomet II* had about four hundred thousand Men

Nº 5 After the Number of the Forces of Horse, follows a Description of the *Horses* and then *Riders*, to shew their Qualifications for the Work they were to perform, that as the *Number* of the Horses signified the Greatness or Swiftness of their Victories, so their *Qualities* might shew their Certainty, by explaining the Manner whereby they should be done, and what Accidents should accompany them

Nº. 6 The Horsemen had *Breast-Plates of Fire, and of Hyacinth, and of Brimstone.*

The Colour of *Brimstone* is yellow, that of *Fire*, red, that of *Hyacinth*, blue, for it is the Colour of the Air, or smoky Clouds.

In this there may be an Allusion to the Brightness of their Armour, which when shone upon by the Sun would reflect these Colours, or the Colours of their warlike Apparel may be here hinted at, the *Ottomans* from their first Appearance having affected to be clothed in *Scarlet, Blue, and Yellow*, leaving the Green Colour to the Kinsmen of *Mahomet* But concerning these *Breast-Plates*, more particularly afterwards

<sup>1</sup> Herbel tit Touman

<sup>m</sup> Ducas Hist c 38

N<sup>o</sup> 7. The *Heads of the Horses, are as the Heads of Lions*  
 This denotes that their Riders should be Victorious, and by their Victories obtain Kingdoms — that they should be very terrible to their Enemies, and very tyrannical and burdensome to their own People Which is exactly suitable to the *Ottoman*, who have been the Terror and Overthrow of the *Eastern Empire*, and have ever since oppress'd the Christians they subdued And they were also a Terror to the *Mahometans* in other Parts, and this at their very first Appearance And therefore *Aldubaher*, the first *Circassian Mamaluke* in *Egypt*, who died *A H* 801 or *A D* 1399, and lived in the Times of *Tamerlan* and *Bajazed*, was observed to say, " I do not fear the *Lame Man*, " that is *Tamerlane*, against whom every one will give me " help. My Fear comes from the Son of *Othman*". And yet *Tamerlan* had just sent him very threatening Letters. And his Minister, *Ebn Chaldun*, used to say, " We fear not for the " Kingdom of *Egypt*, but from the Son of *Othman* " So terrible were the *Othmans* at that Time of Day, even beyond the Great *Tamerlan*! Their Warlike Disposition was discovered

N<sup>o</sup> 8. Out of the Mouths of the Horses issued Fire, Smoke and Brimstone.  
 This Description is suitable to the Colours of the Breast-Plates, Smoke being of an Hyacinth Colour  
 And therefore the Horse-Men having Breast-Plates analogous to the Accidents of their Horses, shews that they shall have Courage to undertake what their Horses are thus qualified to perform

The *Fire* Symbolically signifies Destruction, Havock, War, Blood-shedding and the like And so doth the *Fire-Colour*, or Red, which signifies Victory with a bloody Fight.

The *Hyacinth Colour* is the Colour of Clouds and Smoke, and *Smoke*, as well as a thick Cloud, denotes a kind of Gloominess, or Darkeness, which hath a peculiar Property to take away the Light of the Sun from us, as in *Joel* ii. 30, 31 *Pills of Smoke* are the Instruments to darken the Sun, and turn the Moon into Blood This Colour and Smoke must therefore (the Plague of this Trumpet being not to torment, but to kill)

bring on the Ruin of all Authority, Power and Majesty So that as the *Fire-Colour*, and *Fire*, may signify the Destruction and Slaughter, which in War chiefly falls upon the Subjects, so this Cloud of *Smoke*, and *Smoky Colour* may signify the Eclipsing of Authority — the Terror and Amazement of the People, and the pulling down of the Standing Government

And the *Brimstone* being added to the *Fire*, denotes (so long as the Power of the *Ottomans* lasts) a continued Desolation

And accordingly, as the Courage of the Horsemen, by their having Breast-Plates of *Fire*, *Hyacinth* and *Brimstone*, is represented as proper to do such Feats as are suitable to the Signification of the Attributes of their Breast-plates, so the certain Performance of those Acts is represented by their Horses having actually the Instruments of the same Signification

Therefore the *Fire* which they bring along with them, was to destroy the Countries through which they should go. It would with the *Hyacinth Smoke* thereof darken the Sun and Sky, and to overwhelm the *Grecian Empire* And out of these Disasters the *Grecians* would not be able to recover themselves, upon the Account of the *Fire* being mix'd with *Brimstone*, which was not therefore to be extinguished All which hath been exactly performed by the Incursions and Conquests of the *Ottoman Princes*, and the *Turks* under them, by the irresistible Power of their Cavalry, and speedy Marches.

Besides this *Symbolical* there may be also a *Secondary Meaning*, viz That these Horsemen and their Horses should be accompanied with a special *Fire*, *Smoke* and *Brimstone*, as was literally accomplished in the Conquests of the *Ottomans*, who by the Help of *Fire*, *Smoke*, and *Brimstone*, that is Gun-Powder flying out of the Mouths of the warlike Chariots — the great Guns — made that considerable Conquest of the City of *Constantinople*, to the taking of which must be attributed the greatest Part of their other Conquests, the Fall of that City having made Way, and cast a Terror upon the rest of the *Greeks* to make them submit And where they did not, the Power of *Mahomet's* great Guns forced them to it

*Amurath* the Father of *Mahomet II* had first attempted to break into the *Morea*, and effected it by the Help of his Cannon But his Son *Mahomet*, at the Siege of *Constantinople*,

had such Guns as were never made before Among the rest he had one of an almost incredible Bigness, were it not well attested by Authors of that Age His biggest Cannon carried a Bullet of three Talents weight. So that these Bullets being made of Stone, as appears by the same Authors, the Bore of that Cannon must be bigger than hath been made since He had also one or two that carried Bullets of half a Talent With these he made a Breach, and took the City by Assault With such afterwards he took the City of *Corinth*, and subdued the *Misia* The Terror of his Arms having struck such a Fear, that nothing was able to stand against him And a little after the Emperor of *Trebizond* submitted also. This *Mahomet* is said to have taken two hundred and sixty Towns in *Christendom*. All which Successes were owing to his Guns vomiting *Fire*, *Smoke* and *Brimstone*, which by reason of the said Guns being plac'd at the Head of the Armies of Horse seemed to come out of the Mouths of the Horses.

And because the *Ottomans*, together with their Numbers of Horse, placed their chief Confidence in their said Guns, therefore are their *Breast-Plates* said to be of *Fire*, *Hyacinth* and *Brimstone*.

The Smoke of their Cannon is particularly taken Notice of by Contemporary Authors. "Fire, saith *P. Ducas*, being put to the Power, [*that is, the Gun-Powder*], the Stone came out of the Cannon with a frightful Noise, and fill'd the Air with a *black*, [*that is Hyacinth and thick*] *Smoke*". This being an unknown Manner in *Christendom* of making War, did well deserve to be particularly describ'd. And undoubtedly such Descriptions which have not only a Symbolical Sense, but also agree literally with the Event, carry in them some Evidence, that not only the Revolutions were to be marked out, but also the surprizing Methods by which they were to be effected

No. 9 By these Three, namely the *Fire*, the *Smoke*, and the *Brimstone* issuing out of the Mouths of the Horses, was the Third Part of Men filled

The *Mouth* Symbolically signifies the Instruments or Means which a Man uses, or employs as his own to execute his Designs, and so the whole shews that the Horses and their Attributes signify the Means whereby the four Angels, and the Horsemen their Remnant have performed their Errand, or the Ruine of the *Grecian Empire*, which they have made their own without Hopes of Recovery, and this by the Help of their Guns But farther,

No. 10. The Power of these Horses lay not only in their *Mouths*, but also in their *Tails* That is, they not only do Mischief with Conquest and Tyranny, but also with false Prophecy That is, then Riders not only pull down the State, and destroy Men, but they also plant a false Religion in all those Places which they have destroyed, and made their own

No. 11 For their *Tails* were like to *Serpents*, and had *Heads*, and with them they do wrong

The *Head* holds and emits the Poison in all *Serpents*. *Serpents* denote subtil and malicious Enemies

*Heads* imply Victory and Dominion, and are the Symbol of Princes and Magistrates. The *Tails* signify false Prophecy

The Whole shews, that the former Princes and Magistrates over the Third Part of Men to be slain, being kill'd, others infecting with the Poison of false Prophecy, shall be set up in their Stead, and shall rule and tyrannize over the Subject conquer'd, as the *Ottomans*, having destroyed the *Eastern Empire*, have ever since done, most grievously oppressing the Christians in their Dominions.

No. 12 Notwithstanding the Greatness of the Plagues of this Trumpet, the rest of the Men who were not kill'd thereby, repented not of the Works of their Hands, that they should not worship *Dæmons*, and *Idols of Gold*, and of *Silver*, and of *Brass*, and of *Stone*, and of *Wood*, which can neither see, nor hear, nor walk. Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts

The Rest, or Remnant of Men here who were not slain, are the corrupted *Western Christians*, whose Countrey hath not been hurt

hurt by the *Ottomans*, but remains preserved from them in such a Manner, that not one Kingdom thereof hath been lost by this Plague of the *Ottomans*, notwithstanding those many Attempts they had made against them, their Commission (as well as that of the *Saracens* was) being stinted, and the said *Western* Christians being to be destroy'd by quite different Agents in the last Trumpet, and Third Woe And,

The Obstinacy of these said Christians, and the Greatness of their future Punishment, is implied in the Observation that they repented not of their Crimes, notwithstanding the dreadful Fall of the *Eastern* Christians, who, as being first or most corrupted, were first punish'd The *first* general Head of Accusation brought against the said *Western* Christians is, *that they repented not of the Works of their Hands*, that is, their own Inventions and Contrivances, & their Idolatrous Worship or Service, which is specified, first, in their continuing still to worship Angels and departed Souls, (in doing which, they in Effect worshipp'd *Dæmons*) and secondly, in their continuing still to worship Images, which were void of all Sense, and only shew'd the Blindness and Folly of those that worshipp'd them.

The *second* general Head of Accusation against the said Remnant is, *that they repented not of their Murders, nor of their Fornication, nor of their Thefts.*

This Head is put last, as being the Consequence of Idolatry For when Men so forget God, he gives them over to all Delusion, and to work all Manner of Wickedness.

The *Murders* are chiefly with Respect to the Persons whom they have put to Death for opposing their Corruptions.

The *Witchcraft and Sorceries*, — the Charms, Exorcisms, — pretended Miracles, — are common to all Idolaters, and thereby the Devil seduces them, and keeps them as his own

The *Fornication* is always conspicuous in false Religions, whereas the True teaches Sobriety, Temperance, and Chastity, and indeed hath that good Effect for the most Part, where the true Worship of the Gospel is observ'd, at least in Comparison of Idolatrous Countries And,

*Lastly*, the *Thefts* respect all the deceitful Ways, which are practis'd under Pretence indeed of Religion, but chiefly to serve to the Luxury of Men.

## TRUMPET VI WOE II SECT II

Concerning the Reformation of the Church, begun by  
*Luther, A D. 1517.*

- |       |      |  |
|-------|------|--|
| Nº 1  | y 1  | <b>A</b> ND I saw another mighty Angel,  |
| Nº 2  |      | Descending from Heaven,  |
| Nº 3. |      | Clothed with a Cloud   |
| Nº 4  |      | And a Rainbow was upon his Head,   |
| Nº 5  |      | And his Face was as it were the Sun,   |
| Nº 6. |      | And his Feet as Pillars of Fire  |
| Nº 7  | y 2  | And he had in his Hand a little Book open .  |
| Nº 8  |      | And he set his right Foot upon the Sea, and his left<br>Foot upon the Earth  |
| Nº 9. | y 3  | And he cried with a loud Voice, as when a Lion roar-<br>eth  |
| Nº 10 |      | And when he had cried, seven Thunders uttered their<br>Voices  |
| Nº 11 | y 4. | And when the seven Thunders had uttered their Voices,<br>I was about to write  |
| Nº 12 |      | And I heard a Voice from Heaven, saying, Seal up those<br>Things which the seven Thunders have uttered, and write<br>them not  |
| Nº 13 | y 5  | And the Angel whom I saw standing upon the Sea, and<br>upon the Earth lifted up his Right Hand to Heaven,  |
|       | y 6  | And swore by him that liveth for ever and ever, who<br>created Heaven and the Things that are therein, and the<br>Earth, and the Things that are therein, and the Sea, and |



*the Things that are therein, that the Time should not be as yet*

§ 7 *But in the Days of the Voice of the seventh Angel, when he shall sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets*

N<sup>o</sup>. 14 § 8 *And I heard a Voice from Heaven speaking unto me again, and saying, Go take the little Book which is open in the Hand of the Angel that stands upon the Sea, and upon the Earth.*

N<sup>o</sup>. 15 § 9 *And I went unto the Angel, saying to him, Give me the little Book.*

N<sup>o</sup>. 16 *And he said to me, take it, and eat it up,*

N<sup>o</sup>. 17. *And it shall make thy Belly bitter, but in thy Mouth it shall be as sweet as Honey*

N<sup>o</sup>. 18. § 10. *And I took the little Book out of the Hand of the Angel, and eat it up: and it was in my Mouth as sweet as Honey, And as soon as I had eaten it, my Belly was made bitter*

N<sup>o</sup>. 19. § 11 *And he saith to me, Thou must again Prophecy concerning [or against] Peoples, and Nations, and Tongues, and many Kings*

### The Explanation.

N<sup>o</sup>. 1. **O**NE mighty Angel had been introduced in *ch* V. 12 who was employ'd to proclaim the future Opening of the Book of the Gospel. And here another mighty Angel is seen, who has a little Book opened in his Hand, or a Gospel of the same Sort, but attended with less Circumstances. And he is called *mighty* upon the Account of a great Work which he will be enabled to perform, as appears by the following Attributes by which he is describ'd.

N<sup>o</sup>. 2. *He descends from Heaven, — receives his Commission from God.*

\* Τελειωθήσεται --- Lectio Velefiana Consummabitur, Vulg Syr. Arab Æthiop

† So *Cov.* 2. and Vulg See *Milli.*

N<sup>o</sup>. 3 *And is clothed with a Cloud, to denote that he shall be assisted with the Divine Protection in the Performance of his Errand, which is for the Good of Men. And therefore,*

N<sup>o</sup>. 4. *He appears with a Rainbow upon his Head, implying, that tho' God had been angry with the corrupted Christians in the former Plagues, he is still resolved to make them Offers of Mercy, and to renew his Covenant with them, as in the Beginning of Christianity. The Rainbow being the Symbol of God's Reconciliation, and entering into Covenant with Mankind*

This Angel hath the Rainbow only *upon* his Head, and not *round* about him, to shew that his Work indeed is acceptable with God, but not all over, and that therefore something will be wanting towards Perfection, — that God enters not now into a thorough Reconciliation to make all Things Holy and Happy, because the greatest Part of his Enemies are still left, — but that he enters so far into Reconciliation, as to protect the *Head* of this Angel, so as to make his *Head* stand safe against all his Enemies.

In the former Rainbow, *ch* IV. the Colour was expressly said to be *Green*, denoting altogether God's Mercy. But here no Colours being set forth, we are left to understand that all the Colours of the Rainbow were therein. So that this supposes a Mixture of Holiness and Success by the *White*, of Terror by the *Red*, and of Mercy and Kindness by the *Green*. God's Disposition being now more various according to the Measure of Men's Repentance.

N<sup>o</sup>. 5 *The Face of this Angel being as the Sun, denotes that his Office is to cast a Light, and that he shall be for a Guide and Director to others.*

N<sup>o</sup>. 6 *His Feet being as Pillars of Fire, signifies that his Followers shall suffer Persecution, but that they shall not be destroyed thereby, but become the better, and more great, and illustrious for what they undergo. Feet being the Symbol of Servants, Disciples, or Followers, Pillars, the Symbols of Firm-*

ness and Duration, and *Fire*, the Symbol of Torment and Persecution.

To apply the Particulars already given,

The Event here intended to be set forth, is the Reformation of the Church, with which the Order of Time exactly suits. The *Ottomans* had not quite made an End of conquering the Remnants of the *Grecian* Empire, but the Reformation began, which was one of the most illustrious Events that has happened since the Times of the Apostles

The Angel here in the Vision is the *invisible* Representative and Instrument of the Person and Power of *Christ* in bringing about so great a Work, and this Angel denotes and implies a *visible* Instrument or Agent on Earth, whose Actions are to be in some Measure *Analogous*.

This *visible* Instrument, Agent or Angel, is *Luther*.

*First*, he is called *mighty*, or valiant. And certainly *Luther* was so, and despised his own Life as much as any Man, though it pleased God to preserve him. But he was *mighty* in Respect of the Work which he perform'd. That a plain Monk should by his Preaching and Writing oppose and pull down in so many Countries the *vast Power* of the Popes, which had been raising during a Thousand Years and more, by all the Arts of the most refin'd Politicks, religious Crafts, and the Terrors of War, and besides that, correct and throw out those Idolatrous Practices, which had been universally settled, is most wonderful and astonishing, and the great Work of God

*Secondly*, the Angel comes down from Heaven.

*Luther* was set up by the Divine Providence to bring about the Reformation. And he pretended to no Authority for the Proof of what he proposed, but the Word of God, which had been for many Ages taken from the greatest Part of Christians

*Thirdly*, the Angel is clothed with a Cloud.

*Luther* no sooner appear'd upon the Work of Reformation, wherein according to all humane Probability he had been crush'd, but he was so favoured by Heaven, that he met with the Assistance of Princes who encouraged him to proceed, and his Followers met with the same Favour. And tho' Popery has never ceas'd to persecute, to plot and raise Wars against them, in Order to destroy them, all their Attempts have been in vain.

The

The Reformation holds out still in all those Places, where it had, or hath the Characters wherewith it is, in this Chapter (as we shall see afterwards) describ'd

*Fourthly*, the *Rainbow upon the Angel's Head*, signifies that God begins now to be openly reconcil'd with the Christians, at least all such as this Angel is concern'd for, by their having embrac'd or receiv'd his Message

*Fifthly*, his *Face being as the Sun*, implies that he shall be a Director and Governor, and have accordingly a Power of Government

And it is easily apply'd to *Luther*, by whose Means the Reformation Churches are become free from the Tyranny of *Rome*, and govern themselves. And they are all of them (as in this Chapter limited) supported still by the Countenance and Favour of the Temporal Government

*Sixthly*, the *Feet of the Angel as Pillars of Fire*. And accordingly those who have embraced the Reformation, have been wonderfully preserv'd.

Nº. 7.

The Might of the Angel of the Reformation having been laid down in the former Symbols, his Office is next particularly shewn, in his *having a little Book open in his Hand*

For hereby is denoted that he had it in his Power to read and proclaim, or to execute what was contained therein, or signified by it. The sealed Book which the Lamb received in *ch* 5 was the new Law or Gospel, the opening of which signified the preaching and publishing of the Gospel, by so many Steps or Degrees as there were Seals. But this Book is open, as being to spread it self all over, and to take hold of its appointed Limits almost as soon as it appeared. It is *open*, as containing Doctrines before reveal'd, and it is styl'd a *little one* upon the Account of its containing only some Parts of the Gospel, or such Doctrines of it, as were opposite to the Superstitions and Idolatry which had been introduc'd and embrac'd

Accordingly, as soon as *Luther* began to preach against the Errors of the *Romish* Church he was soon followed every where else. So that in a few Years the Reformation had taken all the Root, that it is like to have as the Effect of this Trumpet. All its endeavours, but just at the Beginning, have been check'd,

X x 2

stopp'd

stopp'd, and at last quite crush'd, wherever it hath endeavour'd to appear since. So that the Lives of the first Reformers were sufficient to see the furthestmost Extent of this little Gospel, which they had in their Hands readily *opened*, that is, to publish quickly, and all at once.

We may here observe a kind of Coincidence of the Symbol with the Event. For as the Angel has the little Book open in his Hand, so *Luther* began and really effected the Reformation by publishing Books against the *Romish* Errors. The Work was by others carried on in the same Way. It was prepared by the renewing of Learning, and the easy spreading of it by the Invention of the Art of Printing, and powerfully carried on by the opening of the Holy Scriptures in the vulgar Versions.

Nº. 8. By the Angel's *setting his Right Foot*, as the strongest, on the Sea, and his *left Foot on the Earth*, is denoted, that his Followers, to maintain themselves in Possession, would be in War, as well as in Peace, and that War is their best Security. Which is most evident and true in the Event. The Protestants having still visibly no other Security.

Nº. 9. The Angel's *crying with a loud Voice as when a Lion roar-eth*, signifies, that the Publication of the Law of the open Codicil should be with great Boldness and Success, and that the Reformation should be establish'd by the supreme Powers, to the Terror of its Enemies. And therefore,

Nº. 10. Upon this Angel's Cry — *seven Thunders uttered their Voices*, as being produced, or occasion'd by his Voice.

For this shews, that upon, or soon after the Preaching of this Angel, the Law of the open Codicil, or the Reformation, or Restauration of the true Worship, and the Liberty of hearing and practising of God's Word, should be established within seven Kingdoms or States, having supreme Power and Authority. *Thunders* being Voices in Heaven, *Heaven* the Place of the Supreme Powers of the Civil World, and therefore *seven Thunders* or *Voices in Heaven*, signifying the *Voices, Laws or Constitutions of seven supreme Powers.*

The Event hath exactly answered to this Account in the Vision, for from the very first Preaching of *Luther* and his Disciples, some States began to side therewith, and within about sixty Years the Reformed Religion was settled and confirmed by the supreme Authority within seven Sovereign States or Kingdoms, as the Reigning Religion, or the Religion established by Law.

The seven Kingdoms which thus receiv'd and established the Reformation are these following.

I The *German* Princes, constituting all together one Republick.

II. The *Swiss* Cantons.

III. *Sweden*

IV. *Denmark* with *Norway*.

V. *England* and *Ireland*.

VI. *Scotland*

VII. The United Provinces of the *Netherlands*

Union makes any of these to be but one with those with whom it is confederated in Government. So the *German* Princes, all the Protestant *Swiss* Cantons, and the *Netherlands* are Republicks united, each as into one Nation by their respective Unions. And in particular, the Reformation caused the *German* Protestant Princes to unite together by the Union or Treaty at *Smalcald*, and in that Respect become one separate Republick or Kingdom from the rest of the *German* Empire.

So *Ireland* according to this Account was but Part of the Kingdom of *England*.

*Scotland* was then, and long continued, an independent and separate Kingdom. And the Reformation was therein established by Law, whilst *James VI* was only King thereof.

The Case of *Norway* with *Denmark*, is partly the same as that of *Ireland* with *England*.

As to the Time wherein the said Kingdoms received the Reformation, or established it by Law, it was, as has been observ'd before, within about sixty Years after *Luther's* first Preaching.

He began to preach against Indulgences in the Year 1517. and by the Year 1532 seven *German* Princes and twenty four Cities had received his Doctrine.

The *Swiss Cantons* received it much about the same Time, for *Zuinglius* was slain in Battel *A D.* 1531 in Defence of it

By the Year 1537 the Reformation was established in *Sweden* and *Denmark*.

*Edward VI* came to the Crown, of *England*, *A D.* 1547 and the Reformation went on apace then, and was established by Law.

*Scotland* had it establish'd *A D.* 1567 and by the Year 1577, or at the farthest 1579. it was establish'd among the *Netherlands*

In these seven Kingdoms only, the Reformation was established by Law; and it has still continued amongst them, notwithstanding all the prodigious Efforts of their Enemies to the contrary Whereas in other Countries it was never thus received, notwithstanding the Pious Endeavours of many who sealed their Preaching with their Blood, as freely as the Primitive Martyrs

The Expression concerning these Thunders, that they uttered *ταῖς ἑαυτῶν φωναῖς*, *their Voices* seems to imply, that these seven supreme Powers who publish'd and embrac'd the Reformation by their Thunders and coercive Laws, made those Laws or Ecclesiastical Constitutions each for it self, and distinctly, which is agreeable to Fact, the Reform'd States having only made Ecclesiastical Constitutions to settle the true Worship within their own Dominions.

Nº 11 Upon the seven Thunders uttering their Voices, *Saint John* was about to write Supposing, as appears by what follow., that they would be universally extended, and implied the Perfection of the Mystery of God as he had declared to his Servants the Prophets.

The Person and Action of *St John* here is Symbolical, and denotes the great Expectations of the Faithful, who should be in the Times of the seven Thunders, that the Reformation would immediately and universally cause the Downfall of Popery, and introduce that glorious State of the Church which the Prophets had foretold, and forasmuch as to write is to publish, in order to bring to an Effect, hereby also the earnest Desires of the first Reformers to bring about that Event by their

own

own Endeavours is set forth But this Mistake is soon rectified.

Nº 12 *Saint John* bears a Voice from Heaven, saying unto him, seal up those Things which the seven Thunders have uttered, and write them not

Here Sealing, as oppos'd to Writing, is to put a Stop to the seven Thunders, that they should proceed or extend no farther

The Voice from Heaven enjoying this, is from some supreme Power, or Powers

The whole shews, that by the Permission of God there would be an effectual Stop put to the further Progress of the Reformation, by some opposite Temporal Powers And,

The Event hath exactly answer'd to this For certainly the first Reformers had pushed their Business to the End, had they not been hinder'd by the Opposition of those several Princes and States, which were not of the Number of the seven Thunders

*Charles* the Fifth, Emperor of *Germany*, must be accounted the chief Opposer, and the main Author of this Voice Being young and ambitious, he thought that the Division of the *German* Princes, and the Pretence of Religion, would give him a fair Opportunity to make himself absolute in *Germany* This mov'd him to get the Pope on his Side, and to set up for a mighty Defender of his Religion He, and his Son *Philip*, settled the Inquisition in all or most of their Dominions, and this hath so fix'd Popery, that all humane Means to bring a Reformation into those Parts seem impossible. In those several Countries where the Reformation had got Footing, as in *France*, *Poland*, and the Hereditary Countries of the Emperor, the supreme Powers therein have in a Manner quite destroyed it

So that the future glorious State of the Church is not to be effected by the seven Thunders, but by more glorious Means, the Reformation how great an Event soever, being accompanied with many Weaknesses and Imperfections.

The *Complut.* of a Edition indeed, instead of the Words, — Write them not, has, — and afterwards thou shalt write them If this were the true Reading, the Meaning would be, thou

thou shalt not write them now, but thou shalt write them afterwards That is, the Reformation shall proceed no further than these seven Thunders, but afterwards it will be unseal'd at the seventh Trumpet, which enlarging the Church, shall then swallow up these seven Voices of Thunder, and conclude them all in the Perfection of the Mystery of God

But the other Reading is that of the most Copies, and was followed by *Origen*

Which soever we take, it appears that there would be a Stop put to the further Progress of the Reformation. And therefore the

Nº. 13 Angel in the Vision declares upon Oath, that the Time for the glorious State of the Church should not be as yet, but that however, it would not be long to it, for that in the Days of the Voice of the seventh Angel when he should sound the Mystery of God, would be perfected as he had declared to his Servants the Prophets

This Oath sworn by the Angel, which is the Instrument and Representative of *Christ* in the Work of the Reformation, is as well as *St. John's* Zeal and Mistake, Symbolical, and his declaring that the Time is not yet come, and that it will be shortly, and when, shews that by the Authors of the Reformation, which are under the Direction of this Angel, God will at least permit, that since they could not do the Work of God to Perfection, yet considering their Zeal and Impatience arising from it, they shall see their Error quickly, but with such an Advantage, as to have likewise a Foreknowledge of the approaching of those glorious Times wherein the Mystery of God shall be perfected, and that they shall understand that they are between the sixth and seventh Trumpet, and within, or rather near the Approaches of those happy Times, which will be a very great Comfort to them, and fill their Souls with Joy

And accordingly since the Reformation God hath opened the Eyes of Men, and let them see so much into this sacred Book of the *Revelation*, as to conjecture and ground very good Hopes for the Nearness of the Commencement of the happy State of the Church.

The Reformed Divines have now at last discovered, that the Enemies of *Christ* are upon the Brink of Ruin, and just at their last *Catastrophe* And we now know that the Events belonging to the sixth Trumpet, which run on during our Reformation, are the immediately preceding Events of that seventh Trumpet, which will perfect the Mystery of God so long expected

And forasmuch as the Angel of the Reformation, and no other Instrument, is employed in the Oath, and performs it by holding up his Right Hand to Heaven, this seems to shew, that the Reformers were not only to make this known as certain, but that they were to be convinced thereof, as a Matter which was partly in their Power to act And indeed we shall find hereafter, that the Reformed Churches are prepared as the first Instruments of those great Revolutions, which are to be ushered in by the Sounding of the seventh Trumpet For to this End, as it is said in the next Chapter, they are to take Possession of the Temple of God, which is afterwards at the said Trumpet to be opened

As to the Form of the Oath, it is by him that liveth for ever and ever, and created the Universe So that here, since the Mystery of God is going to be perfected, such Attributes are given to God, as sufficiently demonstrate his Power to effect it. The Reformers having thrown off the Worship of *Dæmons*, dead Men and Idols, which before corrupted the Church, own only now the living God, and rely upon his Promise and Power for the near Approach of the Restitution of all Things, implied in the Perfection of his *Mystery*, or Counsel or secret Design in relation to the eternal Happiness of Man

And, according to this Explanation of the Mystery of God to be perfected, it is to be observed, that the Designs of God do not end, or are made perfect towards Man in this Life, and that therefore this must be done in the next, and that is in the Resurrection For all the Promises of God, whether made to the ancient Patriarchs and Prophets, or to the Christian Church, tend to that. It being plain, that the Resurrection is promised by God, and that it is the last Thing, all other Promises being imperfect, but what tend to that ultimate End of Religion, and great *Mystery*, or Design of God And therefore the Resurrection of the Patriarchs and Prophet, is their *Pet-*

Y y *fection,*

*fection*, for till that they cannot be made *perfect*, *Heb xi 39, 40.* And so this Resurrection being the Perfection of God's *Counsel*, as being promised to those Patriarchs and Prophets, and to those to whom God hath promised it through them, must come upon the sounding of the seventh Trumpet. But how long after, for that is not the only Incident thereof, there being several others previous to it, is not mentioned here, but will appear afterwards.

*Lastly*, the Words — *that this Mystery shall be perfected, as God hath revealed to his Servants the Prophecies* — are very considerable.

For all the Promises which God hath made to the *Patriarchs*, from the Beginning of the World being to be Mystically explained, as *St Paul* demonstrates in his Epistle to the *Hebrews*, that is to have their full Accomplishment in a spiritual Manner at the Resurrection, all the Prophecies which occur in the Prophets concerning a future glorious State of the *Israelites*, which hitherto have not been accomplished, must center all of them into this, to *perfect* the *Mystery* of God. And therefore all those Promises and Prophecies made to the *Patriarchs*, and set forth in the Prophets, must be accomplished at the Sounding of the seventh Trumpet. For at the Resurrection in the Kingdom of God all are to meet, as our Saviour himself hath declared *Luke xiii 28.* So that this Trumpet fixes their Accomplishment, and by this we know that this Kingdom is very near.

Nº. 14. After the Angel's Oath, *St John* bearing a Symbolical Character of those faithful Christians who should be in the World at the Time of the Transaction of this Part of the Prophecy, hears a second Voice from Heaven, *commanding him to go and take the little Book which was open in the Hand of the Angel that stood upon the Sea, and upon the Earth.*

This shews that the Christian Reformed Princes would settle and maintain the Reformation to their Posterity, and the Laws which they made for that Purpose. They were not content to receive it at first, but do all their Endeavours to have the Angel of the Reformation to transmit it to others in future Ages, in whose Name *St John* then Representative to receive it. So that the Faithful who received the Reformation

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tion, must preserve it for the future, and that by such Ways as it was at first proclaimed, and that is partly in War, and partly in Peace, intimated by the Book's being to be received from the Angel standing upon the Sea, and upon the Earth.

Nº. 15. Upon the aforesaid Command of the Voice from Heaven, *St John goes to the said Angel and demands the Book.* And by this the great Zeal of the Reformed Churches to concur with the Civil Powers in preserving the Reformation, whatsoever may happen to them thereupon, is signified.

Nº. 16. *The Angel's delivering the Book to St John, and commanding him to eat it up*, denotes, that it was delivered to him that he might turn it to his own Profit by studying, meditating, observing, and obeying the Laws of God deliver'd to him. And so we find in the Event, that the first Reformers having the Gospel in their Hands opened, to preach it to the People, were not to lay it aside, but to deliver it up to them for their Good, that they might turn it to their own Use. That is, to observe themselves, and preserve the Law or Religion, which had been proclaim'd by the Reformers, and is to be transmitted to the Reformed, to be continually observed by them.

The Book once opened was not to be shut again, but to be preserved by the Members of the Reformed Churches.

Nº. 17. The Angel's *Warning* concerning the Effects of eating the said Book — *viz that it would embitter the Bell, and be in the Mouth sweet as Honey*, argues a great Delight in those who should receive the Reformation as to the Comfort of their Souls, and the Hopes which that gives them of their being accepted with God, tho' at the same Time they should find the *Bitterness* of Persecution in their *Belles*, thwarting the present peaceful Enjoyment of the good Things of this World.

And how truly this hath been the Condition of all the Reformed Churches need not be enlarged on. It is certain that whereas they have indeed the great Comfort and Benefit of having the Gospel preached to them, yet their Enemies have made it to them a *bitter Draught*, whether to private Persons, many of whom have suffered Martyrdom for the Profession of the Gospel, or to all the Churches in general, the Cause of



the Reformation having involved them in many Afflictions by the restless Contrivances of their Adversaries.

*Lastly*, The Angel himself warns the Receiver, *St John*, of the Effect of swallowing the Codicil And this implies that the first Reformers were to give Warning to their Disciples of the Peace and Joy they were to find in the Profession of the Gospel, as well as of the Dangers they were to undergo This they have sufficiently done, and the Matter is so plain, that it needs no Proof For whereas the Papists are apt to make the Prosperity of their Church a Note of its being favoured of God, the Protestants generally on the contrary declare, that Persecution is the Note of the true Church, which it must endure for the Name of *Christ*, and the Satisfaction of a good Conscience

Nº. 18. *St. John* having taken and eaten the Book, finds that what the Angel had warned him of was true And so this signifies that the Reformed Churches have experienc'd the Truth of the Warnings of their first Teachers, and that they have, for the Sake of Conscience, and the Sweetness of enjoying the publick Liberty of the Gospel to themselves, endured all that the Wit and Strength of their Enemies could work against them

Nº. 19. The last Thing in this tenth Chapter that remains now to be consider'd, is the Angel's acquainting *St. John*, that he must again prophesy concerning, or against *Peoples, and Nations, and Tongues, and many Kings* — Which implies, that the Reformed Churches are to continue their Testimony, or witnessing against the Errors they have quitted, by still vindicating and stoutly maintaining, with all the Zeal possible, and Sufferings, the true Religion, against all the Multitudes of those Idolatrous Persons and their Rulers, who remain'd of the former Plagues without Repentance, and thus until the utter Extirpation of their Idolatry.

This is the true Office of the Martyrs, or Witnesses prophesying, as they are describ'd at large in the next Chapter, whose Places and Offices these must likewise take And therefore the Reformed Churches, though they have the Temporal Powers to back them, must not think that they shall be without Danger and Vexation. For such is the Malice of Popery, that not only

only the Princes who have Power in the Popish Dominions are continually instigated to destroy the Reformation, to which they give the odious Name of *Northern* Heresie, but they have also found Means to procure the Perversion of Protestant Princes, who, contrary to the Laws of their Countries, have persecuted the Protestant Religion, and endeavour'd to restore the Idolatrous Worship therein. Though this, God be thanked, hath been in vain, yet it hath not a little imbitter'd the Testimony, which the Protestants have given to the Truth. Examples of this latter Sort have been in *Sweden, Britain*, and the *Netherlands* Instances of the other are also needless, because no Man, that knows a little the State of *Europe*, is ignorant of the Popish Politicks towards Protestants

And thus we see how Protestants are oblig'd according to the Warning given, to prophesy against *many Kings and Nations*.

### AN EPISODE.

Describing the inward State of the True Church, during the Time of its *second General Period*, together with an Account of the Fall of the *Eastern Church*.

- Nº 1. ¶ 1 **A**ND there was given me a Reed like a Staff.  
 Nº 2. And the Angel stood, saying, Rise,  
 Nº 3. And measure the Temple of God, and the Altar, and them that worship therein  
 Nº 4. ¶ 2 And the Court, which is without the Temple, cast out, and measure it not,  
 Nº 5. Because it hath been given to the Gentiles, and the Holy City they shall trample upon Forty two Months.  
 Nº 6. ¶ 3. And I will give Power to my two Witnesses, and they shall prophesie a Thousand two hundred and sixty Days clothed in Sackcloth.

- N<sup>o</sup> 7. § 4. *These are the two Olive Trees, and the two Candlesticks which stand before the Lord of the Earth.*
- N<sup>o</sup> 8. § 5. *And if any Man will wrong them, Fire Proceedeth out of their Mouth, and devoureth their Enemies And if any Man will wrong them, he must in this Manner be killed*
- N<sup>o</sup> 9. § 6. *These have Power to shut Heaven, that it rain not in the Days of their Prophecy,*
- N<sup>o</sup> 10. *And have Power over the Waters to turn them into Blood,*
- N<sup>o</sup> 11. *And to smite the Earth with all Plagues, as often as they will*
- N<sup>o</sup> 12. § 7. *And whilst they shall perform their Testimony, the wild Beast that ascendeth out of the Bottomless Gulph, shall make War with them, and shall overcome them, and shall kill them*
- N<sup>o</sup> 13. § 8. *And their dead Bodies [shall lie, or be,] in the Street of the great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified*
- N<sup>o</sup> 14. § 9. *And they of the Peoples, and Tribes, and Tongues, and Nations shall see their dead Bodies three Days and an half,*
- N<sup>o</sup> 15. *And shall not suffer their dead Bodies to be put in Graves.*
- N<sup>o</sup> 16. § 10. *And they that dwell upon the Earth will rejoyce over them, and make merry, and will send Gifts one to another,*
- N<sup>o</sup> 17. *Because these two Prophets tormented them that dwell upon the Earth*
- N<sup>o</sup> 18. § 11. *And after three Days and an half the Spirit of Life from God enter'd into them, and they stood upon their Feet,*
- N<sup>o</sup> 19. *And great Fear fell upon them which saw them,*
- N<sup>o</sup> 20. § 12. *And I heard a great Voice from Heaven saying unto them, come up hither.*
- N<sup>o</sup> 21. *And they ascended up to Heaven in a Cloud,*
- N<sup>o</sup> 22. *And their Enemies beheld them*
- N<sup>o</sup> 23. § 13. *And in the same Day there was a great Earthquake*
- N<sup>o</sup> 24. *And the Tenth Part of the City fell,*

*And in the Earthquake were slain seven Thousand Names of Men,*

N<sup>o</sup> 25. *And the Remnant were affrighted, and gave Glory to the God of Heaven*

N<sup>o</sup> 26. § 14. *The second Woe is past, behold, the third Woe cometh quickly.*

### The Explanation.

N<sup>o</sup> 1. **T**HE Reed here given to St John, being for Measuring, is in order to take Possession of what he should be enjoined to measure with it. It is like unto a Staff or Scepter, and therefore implies, that the Means of Measuring, and the Power of Possessing, are given at the same Time And yet forasmuch as it is but a plain common Reed, the Possession to be taken with it, is only for a while, and not to last for ever A Golden Reed would have signified a glorious, strong, durable permanent State But an ordinary Reed denotes a Possession not perpetual, and which would soon vanish away in the Perfection of God's Mystery, when, in relation to the measuring of the New Jerusalem, a golden Reed would be us'd

Lastly, the Reed like a Staff being given to St John, shews, that the Reformed Christians, whom he represents, are the Persons who are to use it,

N<sup>o</sup> 2. The Angel here is the same Angel as in the former Chapter, — the Angel of the Reformation

He stands as in the Posture of resisting his Enemies, and giving Assistance to his Friends

His Command or Exhortation to St John, to Rise, — supposes that those whom St. John represents were before under Oppression, being thrown down by their Enemies.

And accordingly all those who groaned under the Oppression and Tyranny of the corrupted Christians, and wish'd a Reformation in the Church, before the Angel of the Reformation bid them rise and stand up with him, were prostrate, and overcome by their Enemies The Church of Rome having suppress'd all the Opposers of its Corruptions in such a Manner, that they could not make Head to stand up against it. The Inqui-

\* So Alex and several other MSS as also vulgar Lat. Syr and Arab Versions, and Arctas, &c. See Mills's Proleg in N T p 62

† The Particle *καὶ* is to be added Matt v 11 x 19

\* So Alex and many other MSS. and all the four ancient Versions, and Arctas

† So the Complut Edit.

‡ So the Comb

§ See Mills in Loc.

Inquisition, which had been the last Effort to do it, after the bloody Wars undertaken for that Purpose, gleaned up the Remnants. And so soon as any one any where appeared in Defence of the Truth, he was slain as soon as known

N<sup>o</sup>. 3. *The Temple of God, and the Altar, and them that worship therein, are the true Worship and Worshippers of God, as evidently appears from their being set in Opposition to the outward Court of the Temple, and the Holy City which were profaned by the Gentiles.*

By the *Gentiles* being possess'd of the said Court and City, the Temple of God and the Altar were in a Manner blocked up, and kept from publick View, and the true Worshippers hindered from appearing as a publick visible Body

By St *John's* therefore being enjoin'd by the Angel to *measure the Temple of God and the Altar, and them that worshipp'd therein*, is denoted, that the Reformers were to set up in a Publick Manner the True Worship of God, and thereby to become one Body with all the Remnants of the True Worshippers, who had before worshipped in the Temple, but in a hidden secret Condition. Such were the *Vaudois* in the Vallies of *Piedmont*, the *Albigenses* in the *Cevennes*, several in *Bohemia*, and the *Wicklites* or *Lollards* in *England*.

With these, and all other Defenders of the true Worship of God, we became one Body at the Reformation. So that at the same Time as we got to our selves the Means of worshipping God aright, we became join'd with the true Worshippers of him, and they are now Part of our Possessions in the said Worship, as being with us united in one Bond of Communion. And hereby we became united to those true Worshippers of the Primitive Church who first enjoy'd the Temple, as being united to that successive Company of faithful People who had an uninterrupted Succession from them, having all along kept up the true Worship of God. So that the Reformed Churches have not only gain'd the Point of the true Worship, by measuring the *Temple* and *Altar*; but have also gain'd the Point of uninterrupted Succession, by being joined with those who remain'd the Primitive.

N<sup>o</sup>. 4. As to the *cutward Court* of the Temple, the Angel's Command

mand to St. *John* is — *to cast it out and not to measure it*

To understand this, we are to consider that the *Temple* properly so called, consisting of the Holy Place, and the most Holy, was one entire Building, all covered together with its Porch. Before this Porch, in the open Air, was raised the Altar of Burnt-Offerings, and round about it there was a great Inclosure, which not only contain'd within its Circumference this *Altar*, but also the *Temple*

Into this Inclosure none could enter but the Priests and *Levites*, and those *Israelites* who came to worship with Sacrifices, and were clean by a Preparation for that Purpose

All this is what St *John* hath been commanded to *measure*; all this being Holy, and therefore properly representing the true Worship of God and his true Worshippers, none but such entering within that Inclosure.

Besides this, still further from the *Temple*, but round about it, there was another very large Court, into which all the *Jews* might come, at the Time of the Burning of Incense, to put up therewith their publick and private Prayers. This is the *cutward Court*, which is here ordered to be *cast out*, or rejected as profane, and not to be *measur'd* or taken Possession of And

N<sup>o</sup> 5. The Reason is, *because it hath been given to the Gentiles*, and so in their Power to possess it, who are to make use of it, and to trample upon the Holy City for *forty two Months*

The *Holy City* here signifies that Christian Church, which being the City of God, had before its being trampled on by the *Gentiles*, so much Civil Power as to over-rule all its Enemies, and keep them from Persecuting. And by the Title of *Holy* here given, it is shewn in what Condition it was when the *Gentiles* began to trample upon it

By the *Gentiles* *trampling upon this holy City*, is denoted the *Gentiles* being possessed of the Civil Power in the Church, and oppressing the Faithful in order to maintain their Tyranny and Idolatry

The *Gentiles* who thus trample upon the said City, are such who are possess'd of that Court of the Temple which was reserved for all the *Jews* to pray in. And are therefore such who pretend to worship therein the true God that dwells in the

*Temple*, but are however *Gentiles*, as being guilty of Idolatry, and as being so, are disown'd as true Worshipers of God. These are the *Romanists*, who by mixing *Paganism* and *Christianity* together, or adding the Worship of dead Men and Idols to the Worship of God, are false Worshipers, and come under the Denomination of *Gentiles*.

The *forty two Months* during which these *Gentiles* are to trample upon the holy City, are equivalent, as will appear afterwards, to twelve hundred and sixty Days or Prophetical Years, and do therefore each of them consist of thirty Days or Years.

And here it is observable, that the Symbols of Time relating to the corrupted Church (and so likewise in *Ch XIII*) are such as are denominated from the *Moon*, the Ruler of Night and Darkness, whereas such as belong to the true Church (as will appear from several Places) are denominated from the Revolutions of the *Sun*, the Fountain of Light.

The Symbols being thus explained, the Meaning of the Angel's Command to St *John* about casting out the outward Court and not measuring it, upon the Account of its being given to the *Gentiles*, who shall trample upon the Holy City for forty two Months, appears to be this.

"Do not pretend to take Possession of the outward Court of the Temple, but forsake it, and separate thy self from it, because it is permitted to be enjoy'd by the *Gentiles*, or Christians corrupted by *Pagan Rites*. They must still have it, and continue to oppress and persecute the Faithful within their Territories until the End of their appointed Time of forty two Months."

And this shews that it was not permitted to the Reformed Churches at first from their Origin, to pull down all the Idolatry and Tyranny of the *Antichristian Church*, and so to become full Masters together with the Temple of all its Dependencies, but that Popery would last out its appointed Time, and hold out still against the Light of the Reformation, until the Expiration of the said *forty two Months*.

But however, during this Term of the Tyranny and Idolatry of the corrupted Church, there were to be all along some who should make Opposition against it. And therefore the Angel in the Vision, as the Representative of *Christ*, and in his Name says

No. 6

And I will give Power unto my two Witnesses, and they shall prophesy Twelve Hundred and sixty Days, clothed in Sackcloth.

To *Prophesy*, as it is constantly us'd throughout the *Revelation*, is to make a publick Assertion of the true Religion against the Inventions of Men.

To be *clothed in Sackcloth*, is to wear the Habit of the ancient Prophets and Mourners. And this Habit as worn by the Witnesses, denotes the miserable State of the Church during their Ministry, arising from the Idolatry and Tyranny of their Enemies.

The whole shews, that during all the Time that the Idolatrous Church should trample upon the Holy City, there would be some who should arise, like the ancient Prophets among the *Jews*, and be enabled to oppose its Tyranny and Idolatry, and stand up boldly in Defence of the true Worship of God.

The *Gentiles* are to trample upon the holy City for forty two Months. And the two Witnesses are to prophesy twelve hundred and sixty Days, in which, at the Allowance of thirty Days to a Month, there are exactly forty two Months. So that the Ministration of the Witnesses is of the same Duration with, and collateral to the Time of the Holy City's being trampled upon by the *Gentiles*.

The Witnesses arising during the said Term are Two, to shew

*First*, That the Persecution, during the forty two Months Reign of the *Gentiles* should be so great, as that the publick Assertors of the true Religion would be reduc'd to a small Number, the Number Two being often us'd in Scripture, and the best profane Authors, to signify very few.

*Secondly*, That the said Assertors of the true Religion, tho' reduc'd to a small Number, were sufficient for the Business they were employed about. Because, according to the Law of God, at the Mouth of Two or Three Witnesses was every Affair of Moment to be establish'd. *Deut xix 15. John viii 17*.

*Thirdly*, The said Assertors of the true Worship of God are represented as Two Witnesses in Conformity to the Practice of God, in sending under the *Mosaical Dispensation*, upon eminent Occasions, his Prophets by Pairs, as in *Egypt* and the Desert

there was MOSES and AARON, under the Apostasy of the Ten Tribes, ELIAS and ELISHA, and in the *Babylonish* Captivity, and for some Time after, ZOROBABEL and JOSHUA.

And agreeably to this we shall find, that the two Christian Witnesses have all the Qualities, Powers and Privileges which any of the *Mosaical* Witnesses ever had

*Fourthly*, The Witnesses are represented as Two, as answering to, or representing, or taking in, those two Heads of Civil and Ecclesiastical Power, which were in the *Jewish* Church

No. 7

The said Witnesses are *the Two Olive-Trees, and the Two Candlesticks which stand before the Lord of the Earth*, or, are his Servants, as standing up in his Cause.

This alludes to the Prophecy in *Zachariah, ch iv 3, 11, 14* wherein the Prophet saith, he saw *Two Olive-Trees* on either Side of the Candlestick of Gold, pouring Oyl into the Bowl thereof, which the Angel there explained to be Two Anointed ones which stood before the Lord of the whole Earth, that is, Two Heads of the Captivity, the one *Zorobabel* as Captain of the People, the other *Joshua* as High-Priest Which Type plainly signified, that those Two Heads did maintain and support the *Jewish* Church, represented by the Candlestick, both alike contributing to its Preservation, each *Olive-Tree* pouring out a like Quantity of Oyl

In the same Manner the Two Witnesses are the *Two Olive-Trees* in the Christian Church, supporting and maintaining its Civil and Ecclesiastical State And as they are also the *Candlesticks*, they also represent the whole Body of the true Worshipers, whose Heads as Witnesses they are So that they both represent the true Worship of God, and are also the Means of its Preservation in the true Worship of him, affording both Oyl and Light.

We may here observe, that in the first Vision *ch i. 12* there were *seven Candlesticks*, whereby the Excellency and Universality of the Christian Church, even in its Birth, was shewn above that of the whole *Mosaical* Constitution which had but one. But those seven are now reduced to *Two*. Which shews that the State of the Faithful, during the Corruption of the *second Period* of our Oeconomy, both as to the Condition of the Church,

Church, and of the Civil Power it had before, is brought very low, -- That God only keeps himself *Two Candlesticks*, merely that the Light be not quite put out One to preserve some Seed of the Political State, the other of the Ecclesiastical, that it may be ready whenever it pleases him, to increase and enlighten the World And as these also come under the Notion of *Witnesses*, they could not be well less than Two

From all which it appears, that the Misery and Sufferings of the Faithful, during the corrupted State of the Church, were to be far greater than those of the Primitive Christians under the persecuting Emperors. So that the Church of *Christ*, notwithstanding those Storms of Persecution during the Primitive Times, shin'd nevertheless more gloriously by far, than under the Tyranny of the Idolatrous Usurpers of *Christ's* Kingdom And this is exactly true in the Event For the Primitive Church rather gain'd Ground under the Persecutions rais'd against it, but the Church of true Worshipers, in the corrupted State, seem'd rather to be a mere Notion, than a real Being So likewise as to Sufferings, the Odds are on this Side Let any one read carefully the History of the Primitive Church, and see the utmost Extent of the Persecutions, and join with it the History of the Church since the Ruine of the ancient *Roman* Empire, together with the Account of the Sufferings of those, who have continually opposed the Idolatry and Corruptions of the Church, and it will be found that there is no Proportion between them At so low an Ebb hath the Number of true Worshipers been brought, and so prodigious has been the Malice of Idolaters against the two Witnesses However the Persecutions which these Witnesses meet with, will bring the Judgments of God upon their Persecutors For,

No 8

*If any Man will wrong the said Witnesses, Fire proceedeth out of their Mouth, and devoureth their Enemies*, that is, they can command Fire from Heaven to consume them

This Power over Enemies, <sup>d</sup> *Moses*, and *Aaron*, and <sup>e</sup> *Elias* literally had But the Witnesses here are Symbolical, and therefore the *Fire* which comes out of their *Mouth*, or that which

<sup>d</sup> Numb xvi 3, 15<sup>e</sup> 1 Kin xviii 38 40 2 Kin i 10, 12, 14

God sends at their Intreaty, and upon their Account, is Symbolical too, and signifies that God will revenge their Cause by punishing and consuming their Enemies, according to the Judgments which they by his Order or Will have denounc'd And agreeably to this are the Words of God to *Jeremiah*, 'Behold I will make my Words in thy Mouth Fire, and this People, Wood, and it shall devour them. For what God doth upon the Account of the Prophets, either to defend or to revenge them is said to be done by the Prophets themselves.

And the Certainty that God will revenge the Witnesses, is further set forth by the Reduplication of the Expression, *that if any Man will wrong them, he must in this Manner be killed*

- Nº. 9. The further Power of the Witnesses is set forth in *that they can shut Heaven, that it rain not in the Days of their Prophecy* In which there is an Allusion to the History of *Elias*, 1 Kings xvii 1

The *shutting up of Heaven* — to signify the with-holding of Rain — is an Expression which God makes use of in threatening the *Israelites* if they commit Idolatry, Deut. xi 16, 17.

The said Expression in the same Sense is also us'd by our Saviour in Luke iv. 25 — *Many Widows were in Israel in the Days of Elias, when the Heaven was shut up three Years and six Months, when great Famine was throughout the Land* And this *shutting up of Heaven* for so long a Time, is by St *Jam. ch. v. 17.* ascrib'd to the Prayer of *Elias*, as if he had been the Cause or had it in his Power, by virtue of his Prayer or Prophecy, to *shut up Heaven*.

According to this, the *shutting up Heaven*, is the with-holding the Rain of Heaven, and this in the Case of the Witnesses signifies, that during the Term of their Prophecy, God shall at their Prayer, and to revenge their Cause and to punish their Enemies withdraw his Protection and Blessing So that there shall be among Men great Affliction, and Famine of the Word of God — a Thirst for hearing the Word of the Lord, *Amos viii. 11.* So that in the mean Time those who are un-

worthy of that Blessing, shall be tormented with all the Plagues of God. And therefore

- Nº 10. The said Witnesses have also *Power over the Waters to turn them into Blood* And this in Allusion to the literal Power which <sup>1</sup> *Moses* and *Aaron* had in their turning the Waters of the *Egyptian* River into Blood

But forasmuch as the Witnesses are Symbolical, this Action of theirs Symbolically signifies, that at their Prayers, and upon the Account of the Judgments which they denounce, their Enemies will be embroil'd in bloody Wars and Confusions, of which we shall have afterwards a particular Account.

- Nº. 11. The said Witnesses have also *Power to smite the Earth with all Plagues as often as they will*

This alludes still to *Moses* and *Aaron* who had that Power over *Egypt*, and so have these Witnesses upon the *spiritual Egypt* hereafter mentioned, which, during all the Time of their Prophecy, they shall affect with a Variety of successive Plagues

- Nº. 12. *Whilst the said Witnesses perform their Testimony, the wild Beast that ascendeth out of the bottomless Gulph shall make War with them, and overcome them and kill them*

This *Wild Beast* is particularly describ'd in Chap XIII where it is said, that Power was given unto it for forty two Months, to make War with the Saints, and to overcome them Which being the same Term that is allotted to the *Gentiles* for possessing the outward Court of the Temple, and trampling upon the Holy City, shews that this wild Beast is a Tyrannical Empire, made up of the said *Gentiles*, and so takes in all the idolatrous persecuting Powers in the *Roman* Empire

And forasmuch as the said forty two Months for the said Beast's making War with the Saints, and overcoming them, are equivalent to the Twelve Hundred and sixty Days of the Witnesses prophesying in Sackcloth, therefore the said Beast makes War against the Witnesses, and overcomes and kills them,

<sup>1</sup> Jerem. v 14

<sup>2</sup> Jer 1. 10 Hos vi. 5. Numb xvi 41

<sup>3</sup> Exod. v 9. vii. 17 --- 20.



during all the Time that they perform their Testimony, they being a perpetual collective Body of Men, and therefore not barely representing single Persons, but a Succession of Prophets that oppose the false Worship introduc'd into the Church. So that what St. Paul saith of himself and other Christians — *for thy Sake are we killed all the Day long, and appointed as Sheep to be slain*, is applicable to these Witnesses

They are killed in a Civil Capacity during all the War made against them, because for so long they are trampled upon, and cannot therefore act as a political collective Body, and at the same Time their Individuals, or the Prophets that arise amongst them to give in publick Testimony against the Tyranny and Idolatry of the Beast are slain in a literal Sense by being put to Death for their said Opposition. So that the Political Death of the Witnesses is consistent with, and contemporary to all the Time of their Propheying in Sackcloth.

In short the *Victory* of the Beast over the Witnesses, consider'd as a collective successive Body of Saints for forty two Months, implies that the Beast would so far prevail as that those of the true Worshipers represented by the Witnesses would not be able to hold up against it, and that the Worship and Tyranny of the Beast would get the uppermost, putting down and obscuring the true Worship. And in like Manner the Death of the Witnesses betokens, that the true Worship of God would be so far extinguish'd or overpower'd by the idolatrous Worship, as to make no visible Figure in the World. So that their Enemies would think that it was quite gone, accounting as nothing the successive rising up of some few Opposers now and then.

No. 13 Concerning these Witnesses as politically slain, it is further said, *that their dead fallen Bodies shall be or lie in the Street of the great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified*

By *Street* in Scripture is meant the <sup>k</sup> broad open Places of Concourse.

The City here, (the same as the holy City profan'd, trodden

upon, and possessed by the *Gentiles*, and before called *holy* to shew that it was the Christian Church usurp'd by the *Gentiles*) is the Metropolis of the idolatrous Church with its Territories — and is here styled *Great*, upon the Account of its Blasphemies and Tyranny, and reigning over the Kings of the Earth

This City is *spiritually called Sodom*. That is, is really (forasmuch as to be called is the same as to be) a mystical *Sodom* upon the Account of its spiritual and corporal Uncleaness by Idolatry and Fornication, and publickly defending such Crimes — in the same Manner as *Jerusalem* in its corrupted State is for the same Reasons <sup>i</sup> compared to, and <sup>m</sup> called *Sodom* by the Prophets

Thus City is also a *Mystical Egypt*, upon the Account of its Tyranny, Persecution, Cruelty, Pride and Impenitence, as well as Idolatry

It is also the Place *where our Lord was crucified*, he being crucified in or by *Rome*, because crucified within its Dominions by a *Roman* Governor, who had his Power visibly from *Rome* to exercise that pretended Jurisdiction. The *Jews* indeed betrayed him to *Pilate*, but did not kill him. They might not do it, *John xviii 31*. If they might have done it according to their Law, he had not been crucified, but dispatch'd some other Way, the Way of crucifying being absolutely *Roman*. He was therefore delivered to the *Gentils*, and so was entirely crucified by the Power and Command of *Rome*.

He was also in another Sense crucified in and by *Rome*, because he was afterwards crucified there in his Servants, the mystical Parts of his Body, to whom whatsoever is done he <sup>n</sup> imputes as done to himself. And therefore in both Senses *Rome* is as *Jerusalem*, — the Murderer of the Prophets, and of their Lord.

The great City, its Street, and Names being thus explain'd, the Meaning of the Whole is, — that the dead Bodies of the Witnesses politically slain, shall be throughout the whole Extent, and in the most conspicuous Places, or the chief and Principal Parts of the *Antichristian* Jurisdiction

And this shews, that the Persecution of the Saints should be

<sup>i</sup> Rom viii 36<sup>k</sup> Matt 1. 6 Esther 11 9

upon,

<sup>i</sup> Ezek xvi 26 xxiii 19<sup>m</sup> 1<sup>st</sup> 10 iii 9<sup>n</sup> Mat xxi 40, 41, Acts 18

A a a

in those very very Countries, where before this Period the Church of God was planted, but more particularly in the Capital City, — that the true Worship of God would be banished, and be thought expell'd from the said Capital and its Territories, and that the Witnesses would be so deprived of Publick Worship, — so subdued and politically slain, as to be, to outward Appearance, incapable of ever rising again

In this great Distress however it is of some Comfort to the Witnesses, that where their Lord was crucified, there also are they slain by such, who in persecuting them, persecute *Christ*, and who by their Apostasy from the Faith joyn themselves to his Enemies, approving and advancing their Actions, and thereby making themselves guilty of their Crimes, *crucifying again to themselves the Son of God afresh, and putting him to an open Shame*, both blaspheming his Religion, and making it to be blasphemed by others Their Idolatry and Corruption of Morals, which render them as *Sodom*, as *Egypt*, and as *Jerusalem* when the Measure of her Sins was full, being the greatest Obstacle to the Conversion of the Nations.

N<sup>o</sup>. 14 Upon the Death of the Witnesses, they of the *Peoples, Tribes, Nations, and Tongues* [that is, all the corrupted Christians] *for their dead Bodies*, looking on them with a great deal of Pleasure, and this for the Space of *Three Days and an half*, which being considered as Three Seasons and an half, or, in other Words, Three Years and an half, and then resolv'd into Days denoting Years, amount to Forty two Months, or Twelve Hundred and sixty Years, answering to all the Time of the *Gentiles* trampling on the Holy City, or the Beasts making War with the Witnesses by the Persecution rais'd against them, and therefore to all the Time of the Witnesses prophesying in Sackcloth. And this great Line of Time is here very properly set forth by Three Days and an half, because suitable to the *Decorum* of the Symbol of a dead Body, that will keep no longer unburied without Corruption

N<sup>o</sup>. 15 And they [the corrupted Christians before mention'd] *shall not suffer their dead Bodies to be put in Graves*

The Refusal of this Due to the Dead, shews that the corrupted Christians are resolv'd never to give or suffer the true Worshipers

Worshippers to have any Honour or Hopes of Mercy, but to treat them like such Publick Enemies and accursed Persons, as to whom Burial was denied by even such, as looked upon the Denial of Burial as the greatest of Punishments

And this may also relate to that Barbarous Usage amongst the Papists wherever their Tyranny is establish'd, never to suffer the Bodies of those, whom they call Hereticks, to be buried, the Living not daring to do it out of a Reverential Awe to their Church

But what the Enemies of the Witnesses do to them out of Malice and Cruelty, will at last turn to their Profit, the *Want of Burial* Symbolically signifying that the Time will come, which will restore them to their former State, when the Cause and Testimony, which they have maintain'd, shall prevail

N<sup>o</sup> 16 *And they that dwell upon the Earth* [the same Persons before mention'd] *shall rejoyce over the Witnesses, and make mery, and send Gifts one to another*

This is another Hardship upon the Witnesses. For when Men are dead, it is expected that some should lament for them, and the Want of such Mournings was<sup>o</sup> thought to be a Token of a miserable End.

But the Cruelty against the Witnesses is much more shewn, in that not only those pious Offices are forborn, but the utmost Excess of Reproach is offer'd to them by rejoycing at their Misery And this Joy is set forth in such Particulars as shew it to be compleat, and with which publick Days of Rejoycing among the *Jews* were observ'd, *viz* good Chear, Mirth, and sending of Gifts to each other And the same was practis'd among the *Greeks* and *Persians*.

The Event hath exactly answer'd to the Prophecy, as might be at large prov'd by shewing, what Joy there hath been upon all Occasions for the Destruction of those whom the Idolatrous Christians have put to Death, for preaching against the Error of their Idolatrous Worship, and what Thanks have been gi-

<sup>o</sup> Job xxvii 15, Psa lxxviii 6, Jer xxi 18, P Esai ix 22, Thro-  
ent Id v 1, 2, Th H, de Rel Act Perium, c 20 p 268

ven to Princes for having massacred their Subjects, who opposed those Corruptions

*Paræus* observes, that the Papists, when those whom they call Hereticks are burnt, play at frolicksom Games, celebrate Feasts of Banquets, and sing *Te Deum laudamus*, and wish one another Joy

And these are with them, *Acts of Faith*.

Nº 17 The Reason given for their thus rejoycing over the two Witnesses, is, *because these two Prophets tormented them that dwell on the Earth*, — viz the false Worshipers, the Persons themselves that rejoyce so upon this Occasion

This plainly alludes to the Words of *Abab* to *Ehas*, as soon as *Abab* saw him after the long Drought, 1 *Kin* xviii 17, — *Art thou he that troubleth*, or, as the LXX say, *perverteth Israel?*

The Meaning of the *Word* in the *Original* in that Place of Kings, implies, as appears from *Josh.* vii. 25 1 *Sam* xiv 29 the bringing a Curse upon the Land So that these Prophets are accused of perverting Religion by their Preaching, of raising Seditions, and so bringing upon Men all the Effects of God's Anger upon such as are accursed of him, — in the same Manner as the ancient Prophets, and particularly *Jeremiah*, were looked upon as seditious Persons, and as the Primitive Christians were accused by the Heathen as being the Causes of all the publick Calamities, and as guilty of High-Treason for disturbing and opposing the Worship of their false Gods.

To apply this to the Case of the Witnesses.

He that preached against the Errors of the World, and the growing Corruptions, was always reckon'd a Traytor, and treated as a publick Enemy

From the Beginning the Image-breakers were not only accounted Heretical, but Impious, Atheistical, and the worst of Men The Miscarriages of Men, the Plagues of God, all the Accidents that have fallen unluckily, have been always laid upon the Heads of the Martyrs, during this corrupted State, as if they had been the Causes of those Torments.

And indeed in one Sense the Witnesses have tormented, in that for their Sakes, at their Request, and to revenge their Cause, God hath already in some Measure, and will further to the utmost, punish their Persecutors, and so the Witnesses shall prevail.

Nº 18. For at the End of the *aforsaid Thrice Days and an Half*, the Spirit of Life from God entered into them, and they stood upon their Feet That is, at the End of the twelve Hundred and sixty Days of their Prophecy, at the sounding of the seventh Trumpet, they will by the Power of God, in a singular Manner exerted, be enabled to rise from their State of Death, and to act as a Political Body, and be so supported by their Followers, as to be able to withstand their Enemies with Power and Success And this *Resurrection* of the Witnesses denotes, that the true Worship of God shall again make an open Appearance in those very Places where it is now under Oppression, quite destroy'd.

This unexpected Event,

Nº 19 Will be to the great Terror of their Enemies, who will be reduc'd to the greatest Consternation. But the Resurrection of the Witnesses is not all

Nº 20 St *John* hears a Voice from Heaven, saying unto them, *Come up hither*. And,

This imports that the Witnesses, upon their beginning to act again with Power and Efficacy over their Enemies, shall have the Concurrence and Assistance, if not the very first Encouragements and Exhortations from the Civil Powers of the World to get into Heaven, that is, to set up the Church again in a flourishing State under their Protection, crushing down all Opposition.

And forasmuch as this Voice to the Witnesses from Heaven is heard by St *John*, the Representative of the Individuals that constitute the Collective Body, of which the Witnesses are the Representatives, so this seems to imply, that the Advantage of this Voice, will not only reach the Collective Body, but also the scattered Individuals, and even the Protestant Churches, which he represented in the Measuring of the Temple, and place

\* Jer. xxxviii. 4.

place them in a State above their Adversaries, so that they shall need no more to prophesy against them

N<sup>o</sup>. 21. Immediately upon the aforesaid Call, *the Witnesses ascend up into Heaven in a Cloud*

Their *Ascent* into Heaven denotes their getting full Power, Rule, and Dominion, and this their Ascent being in a *Cloud*, signifies that they in their getting into the said Power, shall have the Protection and Assistance of God, and by Consequence of the Ordinances or Powers that are ordained by him. So that the Worship of God thereby shall again become the Ruling Religion of the World, and quite subdue Idolatry, driving it for ever out of the Church.

But this still belongs to the seventh Trumpet, as also the following Words concerning these Witnesses,

N<sup>o</sup>. 22. *And their Enemies beheld them*, namely ascending or ascended up into Heaven. And this signifies that their Enemies shall be extremely griev'd to see them thus above their Malice. It then follows,

N<sup>o</sup>. 23. *And in the same Day there was a great Earthquake.*

Here 'tis to be observed, that till *the measuring of the Temple*, all Matters had proceeded in a due Order.

The Description of the *Witnesses* was a Matter absolutely proper for a Digression, and is therefore mention'd necessarily in a Place whose Times it hath preceded, and must hereafter outgo

This Digression being finished — the Words — *in the same Day* — refer to the *measuring of the Temple*, which is one of the Accidents of the Reformation, and therefore belongs to those Times wherein the Reformation was first on foot

If the Matter which follows upon the said Words, did rather belong to the *Rising again* of the Witnesses, there seems to have been no need to usher it in with the said Words

But there being to be a Relation of the following Matter, till the Warning about the Sounding of the Trumpet, as belonging to the Times within the sixth and seventh Trumpets, the aforesaid Words — *in the same Day* — are designed to prevent our mistaking the Order of Things. So that as soon as this Accident

Accident is past, there is Warning given, that the *second Woe* is past, and that the *Third cometh quickly*. Importing, that this Matter doth indeed belong to the sixth Trumpet, or second Woe. Not to say, as will be prov'd, that the Fall of the tenth Part of the City is designed as a Warning before the utter Fall, for which Reason 'tis observ'd, that some did take the Warning, having Time given them for that Purpose, but for the *Rest* who do not take the Warning, the third Woe comes quickly to destroy them all

The *great Earthquake* (being by this Account connected with the Matters of the sixth Trumpet, and contemporary with the last great Accident thereof, the Reformation of the Church) denotes a great Revolution or Change in the State of the Church. But, as the Effects of a Shaking come under no visible Species till we see what the Revolution hath produc'd, there is an Account given, that this *Shaking* had two Accidents, the Products both of the Shaking, but the latter introduc'd by the former, *viz.*

N<sup>o</sup>. 24. *The tenth Part of the City fell, and in the Earthquake were slain seven thousand Names of Men*

The *Earthquake* or shaking seems to be the Irruption of the Ottomans upon the Grecian Empire, which they slew, as was before shewn

The City is the same as that mentioned in the Beginning of this eleventh Chapter

The *Fall of the Tenth Part of this City* signifies, that the Tenth Part of the Idolatrous Church shall fall from the Power it before had, and be quite enslav'd, or subdued

And the Slaughter of the *seven Thousand Names of Men*, may be the Symbol of the Perpetuity of this Slavery or Subjection

The *Tenth Part*, may in some Sort allude to the Schism made in *Israel*, by the falling off of the *Ten Tribes*. And the *seven Thousand slain*, may allude to the *seven Thousand* who had not bowed the Knee to *Baal*, but fell at last with the rest in the Captivity. And the afore, upon this Supposition, as the *Ten Tribes* fell, being led into Captivity, before God would quite make an End of all *Israel*, so here, before the whole City falls, God causes the *Tenth Part* of it to fall, and terrify the rest, before

fore the seventh Trumpet sounds, wherein the Destruction of the Whole is to be effected by several Steps, which are described afterwards in all their Circumstances.

The Event which, according to this Explanation, answers to the Prediction, is the Fall of the *Greek Church*, under the Tyranny of the *Ottoman Princes*. They are *fallen* indeed from all their Power, but not mended, being still Idolatrous — Yet *fallen* they are under the Power of those that are not of their Church, nor of the true, but reckoned as much Enemies of God, because not worshippers of *Christ*, as if they were *Babylonians*

Now that this Event fully answers to the Intent of the Prophecy, may appear from the following Reasons

First, the Greek Church was the Tenth Part, or Political Division of the Holy City possess'd by the Gentiles. For when Idolatry first began in the Church, the Roman Empire, wherein the Christian Church was contained, was dismembered by the Irruptions of several Barbarous Nations, and at last was divided into ten Portions, whereof the Empire of Constantinople was one, and as to the real Extent, the most considerable

So that the corrupted Church within the Dominions of that Monarchy, became the Tenth Part of the City prophan'd, and one (as it is afterwards said in *ch. xiii.*) of the Ten Horns of the Beast which maketh War with the Witnesse

Secondly, The Fall of the Tenth Part of the City is quite another Thing than the Fall or Death of the Third Part of Men, slain by the *Euphratean* Horsemen.

For tho' the *Grecian* State fell in *A D* 1453, when *Constantinople* was taken by *Mahomet II.* and *Constantine*, the last Emperor was slain, and most of the Nobility put to Death, yet the whole Church, the Tenth Part of the City profan'd, did not fall till all those Countries were conquer'd, which were Part of the *Constantinopolitan* Empire And this was not till many Years afterwards The taking of *Rhodes* by *Soliman*, about *A D* 1522 *A Heg* 929 seems to be near the last Breath of the Church in the *East*, the *Ottomans* since that Time having had no great Luck, either at Sea or Land. However, since the taking of *Rhodes*, they have pick'd up here and there some Part of the *Eastern* Countries, or Islands, inhabited by Christians.

Christians, as *Cyprus* conquer'd by *Selim*, *A D* 1570 and the  
Island *Candia*, about *A D* 1669

Agreeably to what has been said, it is observable that when *Mahomet* had taken *Constantinople*, he set up the Patriarchat again, with as high Privilege as could be desired to make the Church free. For having sent for one *Georgius Scholarius*, a learned Man, he had only a Conference with him about the Christian Religion, and was so well satisfied with his Answers, that he made him Patriarch, investing him therein by the Delivery of a rich Pastoral Staff, a *Pallium* beset with precious Stones, a Vest of Sables, a white Horse, and a Pension of twenty five Thousand Crowns by the Year. He assign'd him also a Place in the Divan, near the Two *Cafleskers*, and gave him Permission to ride through the City on Horseback, and to wear a golden Cross upon the Frontal of his Patriarchal Cap. And besides all this, he gave him a Civil and Ecclesiastical Jurisdiction over the *Greeks*, with Power to Judge and Chastise them, according to the Rigour of the ancient Canons. Leaving to the Clergy the Choice of this Head, and reserving only to himself the Approbation of him.

All which Privileges were enjoy'd by three Patriarchs So that the Tyranny the *Greek Church* lies under is owing to what happened afterwards And therefore

*Thirdly*, The utmost Fall of the *Greek Church* or tenth Part of the City, was some Time after the Beginning of the Reformation which was signified by the little Book open And therefore the said Fall is rightly plac'd at the End of that Digression, which is added to the Transactions of the said Book

As for the *seven thousand Names* of Men, or seven thousand Men (Names of Men being often taken for Men themselves) there seems to be plainly an Allusion to those seven thousand in *Israel*, that in a Time of great Apostasy had not bowed the Knee to *Baal*, as was before observ'd. For the sake of those *seven Thousand* the rest of *Israel* were for some Time spared, but not repenting they were at last carried Captive into *Babylon*, and then the *seven thousand* were involv'd in the common Mi-

fery of the Nation, to give Warning to the Remnant in *Judah* to repent

And so here the seven thousand Names of Men may represent those few true Worshippers of God, which were hidden in the *Greek Church*, for whose Sakes that Church had been for a long Time preserv'd, and by whose Death she became reduc'd to such a forlorn Condition as to have, while it continues under the Power of the *Ottomans*, no Hopes of Recovery

N<sup>o</sup> 25 Upon the aforesaid Earthquake and Slaughter the Remnant were affrighted and gave Glory to the God of Heaven

And agreeably to this, when the *Ottomans* had made such prodigious Progresses as that they had quite over-run and pulled down all the *Eastern Churches*, then many in the *West*, as affrighted by the Plagues that God had sent upon that Part of the Church, began to be ashamed of their Idolatry, and sorry for their Sins, and by the Reformation (to which Books brought by learned *Greek Refugees*, not a little contributed) gave Glory to the God of Heaven, and not to Angels, Saints and Images as they before had done.

N<sup>o</sup> 26. Upon the Slaughter of the seven Thousand in the Earthquake, and the Repentance of many in the *Western Churches*, it is said — *the second Woe is past*, that is, those Accidents of the sixth Trumpet containing the Destruction of the *Eastern Empire*, and the Fall of the Churches within its Dominions are pass'd off And then this being done, it follows — *Behold the third Woe cometh quickly*

This shews that between the end of the second Woe, and the beginning of the Third, there will be a much shorter Time than there was between the ending of the first Woe, and the beginning of the second, and consequently that the beginning of the third Woe is not far off

And as this Woe will come much sooner than the Woe preceding, so will it also come upon the corrupted Christians very unexpectedly with amazing Circumstances of Suddenness and Terror *Rome* hath had many Warnings, and hath stubbornly struggled against its Enemies It received a surprizing Blow at the Reformation, but hath recovered much from its Amazement, in such a Measure as to be able to crush still all the Attempts

tempts made to propagate the Reformation, and even to threaten its Ruin It hath stood in no Fear of it for a great while And therefore when this Woe comes, it will be surpriz'd, as having no Thoughts of any such Danger, and especially from such Hands as it neither hath had, nor may have any Suspicion of, till it receives the mortal Blow

### TRUMPET VII. WOE III. SECT I

Containing a Summary View of the Events of this TRUMPET

- N<sup>o</sup> 1. § 15 **A**ND the seventh Angel sounded,  
 N<sup>o</sup> 2 And there were great Voices in Heaven, saying, the  
 Kingdom of this World is become our Lord's and his Christ's,  
 and he shall reign for ever and ever
- N<sup>o</sup> 3. § 16 And the twenty four Elders which sit before God on their  
 Thrones, fell upon their Faces, and worshipped God,  
 § 17 Saying, we give thee Thanks, O Lord God Almighty,  
 which art, and which wast, and which art to come,  
 Because thou hast taken to thee thy great Power, and hast  
 reigned
- N<sup>o</sup> 4. § 18. And the Nations were angry,  
 N<sup>o</sup> 5 And thy Wrath is come,  
 And the Time of the Dead that they should be judg'd, and  
 that thou shouldst give the Reward unto thy Servants the  
 Prophets, and to the Saints, and to them that fear thy  
 Name, small and great, and that thou shouldst destroy them  
 that destroy the Earth
- N<sup>o</sup> 6. § 19 And the Temple of God was opened in Heaven,  
 N<sup>o</sup> 7 And the Ark of his Covenant was seen in his Temple  
 N<sup>o</sup> 8 And there were Lightnings, and Voices, and Thunders,  
 and an Earthquake and great Hail



*The Explanation.*

- N<sup>o</sup> 1. **T**HIS Trumpet which is to contain the last and most dreadful Woe, is however, as being that which introduces the Perfection of God's Myſtery, here uſher'd in rather with an Account of its joyful than of its ſorrowful and dreadful Part, and this to ſhew the Suddenneſs of the Woe, and of the Conqueſts of *Chriſt*, and to comfort thoſe who are impatient to ſee the glorious Times foretold.
- N<sup>o</sup> 2. The great Voices in Heaven, declaring that the Kingdom of this World is become the Kingdom of God and of his *Chriſt*, and that he ſhall reign for ever and ever, ſhew that by the Aſſiſtance and Concurrence of the Civil Powers in the World with the Dictates of Heaven, Idolatry ſhall go down, and the Church ſhall be re-eſtabliſhed again, where Idolatry had taken Place. So that the Kingdom of *Chriſt* ſhall be reſtored upon the Deſtruction of the Powers of his Enemies. And this his Kingdom ſhall be univerſal, uninterrupted, and have no End.
- N<sup>o</sup> 3. The aforeſaid Temporal Powers upon their Reformation and eſtabliſhing the true Worſhip, become of the Number of thoſe temporal Heads or Princes of the Chriſtian Church, which are repreſented by the Symbol of twenty four Elders ſitting upon Thrones before God. And all theſe, upon this Occaſion, expreſs in the moſt publick Manner their Homage and Thankſgiving unto God, falling down upon their Faces before him, and in their Addreſs of Thanks acknowledging him to be Almighty, Eternal, and to have now reſumed his great Power, and in a moſt remarkable Manner to have ſet forth his Ruling in the World. Thereby ſignifying that the Means by which God brings about this his Reign will be by \* Miracles, and a ſtretched-out Arm.

\* In Luke 1:17 the Power of Elias is the miraculous Power of *Flus*. And in Acts 14:33 great Power is the Power of Miracles. And in many Places, Powers and great Signs are put ſynonymouſly for Miracles, as Acts 11:22 and 13: Rom xv:9

- N<sup>o</sup> 4. The Angel of the Nations imports Reſiſtance and War, to oppoſe the Kingdom of God, and his *Chriſt*, which is not to be advanced without the Oppoſition of theſe Nations, that is, *Gentiles* or Idolaters who have uſurped his Holy City, and hinder, as long as they can, the Reſtoration of it to its Lord, endeavouring to maintain themſelves.
- But this *Angel*, or Reſiſtance, will prove their Third *Woe*, or utter Deſtruction. For,
- N<sup>o</sup> 5. *The Wrath of God is come*, ſo that the Meaſure of their Sins being fill'd up, he will now no longer bear with them, but puniſh them according to their Deſerts.
- And the Time is come, that the Dead ſhould be judged (or their Cauſe tried,)
- And that the Reward promiſed by the Perfection of the Myſtery of God, ſhould be given to the Prophets, Martyrs, Confefſors, and all true Chriſtian Worſhippers, whether ſmall or great.
- And that thoſe who corrupt and deſtroy the Inhabitants of the Earth, by their falſe Doctrines, Wickedneſs and Tyranny, ſhould be themſelves deſtroy'd.
- N<sup>o</sup> 6. Agreeably to the Voices in Heaven, and to the Example of the Elders, *The Temple of God is open'd in Heaven*, that is, by the ſupreme Powers, to the End, that not only thoſe who groan'd under the Uſurpation and Tyranny of the Corrupters of the Church may come in, but alſo that all Nations, may and ſhall flow into it freely. So that at this Time the true Worſhip of God will be every where eſtabliſh'd, in thoſe Places where it is now ſuppreſs'd by the *Gentiles*, who, by being poſſeſs'd of the outward Court of the Temple, and the Holy City had ſo block'd up the Temple it ſelf, as to ſuffer no one to enter into it, except thoſe Reformed Churches, which having by the Voices of the ſeven Thunders heard the Law of God, had thereupon gain'd a kind of forcible and extraordinary Poſſeſſion of it for themſelves, together with thoſe that before, and all along, had a ſecret Poſſeſſion thereof.
- This Effect of *opening the Temple of God in Heaven*, is one of the joyful Events of this Trumpet, and another is,

N<sup>o</sup>. 7 *That the Ark of God's Covenant was seen in his Temple* The first signifies, as we have seen, the general Delivery of the Church from all Idolatry and Oppression And *this* here imports the full Accomplishment, or the Perfection of the Mystery of God, as he had promised to his Servants the Prophets To understand this, we must observe, that the Ark, containing the Book of the Law, was placed in the most Holy Part of the Temple, inaccessible to the People, into which none but the High-Priest could enter And it was placed under the Mercy Seat or Throne of God, as an Evidence of the Covenant made between God and *Israel*, and that God, as sitting on his Throne, and having, as it were, these Testimonies under him, would always remember his Covenant, and the Promises he had made therein to the Good, and the Punishments he had threaten'd and denounc'd against the Bad

And further, from the Mercy Seat so plac'd upon the Ark of the Covenant, <sup>7</sup> God promised to commune with *Moses* in relation to every Thing which was to be commanded to *Israel*

Now from this Account it may be concluded that, since the Temple of God is now so opened in Heaven, as that even the Ark of the Covenant which was before kept secret from the People is seen, the true Worship of God will be in such Perfection as it never before was The great Mysteries of Religion, which even the Angels desire to look into, will be now clearly and fully known God will shew his Servants the Effect of his Promises made in his Covenant He will universally pour out his Spirit upon, and plant his Sanctuary among them, and will in the most eminent Manner be their God, and they his People.

And this great Event of the Ark of God being seen in his Temple, consequent upon the opening of his Temple in Heaven, will commence long before the general Resurrection, because, as we shall find afterwards, in the State of the Just, after that Resurrection, there will be no Temple seen *Lastly,*

N<sup>o</sup> 8. The Means by which the aforesaid Events, and the rest contain'd in the Thanksgiving of the Elders, are effected, or the Accidents with which they are accompanied, are *Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.*

The *Lightnings, Thunders and Voices*, signify the Revelation of God's Will, the Publishing of his Law, the Preaching of the Gospel to convert the corrupted Christians, and Idolatrous Gentiles.

The *Earthquake* denotes that great Change which will be wrought at this Time

And by the *great Hail* is signified those mighty Wars whereby God will destroy those that oppose the Gospel, and the Conversion of Men

*How* the Church will be rendered Glorious under this Trumpet, and how her Enemies will be destroy'd, will be shewn at large, so soon as an exact Account has been given of the Origin, State, Power, Actions, Extent, and Duration of the Church, and of her Enemies, during the two Periods of her Militant State And forasmuch as in the taking this necessary View of both, there were several Things of an extraordinary Nature, which could not so well be represented by the ordinary Symbols of the *Mosaic* Institution, or of natural and sensible Objects, there is therefore Recourse had to that extraordinary Method of the Prophets, who, to express an extraordinary Event, were instructed to do it by a *Sign* — a Type or Symbol of some natural or artificial, or compounded Being, adapted to that particular Occasion

## TRUMPET VII. WOE III. SECT II.

Containing a full Account of the chief Enemies of the Church, and of their Actions against her, during her first General Period.

- N<sup>o</sup>. 1. *1* **A**ND a great Sign was seen in Heaven,  
A Woman clothed with the Sun,  
And the Moon under her Feet,  
And upon her Head a Crown of twelve Stars
- N<sup>o</sup>. 2. *2* And she being with Child, cried travailing in Birth  
and pain'd to be deliver'd.
- N<sup>o</sup>. 3. *3* And there was seen another Sign in Heaven,  
And behold, a great, red Dragon, having seven Heads,  
and ten Horns,  
And upon his Heads seven Diadems.
- N<sup>o</sup>. 4. *4* And his Tail draws the third Part of the Stars of  
Heaven, and did cast them to the Earth
- N<sup>o</sup>. 5. And the Dragon stood before the Woman which was ready  
to be deliver'd, that when she was deliver'd he might devour  
her Child.
- N<sup>o</sup>. 6. *5* And she brought forth a Man-Child, which is to rule all  
Nations with a Rod of Iron.
- N<sup>o</sup>. 7. And her Child was caught up unto God and his Throne
- N<sup>o</sup>. 8. *6* And the Woman fled into the Wilderness, where she hath  
a Place prepared of God, that they should feed her there, a  
thousand two hundred and sixty Days
- N<sup>o</sup>. 9. *7* And there was War in Heaven Michael and his An-  
gels fought against the Dragon, and the Dragon fought against  
his Angels
- 8* And prevailed not, neither was his Place found any  
longer in Heaven
- N<sup>o</sup>. 10. *9* And the great Dragon was cast out, that old Serpent,

<sup>a</sup> See *Mss in Loc*

- called the Devil and Satan, which deceiveth the whole  
World was cast out upon the Earth,
- N<sup>o</sup>. 11. And his Angels were cast out with him
- N<sup>o</sup>. 12. *10* And I heard a great Voice in Heaven, saying, Now is  
come the Salvation, and the Power, and the Kingdom of our  
God, and the Power [or Authority] of his Christ
- N<sup>o</sup>. 13. For the Accuser of our Brethren is cast down, which ac-  
cused them before our God Day and Night
- N<sup>o</sup>. 14. *11* And they overcame him by the Blood of the Lamb, and  
by the Word of their Testimony,  
And they loved not their Life unto Death
- N<sup>o</sup>. 15. *12* Therefore rejoice, ye Heavens, and ye that dwell in them
- N<sup>o</sup>. 16. Woe to the Earth and the Sea Because the Devil is  
come down unto you, having great Wrath, knowing that he  
has but a short Time
- N<sup>o</sup>. 17. *13* And when the Dragon saw that he was cast out upon the  
Earth, he persecuted the Woman which had brought forth  
the Man-Child.
- N<sup>o</sup>. 18. *14* And to the Woman were given two Wings of the great  
Eagle, that she might fly into the Wilderness into her Place,  
<sup>b</sup> that she might be nourished there, for a Season, and Sea-  
sons, and the half of a Season, from the Face of the Ser-  
pent
- N<sup>o</sup>. 19. *15* And the Serpent cast out of his Mouth Water, as a River,  
after the Woman, that he might wash her away with the  
Flood
- N<sup>o</sup>. 20. *16* And the Earth helped the Woman, and the Earth opened  
her Mouth, and swallowed up the River which the Dragon  
cast out of his Mouth
- N<sup>o</sup>. 21. *17* And the Dragon was anger'd against the Woman, and  
went to make War with the rest of her Seed, which keep the  
Commandments of God, and have the Testimony of Jesus.
- Ch XIII
- N<sup>o</sup>. 22. *1* And he stood upon the Sand of the Sea

<sup>a</sup> So several MSS and all the four ancient Versions, and *Arctas*

<sup>b</sup> So according to some MSS the *Compl Edit Syr* and *Arab* Versions, and *Arctas*

<sup>c</sup> *Arctas* is not read in *Arctas* and several other MSS nor in *Syr* and *Arab* Versions,  
nor in *Hippolytus* or *Arctas*

<sup>d</sup> So *Alex* *MS* *Textus*, vulgar *Syr* *Arctas* See *M's*

*The Explanation.*

No 1 **T**HE *Woman* here is the Christian Church, in the same Manner, as under the Type of a *Woman* the *Jew* Church is frequently represented by the ancient Prophets.

She is *seen in Heaven*, or the Governing Part of the World, upon the Account of her being to be plac'd above her Enemies by having Christian Emperors for her Defence, the Scene of her Actions being plac'd in that Subject about which she contends

The Representation of her there, is styl'd a *great Sign*, upon the Account of the Strangeness of it, and her Power to prevail

And this last is set forth by her Luminaries, or her invisible and visible Spiritual Governors

Her first *Luminary*, — the *Sun*, — with which she is *cloth'd* as a Vesture, is *Christ* her King, whom, (by <sup>e</sup> being Baptized into him, and by <sup>f</sup> being conformable to his Example and Doctrine) she hath put on, and she is not only adorned with, but also protected by him.

Her next *Luminary* the *Moon* is *seen under her Feet*, & as a Light and Guide to direct her, and her *Followers*, (signified by her *Feet*) in all their Ways And the Church has the Promise, that <sup>h</sup> God will keep the Feet of his Servants, and guide them in the Way of Peace

Now the Moon being a Luminary, is in the Prophetick or Symbolical Language, the Name of a superior Governor. 'Tis therein, whenever mention'd together with the Sun and Stars, the next to the Sun

In the Case before us, the Sun is *Christ*. The Governor therefore of the Church next to *Christ* is the Holy Ghost, whom *Christ*, during his Absence, hath <sup>k</sup> left to his Church and Apostles, to <sup>l</sup> guide them into all Truth. By this Holy Spirit is the Church enlighten'd, comforted, supported, and de-

liver'd in all Dangers and Distresses, and of him <sup>m</sup> must every one that comes into the World, in order to enter into the Kingdom of God, be born again

The *Stars* constituting the Crown upon the Head of the *Woman*, are the Spiritual visible Governors of the Church constituted by, and ruling under their Spiritual Governors, the *Sun* and *Moon*

The Number of these Stars being *Twelve*, leads us directly to the Twelve Apostles, who were by *Christ*, under himself and the Holy Ghost, appointed to be the visible Spiritual Governors of his Church, and the Lights of the World These were the Princes, or Heads of the Tribes of the Spiritual *Israel*, and the Representatives of their Successors, the Spiritual Presidents of the true Church of *Christ*, in whom the Apostolical Government is continued and to whom therefore, under God, a *Crown*, or Coronet, or Power of Government in *Things Spiritual* belongs

So that by this Crown of Twelve Stars, the Successors of the Apostles are Symbolically set forth, the Apostles being the Representatives of their Successors, and as such consider'd by our Saviour in his Promise <sup>n</sup> of being with them to the End of the World

N 2 During the Times of the *Pagan* Emperors, the Church endeavouring to increase her Followers, by Preaching the Gospel, frequently suffer'd great Persecutions, and the last, which was begun by *Dioclesian*, and was the most universal and dreadful, lasted for *Ten Years* And all this, agreeably to the Decorum of the Symbol us'd to represent the Church, is set forth *by the Woman's being with Child*, *by her Cries in her Travail*, and *being pain'd to be deliver'd*, that is, to be freed from the Torments of Persecution which she endured During this her State,

N 3 Her Enemy is seen in the Political Heaven, as having the actual Possession of the Temporal Power And he is repre-

sentcd as a great, red Dragon, having seven Heads and Ten Horns, and upon his Heads seven Diadems

This Dragon is the Devil acting and ruling by his visible Ministers in the Roman Empire, and so having seven Heads and ten Horns, which are a Description of the said Empire throughout its whole Extent and Duration

For the seven Heads, as they are explain'd by the Angel in ch. xvii § 9, 10 signify seven Kings, that is seven Kingdoms, or Capital Cities with their Dominions

And the Ten Horns, as there also explain'd by the Angel, are Ten Kings

It is there said of the Ten Horns, that they were not in Being at the Time of the Vision;

And concerning the seven Heads at the Time of the Vision, that Five were fallen, one was, and that the other was not then come

From whence it is apparent, that the Roman Empire was to be first compos'd of seven Kingdoms, and afterwards of Ten

Again, it is here said that the Dragon had upon his Heads seven Diadems

But in ch. xiii where the Dragon resigns his Power, and his Seat, and his great Authority to his Successor, who has therefore the same Number of Heads and Horns, Ten Diadems are seen upon the Horns, and none upon the Heads Which shews, that at the Time of the Translation of this Power from the one to the other, the Empire had suffer'd a great Change, — viz. That sofarasmuch as it had first consisted of seven Kingdoms united into one, as having been either founded or conquer'd by the Romans, it was then divided into ten distinct Monarchies. So that the Heads shew the Extent of the Dominions, and the Horns the Distribution of them afterwards, by an Essential Change in the Government

Accordingly the Diadems, which are the Symbols of the actual Possession and Execution of Power or Rule, are, during the Dragon's Reign, seen on the Heads And then afterwards upon the Division of the Empire, and the Resignation of the Dragon to his Successor, the Diadems, to shew to whom the Power of Government belong'd, are plac'd upon the Horns; — the Heads relating to the former, and the Horns to the latter State of the Empire And thus there are Ten Horns allotted

ted to the Dragon, which are not exerted, and seven Heads to the Dragon's Successor which are not heeded, to shew that these two are related, and must succeed one to the other

Now of the seven Heads, or seven Capital Cities, with their Dominions and Dependencies, of which the Roman Empire was compos'd, or consisted before the Division of it into Ten Parts, it being said at the Time of the Vision, that five are fallen, one is, and the other is not yet come We are thereby given to understand, that there is indeed now but one Capital City, but that the Five others were so, and have now lost their Supremacy, but however, having still some Power, do all concur to make up one Body of the Roman Empire So that the Meaning is not, that this Empire hath so many distinct supreme Heads, but that five Heads that have been Supreme do now, together with the sixth in being, make up the Dominions thereof, and that the seventh Head is a Capital not yet in being, but which some Time after shall be Head of the Roman Empire, and so continue for some Time We are therefore to observe seven Periods of the Roman Conquests, by every one of which one Capital City, with its Dominions and Dependencies, became a Head of the Empire

I The first Head was gain'd by the Conquest of Italy The Capital City, Rome This was the Work of six hundred Years

II The second Head was obtain'd by the Ruin of Carthage The Empire of the Carthaginians, began at the Pentapolis, and so on to the African Shore, and into Spain.

By the Conquest and Ruin of their Empire, the Romans became Masters of all those Territories, and besides that of Mauritania and Numidia, the Kings thereof being involv'd by Alliance into the Fate of the Carthaginians Which Conquest made a Way for them to conquer as far as Mount Taurus. And all this in about the Space of fifty three Years, as Zosimus observes out of Polybius.

This Head was quite destroy'd by Scipio the younger, but was rais'd up again by Caius Gracchus a little more than twenty

Years after, who call'd it *Junonia*, But the old Name of *Carthage* prevail'd, and it grew mightily, and became the Capital of those Parts, being under the Emperors the Seat of a chief Roman Magistrate

III The *third* Head of Dominions was gain'd by the Conquest of the *Macedonians* and *Greeks*. The Conquest of *Macedonia* involving all the rest of *Greece*, which since the Times of *Philip* and *Alexander the Great* was under the Subjection of the Kings of *Macedonia* their Successors. The *Romans* made but one Triumph of both

The Capital of *Macedonia* was *Æge*, made so by *Cercas* King thereof. But the Seat of that Empire was afterwards remov'd to a Town near it called *Pella*, and was made a Colony by the *Romans*, and the Seat of the Governor of *Macedonia*, as *Claudian* hints in his Times

The Fate of the *Macedonians* drew in also *Gentius* King of *Illyricum*, who was then Ally against the *Romans*.

IV The *fourth* Head may be reckon'd to be gain'd by the Conquest of all the Dominions of *Mithridates* King of *Pontus*, and his Ally *Tigranes* King of *Armenia*. Here we are not to reckon that the *Romans* were Masters of these Countries by the little Victories they got over *Antiochus* and some others

The Dominions of the *Seleucidae* fell into the Hands of *Tigranes*, before the *Romans* made an absolute Conquest thereof, and he kept them fourteen Years, as *Appian* witnesses

*Mithridates* was absolute Lord of *Asia* before they overcame him, so that by the Victory gain'd over this King, the *Romans* became at once Masters of the *East*, which then depended of him, the Capital of which was *Antiochia the Great*, which was therefore called the *Head of the East*. And was accounted a Capital still, being so called by *Ammianus Marcellinus*

V The *fifth* Head of Dominions was acquir'd by the Conquest of the *Gauls* and *Britain*, who were originally the same

Nation as the *Gauls*. They also were allied, and assisted the *Gauls*, as being of the same united Nation, as we find in *Cæsar's Commentaries*, and a little before *Cæsar's* Time, all the *Gauls* and *Britain* were under one King, and lastly, the *Britains* after they were fully conquer'd, were still accounted as Parts of the *Gauls*, *Rufus* mentioning *Britain*, divided into first and second, and *Maxima Cæsariensis*, as three of the eighteen Provinces of the *Gauls*

The Capital City of the *Gauls* was *Civitas Æduorum*, afterwards called *Augustodunum*, and which *Tacitus* calls the *Head of the Nation*, but the *Romans* changed the Head, and made *Lugdunum* Head of the *Gauls*, it being also a Colony, and tho' the *Romans* made several Changes in placing the *Prætorian Præfect*, yet *Lugdunum* had the same Privileges as *Rome*, even the Power of giving their Votes in the Choice of the Roman Magistrates

VI The *sixth* Head was gained by the Conquest of *Egypt*, performed by *Augustus Cæsar*, when he had beaten *M. Anthony*, and *Cleopatra* Queen thereof, and reduc'd *Egypt* into a Roman Province. This included also the *Pentapolis* or *Cyrenaick* Region, and the *Lybia*, which had been under the *Ptolomies*, and as 'tis said given to the *Romans*, but however a plain Appendix of *Egypt*, and therefore under the same Head which was the famous City of *Alexandria*, wherein no Alteration was made

It is to be here observ'd concerning this Head of Monarchy, as also of the two former in *Asia* and *Macedonia*, that their Condition was such at their coming into the Hands of the *Romans*, as has been here represented. So that indeed all the Dominions comprehended under them in the Account here given, were really then Appurtenances of the same, tho' there had been many Revolutions and Divisions. However, they were thus likewise in their Original, upon the Division made of the Conquests of *Alexander the Great*, and this hath been observed too by Prophane Authors. *Justin* saith, *Ptolomy* 1<sup>st</sup>

\* Plin Nat Hist L v c 10. \* Claudius de Cons M Tacit v 3  
 \* Appian Syriac sublin Apour Mirand in Princip Plutarch de Loe  
 Rom p 513. Eurom L vi Trebell Polio de Valerian L xii  
 cit de Vir Ag 10

\* Cæsar de Bell Gal L i c 1. Index L x c 1. I  
 1<sup>st</sup> Nat Hist L v c 19. \* Rufus L i c 1. I  
 1<sup>st</sup> L i c 1. L xii Ann Marc L xii. \* Justin L i c 1.



Egypt, together with the greater Part of Africa, and had also Cyprus and Phœnice. Cassander had Macedonia and Greece, and Antigonus had Asia, and the Eastern Part.

The rest being held by others, that made a fourth Head beyond Euphrates and Tigris, was out of the Roman Conquests, and the Limits of that Empire. And these Four Heads or Monarchies are in Daniel's Prophecy those Four Horns which arose out of the single Horn, whereby the Conquests of Alexander the Great, and the Division thereof into four Monarchies, were signified

VII The seventh Monarchy brought into the Roman Empire, was that of Thrace, and beyond

This was reduc'd into a Roman Province in the Reign of <sup>d</sup> Vespasian. And in this, Byzantium being many Years after the Exhibition of the Vision rebuilt by Constantine the Great, was under the Name of New Rome, since call'd Constantinople, made the Capital City of Thrace, and of the whole Roman Empire, of equal Power with Old Rome.

This Head was indeed made in the Time of the Roman Emperors being Christians. But then it is to be observ'd, that the seven Heads are design'd to determine chiefly the Extent of the Dragon's Dominions, and also of the Beast his Successor, under whom Byzantium was most certainly an Head, and so must be accounted all along, especially seeing that it was an Head over such Countries as the Dragon had within his Dominions, and which also concurr'd to destroy the Church with all the rest.

The Design of translating the Seat of the Empire, was even form'd in the Times of <sup>e</sup> Julius Cæsar, and that this Design was renew'd in the Times of Augustus is very ingeniously conjectur'd by <sup>f</sup> Tan Faber, from an <sup>g</sup> Ode in Horace, wherein the Poet seems to contrive a Way to hinder so great a Misfortune from falling upon Rome

The same Design also was renew'd by Caligula. So that for political Reasons, the Emperors having an Aversion to Rome, and just Ground to fear its attempting to regain the former Li-

berty, began to despise it, and to communicate its Rights to other great and Capital Cities of the Empire in such a Manner, that Rome became more and more to be despis'd, so that the Way was prepared for Constantine by the Pagan Emperors themselves, and they only wanted Leisure or Prudence for the Choice and Management of such an Undertaking. And tho' Constantine built no Pagan Temples there, nevertheless in his Time the Pagans were admitted into all the Offices and Honours, even into that of the Consulship, as <sup>h</sup> Prudentius has observ'd, and also into the Senate and Army. And further, that the Dragon had still Power, during the Time of the Successors of Constantine, is plain from this, that the same Emperor and his Successors were deified as well as Idolatrous Emperors, and that during their Lives they own'd themselves to be still <sup>i</sup> Pontifices Maximi, till Gratian refus'd it, being solemnly invested with the Pontifical Habits. So that the Heads of the Dragon remain'd still, but the Christian Emperors as Christians, come under another Symbol of the Eagle's Wings, of which hereafter. They indeed protected the Church, but the Dragon still retain'd Power, both in the Senate at Rome, and in the Army and common People, as well as the Magistrates of Cities. Whence <sup>j</sup> Jerom complains of their being ready to assault and revile the Christians. And the Struggles in the Senate about the Ara Victoriæ, in Theodosius's Time, sufficiently shew what Power still remain'd

The Christian Emperors did indeed curb Paganism, and abolish several Impieties, but as <sup>m</sup> Du Moulin observes, "Many Names of Blasphemy did remain upon them, of which they cannot be excus'd", of which he gives Instances. And indeed tho' some of the Emperors of that Time ordered the Temples to be shut up, yet others either caus'd or suffer'd them to be open'd, and Idolatry to be practis'd publicly, and all of them privately, of which see <sup>n</sup> Theodoret.

To what has been said may be added, *Fust*,

That the Capital City of the Dragon's Dominions, was liti-

<sup>d</sup> Eutrop L. vii. Sueton in Vespas c. 8.  
<sup>e</sup> L. ii. Epist. 43.

<sup>f</sup> Horat. L. iii. od. 3.

<sup>g</sup> Sueton in Jul Cæsar c. 77.

berry,

Vid Prud Corm adv Symmach  
Cist Rom p 83  
<sup>h</sup> Zosim L. ii.  
<sup>i</sup> Accomp<sup>t</sup> des Prophet chap 4

<sup>j</sup> Eutrop Br. L. v. de Onap<sup>t</sup> di  
<sup>k</sup> Hieronym ad Julianum  
<sup>l</sup> Hist Eccl L. v. c. 21 L. vi. c. 24.

rally placed upon seven Heads or Hills, of which afterwards in *ch. xvii.*

Secondly, That the common Interpretation which is given of the seven Heads, viz that they signify seven Kinds of Government which have been in *Rome*, from its Foundation under the Kings to the Emperors and Popes, seems to be without Support For a *King* signifies the Possessor of the supreme Power, let it be lodg'd in one Person, two, ten, or more, and a *Head* or Capital City is still the same Head, though its Power be executed by a King, Consuls, Decemvirs, or Senate

The *Dragon* thus representing the *Roman Empire*, in whose Dominions the Church in its Origin appear'd, and beyond whose Dominions its Struggles to bring forth a Deliverer, who should by being seiz'd of the Temporal Power be able to protect her, extended not, is styled *Great*, in respect of the Power which the *Roman Empire* had, and the Figure it bore in the World, and particularly upon the Account of its magnifying itself against God, and his Church, and for a long while prevailing and stopping her Progress and Settlement.

This *Dragon* has also the Epithet of — *Red* — given him, to denote that the *Roman Empire* would be a killing kind of Animal, and shed the Blood of the Saints.

And it may here be observ'd as a kind of Coincidence, that the *Roman Emperors* wore Scarlet, as their proper and characteristical Colour.

Nº 4. The Tail of this Dragon drew the third Part of the Stars of Heaven, and did cast them to the Earth.

In this the Decorum of the Symbol is followed, ° Crocodiles and some great Serpents, seizing their Prey with their Tails

According to this, the Tail will denote his Followers, visible Ministers, Agents or Instruments in the *Roman Empire*, and the whole will signify the Conquests of the said Empire Pagan, in bringing under its Subjection the Potentates and Governments in the third Part of the known World, and ma-

king them submit to its Idolatry, by worshipping the Images of the Emperors, and the Eagles of the Legions

Nº 5. The Dragon's standing before the Woman that was ready to be delivered, denotes in general his Disposition towards her, that he resisted, and opposed her Endeavours, and watched all Opportunities to do Mischief.

The Event in this Respect is, that from the first Appearance of the Christian Religion, the *Roman Emperors* made it their Business to suppress it. They suffered the worst of Superstitions, but always had a jealous Eye on Christianity, because the Christians, howsoever obedient and passive, would not worship their Images, nor swear by their Genius, nor perform any idolatrous Act of the *Roman Religion*, and were besides very numerous, and daily increas'd.

The Design of the Dragon to destroy the Woman's Child as soon as born, that is a Deliverer arising from her upon his very first Appearance, is like that of *Pharaoh the Egyptian Dragon*, who as † *Josephus* relates, being inform'd by some of the wise Men in his Kingdom, that a Child of the *Hebrews* would be born about that Time, who should mightily afflict the *Egyptians*, to prevent that, decreed that all the *Hebrew Children Male* should be destroy'd, and this in order to prevent the Growth of that Deliverer of the *Hebrews*

And so *Herod* caus'd the Innocents at *Bethlehem* to be slain, in order to involve the future Messiah or King of the *Jews* in that Massacre

For the like Purpose the Dragon stands before the Woman ready to be deliver'd, designing to destroy her Child And this in particular relates to the last and most grievous Persecution which was rais'd against the Church by *Dioclesian*, and continued for ten Years, when the Woman was at the Height of her Pains.

Nº 6. However, maugre all the Opposition, Power, Subtily and Malice of the Dragon, or the *Roman Pagan Empire*, the Wo-

° Ger Voss de Idol L iii c 56 History of Metastase, L. 2 p 29.

† Dampier's Voyages, 1699

‡ Archæol L ii c 15

man brought forth a Man-Child, who was to rule all Nations with a Rod of Iron

The Man-Child is *Constantine* converted to Christianity,

The Nations — the Idolaters of the several Kingdoms of which the Roman Empire was compos'd;

The Rod, the Ensign of Power and Government, Iron, the Symbol of Hardness and Inflexibility

The whole shews that a Christian Prince, *Constantine*, would become Emperor of Rome, and thereby free the Christian Church from her Persecutions, and keep those who had persecuted her in Subjection

Nº 7. And accordingly her Child was caught up to God and his Throne: That is, *Constantine* soon after his Conversion was exalted to the Throne of God, viz the Throne of the Roman Empire, now in respect of the Church become the Throne of God, in the same Sense as the Throne of David and Solomon, is styl'd the Throne of God.

And in this there is an Allusion to our Saviour, who upon his Victory over Death and the Devil ascended up into Heaven, and sat down at the Right Hand of God, on the Throne of his Father.

Hitherto what has been said concerning the Woman, and her Deliverer, and her Enemy, is Contemporary to the five Seals and the Half-Hour's Rest or Silence of the Seventh And

Nº 8. The Woman's Flight into the Wilderness denotes the Means of her Preservation upon the Change of her Happy State, till her Arrival there.

And her having a Place of Refuge there prepared of God that she might be sustained for Twelve Hundred and sixty Days, (as the Remnant of the Prophets in the Days of Jezebel were preserved in the Wilderness) relates to the distress'd State of the Church in its second general Period. And therefore the Twelve Hundred and sixty Days here, are the same Term as the For-

ty two Months of the Gentiles possessing the outward Court of the Temple, and the twelve Hundred and sixty Days of the Witnesses prophesying in Sackcloth

The State of the Church in her second Period being thus mention'd in general, the Account of the Dragon in what follows is resum'd, and his Opposition shewn till the Woman is driven into the Wilderness, and then her Condition there is more fully describ'd

Nº 9. The War in Heaven between Michael and the Dragon implies that there was Contention about the Imperial or Temporal Power, even whilst the Man-Child of the Church was placing upon the Throne of God

The Event is, that Paganism, having yet a strong Party, would contend for the Government

The Visible Actors represented by Michael (the titular Angel and Defender of the *Mosaic* Church) and his Angels were *Constantine* and his Successors, together with the Christians in the Armies and Magistracy.

And the visible Actors, represented by the Dragon and his Angels, — the Eastern Emperor *Licinius*, and the several Pretenders to the Empire set up by the Idolatrous Party.

By this it appears that Michael fought to drive the Dragon quite out of the Temporal Power, that the Dragon resisted, and endeavour'd not only to keep his Place, but to drive the Man-Child out of that which was seiz'd from him This War seems therefore to be carried on whilst the Woman's Journey into the Wilderness is prepared The Flight being not a Thing so sudden, as to follow immediately the Elevation of the Man-Child. When the Woman had brought forth, and her Son was caught up, Michael interposes and keeps the Dragon in Play The Dragon cannot pursue the Woman at that Time, but as she flies into the Wilderness, when he is quite driven out of Heaven upon the Earth, and then he begins to play new Pranks, and uses his last Shift to send a Flood after her

Therefore this War must last during the Time running on between the first Appearance of *Constantine*, and the Reign of *Honorius*

The Event of this War was, *the Dragon prevailed not* He could neither keep nor recover the Imperial Dignity, and *had no longer a Place in Heaven, or the Government.*

When once *Paganism* was thrown out of the Imperial Seat, it struggled indeed to get in again, but all in vain The Dragon made Pushes, but still was repuls'd, and his Ministers were worsted, as *Magnentius, Veteranio, Sylvanus, Eugenius, and Argobastus* And tho'

*Julian* the Apostate stepp'd indeed into the Throne by Treachery and Hypocrisie, yet he had not Time to get warm therein.

Nº. 10. And *the Dragon, that old Serpent called the Devil and Satan, which deceiveth the whole World, was cast out upon the Earth* That invisible Enemy of Mankind who is styl'd the old Serpent, as being the same Enemy who beguil'd the first Woman, and who is called in the *Greek Tongue* Διάβολος, and in the *Hebrew* Satan, as being the Slanderer and Accuser of Men to God, and who upon the Account of his Seductions and Temptations is the Deceiver of the whole World, was by the Fall of his visible Ministers from the supreme Power subdued and conquer'd, and had no longer Power but amongst the common People, of whom many still continued to be his Votaries All which had its Accomplishment in *Constantine's* Time, and under his Successors And it is observable, that *Constantine* speaking of the *Pagan Eastern Emperor Licinius*, whom he dethroned, \* says, that by the Providence of God, he had forc'd the *Dragon* from the Administration of the Publick Affairs

Nº 11 The Consequence of this casting out the Dragon was, *that his Angels were also cast out with him*

The Fall of the Empire out of the Hands of the Heathens soon made all the inferior Offices, Civil and Military, as also the religious Dignities to fall out of their Power. Yet this was not done on a sudden, but by Degrees. The Way of the Prophecy being to account any Thing done, for the most Part, as soon

as 'tis begun, the little Time it lasts in doing being accounted as nothing

When the Emperors were no more Heathens, the Idolatrous Magistrates were in great Measure remov'd, and the Priests had no more Power to do Mischief The Idolatrous Religion remain'd only among the Subjects of the common People The Senate indeed of *Rome* was for the most Part Idolatrous, but the Emperors made a Jest of them Laws were made in Favour of Christianity, and to depress *Paganism*, whether they consented or not, and at last *Theodosius* taking away all the Revenues of the *Pagan* Religion, even those of the very Vestals, notwithstanding the Remonstrance of that Senate, shew'd sufficiently how little it was regarded And as for *Constantinople*, tho' the *Pagans* were admitted into the Senate and publick Offices, yet they had less Power as such, and none to exercise their Religion publicly

Nº. 12. This great Victory granted to the Church is set forth in a solemn Hymn of Thanks.

*A great Voice is heard in Heaven saying, Now is come the Salvation, and the Power, and the Kingdom of our God, and the Authority of his Christ*

The *Voice* is great, because it proceeds from the Church prevailing over its Enemies. And in *Heaven*, because the Church is now invested with the Imperial Dignity.

The *Salvation* is named upon the Account of the former Troubles of the Church, and the Deliverance now effected The *Power*, because the Power of God has brought it to pass, The *Kingdom of our God*, — because the Kingdom of Satan in the Empire is thrown down, and the Kingdom of God is established in its Stead, that is, a full Liberty to worship, for then God is King And the *Power, or Authority of his Christ*, — in the Advancement of his Church.

Nº. 13. The Reasons of this Hymn of Thanks are assigned.

*For the Accuser of our Brethren is cast down which accused them before our God Day and Night.*

As God is King of the whole World, whatsoever Evil comes upon Men, is from him as his Judgment upon them, for their Sins, grounded upon the Accusations of the Devil, whose Malice

\* Euseb de Vit. Const L. II c 46

Malice appears more especially upon the Members of the Church

The Process of this Accusation may be understood by the History of *Job* God, as sitting in Judgment, permits Satan to appear before him, as it were just when he is ready to pronounce the Faithful justified

<sup>1</sup> Satan opposes it, and saith, that if they be further tried they will appear to be wicked, whereupon God permits Evil to come upon them, and suffers Satan to work his Malice by certain Measures Hence all the Evil that comes upon the Church may be said to proceed from the Accusations of Satan

Now God suffers him to be both Accuser and Executioner, according to the Custom of the *Eastern Nations*, and the Law in *Deuteronomy*, *ch* xiii 9 and *ch*, xvii 7 the latter Office being a Consequent of the former. Therefore Accuser is the same as Murderer or Destroyer, because the Devil's Accusations tend always that Way, and whatever Evil attends us, we may conclude that we have yielded to his Temptations, and that he hath laid and aggravated an Accusation against us before God, who hath thereupon made him the Executioner of his Judgment, at least by his Emissaries and visible Ministers. By this may be explain'd, *Psal* cix 6 and *Zech* iii 1

When the Accuser, or Satan, is therefore thrown down, without having Power to be Executioner any more, it denotes that the Church is then out of Danger of Persecution

Moreover, we must observe that this invisible Accusation of Satan, as he is here a Symbolical Person representing the visible *Roman Emperors Pagan*, had also a visible Accomplishment in the continued Calumnies which were cast upon the Christians of the Primitive Church, and upon which their Persecutors grounded the Justice of those Punishments which they inflicted upon them As that they were Cannibals, incestuous Adulterers, promiscuous Lechers, Murderers, Conspirators, and the Causes of the Plagues, Famine, Fires, and the rest of the Publick Misfortunes.

N<sup>o</sup> 14 The Victory obtained is owing to the *Blood of the Lamb*, and to the *Blood of those who had faithfully preached his Gospel, and courageously laid down their Lives for his Sake* Their Blood cried up to God for Vengeance, and God aveng'd their Cause, by the Overthrow of their Adversary.

N<sup>o</sup> 15 Wherefore the *Heavens*, the Temporal and Ecclesiastical Powers, and their respective Subjects, are exhorted to rejoyce at the Greatness of this Victory now obtained over the Idolaters. And hereby is denoted the great Joy in which all the Members of the Church, from the highest to the lowest, were in upon the Account of the Happiness accruing to them by the Fall of their Destroyers And now since *Paganism* is fallen, and Christianity establish'd, the blessed Angels themselves, who are concerned for the Welfare of Man, might rejoyce thereat

N<sup>o</sup> 16 After the Hymn follows a Prophecy or Denunciation of Sorrow to the remaining Enemies of the Church

*Woe to the Earth and Sea*, i e to the Idolaters among the common People and Soldiery, because *the Devil is come down unto you, having great Wrath, knowing that he hath but a short Time*, or little Season

The great Downfal which he had received would put him and his Ministers, or the remaining Idolaters in the Empire, upon desperate Attempts, which, proving ineffectual, would involve them in great Calamities

And accordingly, the many Pretenders, which did all they could to obtain the Throne by the Help of the Idolatrous Party, against the Successors and Family of *Constantine*, such as *Magnentius, Vitear, Sylvanus, Maximus, Eugenius*, and others, were discomfited with their respective Armies, whereby vast Multitudes of the Heathens were destroy'd

The Anger of the Dragon was increased by the *Shortness of his Time*, which being between his Fall from Heaven, and the Surrendry of his Power to the wild Beast described in the next Chapter, was but very short in Respect of his former Reign. And therefore,

Nº. 17. *When the Dragon saw that he was cast upon the Earth, he persecuted the Woman that brought forth the Man-Child*

This he did,

Ey endeavouring to seduce the Church by craftily introducing his Worship, and mixing it with the true Worship Intending hereby to tempt Christians to sin, (even as the *Midianites* did the *Jews* \* whom they vex'd with their Wiles) in order to bring the Curse of God upon them

For during these Times the Church was almost on all Hands solicited to receive Idolatry, under the specious Name of paying Honour to the Memory of the Martyrs The Bait was laid on so thick, that tho' it was seen and discovered by the true Members, yet the rest could hardly avoid it St *Augustin* complained of it, and *Vigilantius* wrote a Book to that Purpose, and declared that he had many Bishops of his Side But all was in vain The true Church was forced to give Way to another Church which yielded to such Inticements and Delusions of Satan, whereby he hath done more Mischief than he could, when he had the Temporal Power in his Hands, and by mere Force

Nº 18. *However, to the Woman there were given two Wings of the great Eagle that she might fly into the Wilderness, into her Place prepared for her of God, that she might be nourished there for three Seasons and an half, from the Face of the Serpent.*

This shews the Means by which the Church of the true Believers and Worshippers was transmitted, and pass'd from the *first Period* of the *Pagan* Persecutions and its Efforts to get a Deliverer, to the *second Period*, in which, it is to be in a State of Desolation and Persecution by Enemies excited against her by the Wiles of the Dragon So that when he can do no more under his proper Shape of *Satanical* or *Pagan* Worship, he delivers (as will appear from the next Chapter) his Power, and raises up a Beast and a false Prophet, having a Power like the Lamb, or pretending to be a Vicar of *Christ*, which will bring her into a more forlorn State than she was in under *Paganism*.

To express this intermediate Space, it is brought under the Notion of a Passage into the Wilderness, and the Means by which it is during that Time preserv'd, are express'd by two Wings of the great Eagle And

At first Sight one may see, that this alludes to what God said to the *Israelites* after he had delivered them from *Pharaoh* the *Egyptian* Dragon, *Exod xiv 4. — Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self*

The *Wings* are the Symbols of Protection to the Subject to which they are given, from such a Subject as the Wings are said to come from

The *Eagle* is the Symbol of a King or Kingdom

The Epithet of *Great* given to this Eagle shews, that the Monarchy it represents is such a Monarchy in the World as is esteem'd very great in Comparison of others, and that it will prevail in the Protection it affords. This is the *Roman Monarchy* whose Ensign was an *Eagle*, and the *Roman Christian Monarchy*, because defending the Church.

The *two Wings of this great Eagle* signify the *Roman Empire* as divided into two great Divisions, soon after *Constantine* the Deliverer of the Church became sole Monarch of the Empire, when there were two Imperial Seats, the one at *Rome*, and the other at *Constantinople*, by the Building of which latter Capital, and the Rights it obtain'd, the Empire was divided into two great Parts, like the Wings of a great Eagle, and so continued till the Dissolution thereof In which Time the Empire was commonly governed by two Emperors. Whilst the Empire was in the Hands of the *Pagan* Emperors it had been always undivided, but now it had two Capitals, a double Senate, double Emperors, and the Offices were accordingly divided.

These were the two Wings of the great Eagle, which protected the Church whilst the Dragon was persecuting her under hand, and endeavouring to regain his Power, and under these the Church subsisted, so as to be convey'd into the Wilderness, that is into a secret, obscure, but safe State and Condition, that she might thereby be preserv'd for three Seasons and



an half, or all the Time of her Adversary's making War with the Saints, and of the Witnesses prophesying in Sackcloth — a Season or Time here, signifying one Year, Seasons two Years, and half a Season half a Year, and so three Seasons and an half being reduc'd into Days of three hundred and sixty Days to a Year, are equivalent to one thousand two hundred and sixty Days, in which, allowing thirty Days to a Month, there are exactly forty two Months.

The *Woman's Flight into the Wilderness during the Protection of her two Wings*, is her Tendency towards the aforesaid State Whereby is denoted, that during the *Eastern* and *Western* Divisions of the Empire, the true Church, represented by the Woman, would by reason of the Guides and Members of the visible Church growing daily more and more corrupted by superstitious and idolatrous Practices, gradually cease to appear as a *collective visible Body*, and that the Christian Emperors by advancing and protecting the Visible Church would in the Event thereby also secure the true Church, as being more and more in an hidden State and Condition from the Attempts of her Adversary And therefore the Serpent perceiving this, and being resolv'd to destroy her wheresoever she was,

N<sup>o</sup>. 19. *He cast out of his Mouth Water as a River after her, that he might wash her away with the Flood*

Here the *Mouth* signifies the House of the Party, or the Orders given by him.

The *River-flood* signifies a great Invasion.

The whole denotes a great Incurſion of Enemies brought upon the Territories of *Christendom*, by the Contrivance of some of the *Pagans*, the Ministers of the Dragon, who made this last Effort to subvert the Christian Religion not long before the Dissolution of the *Western Empire*.

Accordingly in the Times of *Arcadius* and *Honorius*, the one Emperor in the *East*, and the other in the *West*, there was a great Irruption of the *Barbarians* into the *Roman Empire*, and that too contriv'd by the Ministers of that State to affect the Ruin of the Christian Religion *Stilicho* affecting to enlarge the Dominions of his Master *Honorius*, but under that Pretence intending rather to set up himself or his Son *Eucherius* as Emperor, sent for *Alarick* Captain of the *Goths* to come

into

into *Italy*, and open'd the Way for him through the *Alps* Prodigious was the Ravage which those *Barbarians* made, at the last they besieg'd, took and sack'd *Rome* This Accident opened the Flood-Gates of the Empire, and let in the rest of the *Barbarians* Nay, it is said, \* that the same *Stilicho* at least invited them secretly, these were the *Alans*, *Suevians* and *Vandals* The Miseries these caus'd were general, and in all the Parts of the Empire, whereby the *Western* was all torn to pieces

This *Stilicho* was an ambitious Traytor, and really design'd to make his Son *Eucherius* Emperor, which *Eucherius* was a \* *Pagan*, and extremely in with all the Idolaters, who hop'd that by this means the *Pagan Religion* might be restor'd, and they might suppress the Christians But the Event was contrary to what they intended, For

N<sup>o</sup> 20 *The Earth helped the Woman, and the Earth opened her Mouth, and she allowed up the River, which the Dragon cast out of his Mouth*

The Meaning is, that the corrupted Church became Masters of their Conquerors, the *Barbarians* at last settling in the Empire, and receiving the Religion, Laws, Customs, Manners, Language, and the very Name of *Romans* By which means the corrupted Church was not destroy'd, and thereby the true Church which was in an obscure State amongst the corrupted Christians was preserv'd from the Attempts of the *Barbarians*, who upon their invading the Empire, were in great Measure *Pagans*

N<sup>o</sup> 21. At this Disappointment the Dragon was engag'd at the Woman, and went to make War with the rest of her Seed which keep the Commandments of God, and have the Testimony of Jesus

The Seed of the Woman are the Sons of the true Church, those that are mystically begotten in *Christ* As in *Isa. liii. 10* Seed is promised to *Christ*, that is many Believers.

The Character given of the Sons of the true Church is, that they keep the Commandments of God, viz purely and entirely

\* Jordan de Reg Success Paul Diacon L xiii

\* Io d

without Additions and Corruptions, *and have the Testimony of Jesus*; that is <sup>b</sup> publicly maintain the Faith of *Christ* against all Opposition

And these are called the *rest of the Seed of the Woman*, as being by their publick Appearance and Opposition distinguish'd from that Part of the true Church which is invisible

The said Seed of the Woman are therefore the Witnesses in Chapter the eleventh And against *these* the Devil turns his Anger. And because he cannot do it in his own former Name of Dragon, or by *Pagan* Instruments, he influences and employs the Agents mention'd in the next Chapter, and by them makes War with those Saints

- Nº. 22. And forasmuch as the *first* of his Agents was to have his Rise from the *Sea*, or the *barbarous* Nations invading the Empire, therefore is he represented, in order to secure and to employ him as his Successor, as *standing upon the Sand of the Sea*, whereby also, the Numerousness of those Nations, and his Endeavours amongst them, to bring them to his Designs, are set forth

### TRUMPET VII. WOE III. SECT III, IV.

*Containing an Account of the chief Enemies of the Church in her second General Period.*

#### SECT III. The *first* Enemy — the Wild Beast, the Dragon's Successor.

- Nº. 1. § 1. **A**ND I saw a wild Beast ascending up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Diadems, and upon his Heads the <sup>c</sup> Names of Blasphemy.

- Nº. 2. § 2. And the wild Beast which I saw was like a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion.
- Nº. 3. And the Dragon gave him his Power and his Throne, and a great Authority,
- Nº. 4. § 3. And I saw one of his Heads as having been wounded to Death
- Nº. 5. And his deadly Wound was heal'd,
- Nº. 6. § 4. And all the Earth wondred after the wild Beast
- Nº. 7. And they worshipped the Dragon which <sup>d</sup> had given Power to the wild Beast
- Nº. 8. And they worshipped the wild Beast, Saying, who is like unto the wild Beast? Who is able to make War with him?
- Nº. 9. § 5. And there was given unto him a Mouth speaking great Things and Blasphemies,
- Nº. 10. § 6. And Power was given unto him <sup>e</sup> for forty two Months.
- Nº. 11. § 7. And he open'd his Mouth in Blasphemy against God To blaspheme his Name, And his Tabernacle, And them that dwell in Heaven
- Nº. 12. § 8. And it was given to him to make War with the Saints, and to overcome them
- Nº. 13. § 9. And Power was given him over every Tribe, and <sup>f</sup> People, and Tongue, and Nation,
- Nº. 14. § 10. And all that dwell upon the Earth shall worship him, whose Names are not written <sup>g</sup> from the Foundation of the World of the Book of Life of the Lamb that was slain
- Nº. 15. § 11. If any Man hath an Ear let him hear
- Nº. 16. § 12. If any one gathers into Captivity, he goeth into Captivity; if any one shall kill with the Sword, he must be killed with the Sword.
- Nº. 17. Here is the Patience and the Faith of the Saints

<sup>d</sup> See *Mills in Loc*    <sup>e</sup> See *Mills's Prol g in New Test.* p 50 Nº 507    <sup>f</sup> So *Ala* and several other MSS and the four ancient Versions, and *Irenæus* and *Arctas*.  
<sup>g</sup> See *Ephes* 1:4    *Revel* XIII 8

<sup>b</sup> See under PROPHECY in the *Symbolical Dictionary*    <sup>c</sup> So *Alex*, and several other MSS. as also vulgar *Lat Syr*, and *Arab*, Versions, and *Arctas*

SECT. IV. The second Enemy — the Wild Beast with two Horns, or <sup>b</sup> the False Prophet.

- N<sup>o</sup>. 1. § 11 **A**ND I saw another wild Beast  
 N<sup>o</sup>. 2. Ascending up out of the Earth,  
 N<sup>o</sup>. 3. And he had two Horns like the Lamb,  
 N<sup>o</sup>. 4. And he spake as the Dragon.  
 N<sup>o</sup>. 5. § 12. And he <sup>1</sup> exercises all the Power of the first wild Beast before him,  
 N<sup>o</sup>. 6. And causes the Earth, and them which dwell therein, to worship the first wild Beast whose deadly Wound was heal'd  
 N<sup>o</sup>. 7. § 13 And he doth great Signs, so that  
 N<sup>o</sup>. 8. He maketh Fire to come down from Heaven on the Earth in the Sight of Men,  
 N<sup>o</sup>. 9. § 14. And deceiveth them that dwell on the Earth, by reason of those Signs which he hath Power to do in the Sight of the wild Beast,  
 N<sup>o</sup>. 10. Saying to them that dwell on the Earth, [that is commanding or causing them] to make an Image to the wild Beast which had the Wound by the Sword, and receiv'd  
 N<sup>o</sup>. 11. § 15 And Power was given to him to give Breath to the Image of the wild Beast,  
 N<sup>o</sup>. 12. That the Image of the wild Beast should both speak, and cause that as many as would not worship the Image of the wild Beast should be kill'd  
 N<sup>o</sup>. 13. § 16. And he causeth all, both small and great, and rich and poor, and free and Slaves to receive a Mark in their R<sup>ig</sup>ht Hand, or in their Foreheads  
 N<sup>o</sup>. 14. § 17 And that no Man might buy or sell, save he that had the Mark, or the Name of the wild Beast, or the Number of <sup>b</sup> Name.

<sup>a</sup> So called in *Græc* xvi 13 xix 20 xx 10 <sup>b</sup> *ETIM* according to *four* the four ancient Versions, and *Iren* and *Arctas*

- N<sup>o</sup> 15. § 18. Here is Wisdom  
 N<sup>o</sup> 16. Let him that has Understanding count the Number of the wild Beast, for it is the Number of a Man,  
 N<sup>o</sup> 17. And his Number is six hundred sixty six

## The Explanation of TRUMPET VII. SECT. III. of the First Wild Beast.

- N<sup>o</sup> 1. **A** Wild Beast is the Symbol of a tyrannical usurping Power, that destroys its Neighbours or Subjects, and preys upon all about it.

The *Ascending* of the wild Beast here describ'd from the Sea denotes that the tyrannical Power represented, has its Origin from Wars and Commotions And forasmuch as this wild Beast has seven Heads and ten Horns, as well as the Dragon, hereby is denoted that he is possess'd of the same Empire as the Dragon was, and consequently that the Wars and Commotions, from whence this Beast had its Rise, were such as had happened in the Roman Empire, by the Irruptions of the Barbarous Nations before mentioned,

But forasmuch as in the Passing of the Dragon's Power to the Beast, an Essential Change had happened in the Government, therefore in Respect of the Beast, the *Diadems* are upon the Horns, and not as in Respect of the Dragon upon the Heads And this denotes that the Roman Empire, which in the Times of the Dragon consisted of seven Monarchies, united into one, as having been either founded or conquered by the Romans, would in the Times of the Beast be divided into ten distinct Kingdoms or Monarchies. And accordingly in A D. 476. when the Western Empire was entirely at an End, the Roman Empire appeared in the following Form.

- I The *Almains* in *Rætia* and *Pannonia*  
 II The *Franks* in *Gallia Belgica*.  
 III. The *Saxons* in *Britain*.

F f f

IV The

IV The *Visigoths* in *Gallia Aquitanica*, and *Hispania Tarraconensi*, and under them the *Suevians* and *Alans*

V The *Vandals* in *Africa*

VI The *Burgundians* in *Gallia Sequanensi*

VII The *Ostrogoths* in *Pannonia*

VIII The *Hunns* in *Pannonia*

IX The *Heruli* in *Italy*

X. The *Greeks* in the Residue of the Empire

Afterwards all these were variously divided, either by Conquest or Inheritance.

However, as if that Number of *Ten* had been fatal in the Roman Dominions, it hath been taken Notice of upon particular Occasions. As about *A D* 1240 by *Eberard* Bishop of *Salzburg*, in the Diet at *Ratisbon*:

According to whom<sup>a</sup> the Ten Kingdoms or Horns, then in Possession of the Roman Empire were, the *Turks*, the *Grecians*, the *Egyptians*, the *Africans*, the *Spaniards*, the *French*, the *English*, the *Germans*, the *Sicilians*, and the *Italians*

At the Time of the Reformation they were also Ten.

I *Italy* and *Germany*.

II *France*.

III *Spain*.

IV. *England* with *Ireland*.

V. *Scotland*

VI. *Hungary*.

VII *Poland* with *Lithuania*.

VIII. *Denmark*, with *Sweden* and *Norway*, for *Sweden* was divided from the rest by *Gustavus Erickson*, at which Time the Reformation was also introduced therein.

IX. *Portugal*

X The *Grecian* Empire devolved upon the *Ottomans*, when the tenth Part of the City fell. So it was divided into *ten* in a Manner first and last But we need not to heed much the after Divisions, because, according to *Rev* xvii 12 we must only take Notice of *those ten* Kings which receive their Kingdom

at the same Hour with the Beast So that this Number is only taken Notice of in the Origin of the Beast, when it received the Instructions of the False Prophet to introduce Idolatry, and tyrannize over the Saints And the same will appear by comparing with this that Vision of the King of *Babylon* about the Image, whose Toes being of Iron and Clay, some of them should stand, others be destroyed. *Dan* ii 34, 42. even before the Stone cut out of the Mountain without Hands had broken them all to Pieces

The Names of Blasphemy upon the Heads of the Beast shew, that he makes Use of his Power to establish the Blasphemy of Idolatry in all the Places of his Jurisdiction Or else, that he preserves and maintains the Idolatry or Blasphemy which had been settled therein, whilst those Dominions were under the Power of the Dragon. And this was proper to be taken Notice of in Relation to the Beast, who with his false Prophet pretends to worship the true God, and to set forward his Religion, whilst at the same Time he is idolatrous, and persecutes the Saints, whereas the Dragon, as such, is always accounted God's Enemy, the Symbol implying it, he being the old Serpent, and therefore in Relation to the Dragon, there was no Occasion to add, that there were on his Heads the Names of Blasphemy

No 2. This Beast with seven Heads and ten Horns, which as Learned Men own, is partly the same as the fourth Beast in *Daniel*, ch vii having no Name, hath in its Characters something taken out of each of the three first in that Prophet, but the Order is inverted

The Body of it in general is like a Leopard, which is the third, it hath the Feet of a Bear, which is taken from the second, and it hath the Mouth of a Lion, which is taken from the first

This may denote either that this Beast is compounded of the three first in *Daniel*, to signify that it had rais'd its self out of the Ruines of the three, as it did; or else, that it hath alone all the ill Qualities and mischievous Instruments of all those three together, and by this should answer very well to the Character of that fourth Beast, *dreadful*, *terrible*, and *strong exceedingly*, having *Iron Teeth*, *devouring* and *breaking in Pieces*,

<sup>a</sup> Eber Salzb. apud Aventin ex Catalog Test L xli

and stamping the Residue under its Feet As indeed the Mouth of the Lion corresponds with the Lion Teeth, and the Feet of the Bear to the stamping the Residue with its Feet, because the Feet of the Bear are its chief Strength. But after all, the main Symbol is the Leopard, the whole Beast being resembled to him

Now the Leopard is remarkable for Cruelty, Swiftness, and the Variety of his Skin

And accordingly the various Nations of which the Beast is compos'd, were remarkable for Cruelty, and their Conquests were so swift, that in about fifty Years Space, the whole Body of the Roman Empire was broken in Pieces, and in twenty Years more the very Shadow of a Roman Emperor was gone out of the West,

The Bear signifies a rich, powerful, ignorant, sottish, fool-hardy Enemy.

And answerable to this, the Barbarians which invaded the Roman Empire were all of Nations famous for Drunkenness, viz. the Scythians and Germans, and remarkably ignorant

The Feet of the Bear are his best Arms, with which he fights, either striking or embracing his Antagonist, to squeeze him to Death, or to trample him under Foot.

And according to this the Strength of the Beast is shewn, in trampling under Foot all the Roman Subjects, that is, reducing them to a miserable Servitude The Barbarians reduc'd at first all their Conquests to miserable Poverty, by plundering, and using all Kinds of Torments to extort a Discovery of hidden Treasures. And in this the Goths and Vandals signalized themselves in Macedonia, Illyricum, Italy, Sicily, Spain, and Africa.

Lastly, the Mouth of the Lion is the Symbol of great Mischief, and denotes the great Rapaciousness of the Beast, in devouring and destroying those whom he had subdued and enslaved.

No. 3. To this Beast the Dragon gives his Power or Armies, — his Throne, or Imperial Seat, or Power of Government, — and a great Authority, — a Jurisdiction over all the Subjects, thus surrendering up all his Royalties, or the several Parts of his Power. And this signifies that the Beast succeeded in the same Power

Power as the Dragon, that is, that the Roman Monarchy was divided into the ten Monarchies of the Beast And that the Powers constituting the Beast carried on, tho' under another Form, the same Designs against the true Church, as the Dragon did when the Empire was Pagan

N. 4 The Head upon the Beast, which appeared as if it had been wounded unto Death, is Rome This Capital was mortally wounded by the Incursions of the Barbarians, by whom it was often taken and sacked, and it lost its Sovereignty by the Fall of the Western Empire, in A D 476 For then Odoacer, King of the Heruli, to whom Rome was surrendered by the Senate, refusing the Title of Emperor, and contenting himself with that of King of Italy, resided at Ravenna, as did also the following Kings in Italy, whereby Rome lost that Power which it before had But it regained in some Measure its former Strength under the Beast, and the Power which it had lost was recovered, when the Popes having had the Primacy given them by Phocas, and a Temporal Dominion by Pepin, and Charles the Great, soon found a Way to make Rome the Capital of all the Dominions of their Spiritual Power, and in order to secure that of the Civil Power of the Beast. Thus Rome's deadly Wound was healed And even so soon as the Year 450 the Way was prepared by Leo the Great, who in his first Sermon on St Peter and St Paul's Day, advanced the Pretence of St. Peter's Chair, by which he makes the City of Rome to become the Capital of the World Which being pursued by his Successors, made Rome again a mighty Capital. And that it is so, is allowed by even the Popish Writers Aquinas being pinched with a Prophecy in St Paul, 2 Thess 2 and the primitive Tradition thereupon, that <sup>1</sup> Antichrist should not come till the Roman Empire was destroyed, <sup>2</sup> contends that it still remains in the Pope And Steuchus, Bishop of Euboeum saith, <sup>3</sup> " If after the Destruction of the Roman Empire, which happened

<sup>1</sup> Tertull Apol c 32 Joh Cris in Loc & August de Civ Dei, L x. c 19 Hieron ad Algas Quæst 11 Lactant Instit L vii c 25

<sup>2</sup> Thom Aq Com in Ep Paul ad 2 Ep Thess c 2 Lect 2

<sup>3</sup> Aug Steuch. Euboe de Donat Const apud Molinæum.

" through the Baseness of the Lives of the Emperors, God had  
 " not restored the *Papacy*, in which the *Roman Majesty* was  
 " renewed, it would have happened, that *Rome* having never  
 " recovered, had never been habitable, or had become a vile  
 " Stable for Beasts and Hogs But in the *Papacy* is renewed,  
 " if not the Greatness of the Ancient Empire, at least surely  
 " a Form of Government, not much unlike that whereby all  
 " the Nations did formerly obey the Emperors

No. 5. *All the Earth's wondring after the Beast*, shews that all in the Empire, except the Saints or true Christians, were his Followers and Admirers, paying him an implicit Obedience The Saints refuse, and are therefore slain: Which shews that the Earth is opposed to the Saints, and since Submission is commanded in holy Scripture towards Princes in all lawful Things, the Earth's *Admiration* must imply a Consent to Idolatry. And therefore it follows,

No. 6. *They worshipped the Dragon which had given Power to the Beast* For this shews that the Beast supported by Force a religious Worship of the same idolatrous Nature as the Dragon's was: And that therefore the Earth, by submitting to the Religion of the Beast, did thereby in effect submit to the Religion of the Dragon, or of the *Roman Empire*, in its *Pagan State*.

And indeed *Popery*, as ° several have clearly prov'd, is a *Revival of Paganism under a Christian Form*. For

First, the ancient *Romans* had, and the present *Romanists* have these several Sorts of Objects of Worship.

1. A supreme God
2. Angels or inferior Gods
3. Human Souls canoniz'd or deified
4. Relicks and Monuments of dead Men.
5. Images

Secondly, The Ceremonies of the Dragon's Religion are us'd in the Religion of the corrupted Christians, the Subjects of the *Beast*

Thus Holy Water hath succeeded the *Aquæ lustrales*, the Patron Saints to the *Lares and Penates*, Canonization to the *Apotheoses*, the Pope to the *supreme Pontiff*, the Cardinals, Monks and Nuns, answer to the *Flamines, Aruspices, Augures* and *Vestales*, the Altars to the like *Pagan Altars*, the burning Lamps to the *immortal Fires in the Temples*, Processions to the *Pomps*, Shrines to the *Chariots of the Gods*, Rogations to the *Ambarvalia*, Carnival to the *Bacchanalia*, and many such other Things of the like Nature

And that which is more surprizing, the very Idols, and their Appurtenances, worshipp'd in the Time of the Dragon's Reign, have been worshipp'd by the Subjects of the Beast. At *Rome* and other Places, the very Idols and Temples of the Heathens, by only changing the Name, have been us'd in the corrupted Church. Thus at *Rome* the Statue of *Jupiter Capitolinus* is become a *St Peter*, by changing only the Thunder-bolt into two Keys At *Boudeaux* an old Statue of *Jupiter* on an Eagle became a *Christ* ascending into Heaven Is not this plainly to worship the Dragon? And does not the Pope neglect the Title of Bishop to take that of *Pontifex Maximus*, which is meerly *Roman* and *Pagan*? That the Honours paid to the Martyrs were conformable to the *Pagan* Worship of departed Men or *Dæmons* is so plain, that P St. *Austin* is forc'd to elude it by lessening the Worship given to the Martyrs, but the People went further than that Father would have, and the Excuse is now useless. In short they who worship Idols, do really worship the Dragon or Devil, for they promote his Kingdom, 1 Cor. x. 20

No. 7. *And they worshipped the wild Beast, saying, who is like unto the Beast? Who is able to make War with him?*

The Admirers of the Beast look upon him as superior to all other Powers in Eminency and Excellency, and as irresistible upon the Account of his Power, and therefore obey his Commands in committing Idolatry. And in doing this worship also the Beast For he who commits Idolatry through fear of any Power, makes that Power his God, because Master of his

° V M. Jurieu's Continuat of Accompl of Proph c 17 Mede's Apostasy of the latter Times Homilies, P 3. Hom 2 Book 2 Stillingfleet's Sec. Disc of the Protestant Grounds of Faith, p 462

° August de Civit Dei, L. viii c 26, 27



Conscience. In the same Manner as the *Belly* <sup>2</sup> is the God of the Sensual, and *Mammon* <sup>1</sup> the Idol of the Covetous.

Nº 8 *And there was given to the wild Beast a Mouth speaking great Things and Blasphemy.*

This is the Character given in *Dan vii 8* to the little Horn growing between the ten Horns of the fourth Beast, which is like this. But then it is to be observ'd, *that* the wild Beast is only acted by the false Prophet, and therefore what it is put upon is accounted its Act. So that the Words and Acts of that Prophet are to be attributed to the Beast, because it maintains the false Prophet therein.

*Great Things* do wholly belong to God; and to *speak great Things*, or to pretend to *do great Things*, is to pretend to speak or act as God, or above God. And this is Blasphemy. The Beast is said before to have Names of Blasphemy on its Heads, these shew its Inclinations and Origin towards Blasphemy, as receiving Heads which blasphemed before. Here the Mouth also speaks them.

If we take the Mouth to signify the Household or Subjects and Ministers, this shews that the Ministers of the Beast shall concur with the Heads therein, by embracing the same Religion, or the like Idolatry, that is, that the *Barbarians* who made a Conquest of the *Roman Empire*, were already Idolaters or corrupted Christians, and did so continue to be.

We may here note, that to speak great Things and Blasphemy are put together as synonymous, or rather as a kin. To *speak great Things*, is the same as to *magnify* ones self, that is to oppress others. But *Blasphemies* are Acts of Idolatry or Apostasy against God. Join both together, and it signifies to *settle Idolatry by Tyranny*.

Nº 9 *The Time of the Continuance of the wild Beast to act as such, is forty two Months*

This is the same Time as that wherein the Holy City is trampled upon by the *Gentiles*, during which the *Witnesses* prophesy in Sackcloth; and is therefore equivalent to 1260 Years,

which, if the Beginning of them be to be taken from the Year 476 when the *Western Empire* was dissolv'd, and the *Woman* by the *Loss of one of her Wings* dropt in the Wilderness, and the *Roman Empire* divided into *ten Kingdoms*, will end in *A. D 1736*

Nº 10 *And the Beast opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.*

To *blaspheme God*, and his Name, or Worship, is, when any one pretends to condemn the true God, to subdue his People, to destroy his Worship, and to introduce any Idolatry or other Worship derogatory to his Honour.

Now the Actions or Commands of this Beast being inspir'd or rul'd by its false Prophet to blaspheme God and his Worship, by introducing and maintaining Idolatry, and tyrannizing over the true Servants of God, to force them into the same, are really Blasphemies against God, and a Contempt of him and his Worship, because thereby the Power of Man is set up against God, and that Worship which he has appointed.

As to the *Tabernacle of God* blasphem'd by the Beast, it is to be observ'd, *that* the Body of *Christ* may be called the *Tabernacle of God*, forasmuch as in *Christ* <sup>2</sup> dwelleth all the Fullness of the Godhead Bodily. And *that* the Mystical Body also of *Christ*, or his Church, may properly upon the Account of its unsettled State and Condition, and relation to God, be represented as the *Tabernacle of God*.

The *first* is blasphem'd by the Beast in his asserting and supporting the Doctrine of Transubstantiation, and the idolatrous Practices thereupon consequent, and the *latter* is blasphem'd in his calumniating and persecuting the Church of God, and giving Protection and Power to a corrupted Church, which *said* she is the Spouse of *Christ*, the Queen and Mother of all Churches, out of which there is no Salvation, the only Judge of Controversies, which can make new Articles of Faith, and not only dispense with Laws of God, but make contrary Laws,

<sup>1</sup> Psal iii 19<sup>2</sup> Colos iii 5<sup>3</sup> Col ii 9

and *even boasts*, that God's Laws are of no Force if she had not confirmed them

By *them that dwell in Heaven* are meant the Holy Angels, and these the Beast blasphemes by giving them Worship and Invocation contrary to the Duty Men owe only to God and *Christ*, our true Object of Worship and only Mediator

Nº 11. The *War* which the Beast was empowered to make with the Saints, and *his overcoming* them, — is the same as the *War* with the two Witnesses, and *their Death*, mentioned before in *ch. xi 7* And this War is afterwards explained to be in such a Manner, as that the Beast only acts according to the Direction of the false Prophet, the Civil Powers represented, being only the Executioners of the Tyranny of the corrupted Clergy

Nº. 12. The Meaning of the *Power given to the Beast over every Tribe, and People, and Tongue, and Nation*, is, that his Tyranny would be universal, and extend throughout all the Parts of his Dominions. And,

Nº. 13. *All that dwell upon the Earth shall worship him, whose Names are not written from the Foundation of the World in the Book of Life of the Lamb that was slain*

Here the Worshipers of the Beast are described first *Affirmatively*, in their being such as dwell upon the Earth, that is such as are corrupted and Idolatrous, and secondly *Negatively*, in their being such whose Names are not written from the Foundation of the World in the Book of Life of the Lamb that was slain, that is such, as God by his Foreknowledge consistent with Man's free Will foresaw, would by their false Doctrines and Idolatrous Practices, deprive themselves of future Happiness

And this shews, in what Danger the Members of the corrupted Church are, if they do not repent Therefore,

Nº. 14. *If any one hath an Ear let him hear*

The Meaning is, every Christian is hereby called upon seriously to consider and weigh what is here deliver'd, and not to be driven from the Profession of the pure Faith by *Fear of Punishment*,

*misbment*, nor wrought upon to follow the Beast by the splendid Baits of *Greatness, Power and Authority*, or the high and big Pretences of *Infallibility, Success, and Universality*, seeing it was foreseen and foretold by the Holy Spirit, that the Generality of Mankind should be earthly minded, and should thereupon follow the Beast, and only a few, chosen, and beloved of God, should escape this universal Corruption.

And more particularly is every one, by the said Proclamation or *Epiphonema*, called upon to consider the terrible Judgments which will at last fall upon the Beast and his Followers. For,

Nº 15. *If any one gathers into Captivity, he goeth into Captivity If any one shall kill with the Sword, he must be killed with the Sword*

The Execution of this Denunciation, both in Respect of the *Captivity* and the *Slaughter*, will be seen afterwards

It is here mentioned for the Comfort of the true Servants of God, by letting them know that their Persecutions shall have an End, and that the Beast should be at last abolished and utterly destroyed, according to the just and righteous Judgment of God, who will recompence Tribulation to them that trouble his Saints These,

Nº 16. During the Time of the Reign of the Beast will have their *Patience and Faith* tried to the utmost, in their suffering far greater Persecutions, both in Length of Time and Cruelty, than the true Worshipers did in the Primitive Times, or first Period of the Church

But the Judgment to be inflicted upon their Enemies, and their own Deliverance to be thereupon consequent, is certain, and therefore however great or long their Persecutions be, they ought to continue steadfast in the Faith, and to *believe*, and *patiently wait*, for what God has promised.

*The Explanation of TRUMPET VII. SECT. IV. Of the  
Second Wild Beast.*

N<sup>o</sup>. 1. **B**Y this *wild Beast*, as well as the *former*, an usurping tyrannical persecuting Power is represented.

N<sup>o</sup>. 2. The *Origin* of this Beast is from *the Earth*, from the common People in a State of Subjection and Slavery, and prone to Corruptions and Idolatrous Practices

N<sup>o</sup>. 3. His *two Horns* shew, that the Dominions in which he exercises his Power, are consider'd in Respect of him, as divided into two Kingdoms or Monarchies, or in other Words, that his Power was perform'd by two distinct Powers or Heads

N<sup>o</sup>. 4. And forasmuch as his said two Horns *are like the Horns of the Lamb*; hereby is shew'd, that the Beast would pretend to great Meekness and Sanctity, and to have such a spiritual Power or Government as was the Power of *Christ*.

And forasmuch as it is farther said concerning this Beast, *that he spake as the Dragon*, the Symbol of *Paganism* and Persecution — of the *Roman Pagan Emperors*, and of the *Devil*, this shews that the Claims of the said Beast were proud and blasphemous, his Commands imperious and tyrannical, that he would command as Authoratively as the *Pagan Roman Emperors* had before done, and that he would establish Idolatry.

The whole shews, that as the *former wild Beast* consisted of the *Antichristian Civil Powers* which were to be in the *Roman Empire* during the *second general Period* of the Church, so the *Antichristian Ecclesiastical Powers*, in the said Empire, during the said Space of Time, are the *Beast* which is here intended, and consequently that *the two Horns* are the successive Lines of the Bishops of *Rome* and *Constantinople*, having under them the whole Body of the corrupted *Clergy*, as the former Beast had that of the *Latty*, both those Bishops having pretended to be universal Monarchs of the Church. It

hath

hath been before observ'd that the way for such a Monarchy was prepared by Pope *Leo I* about the Year 450

Now in the next Year, *Anatolius* Bishop of *Constantinople*, upon the Account of his See placed in the Capital City of the *Eastern Empire* (which was then in a Quiet, and flourishing Condition, far beyond *Rome*) obtain'd in the Council of *Chalcedon*, that he should have the same Privileges as *Rome*, the Capital of the *Western*

Upon this the aforesaid *Leo* writes to *Anatolius* to expostulate the Matter And the same Day to the Emperor *Marcianus*, in the Epistle to whom he assumes the Title of " *Leo the Bishop of the Roman and Universal Church*, and afterwards in an Epistle to the Emperor *Leo*, the Title of " *Leo the Bishop of Rome, and of the Universal and Catholick Church*

And agreeably to the said Title <sup>y</sup>, he pretended by the Authority of *St Peter*, to disannul all that the Council of *Chalcedon* had done against his Mind.

Afterwards about the Year 586, *John* Bishop of *Constantinople*, called the *Faster*, took also upon him *that Title of Occumenical or Universal Patriarch*, at a Time when *Rome* was under a Cloud, being besieg'd by the *Lombards*

*Pelagius* the then Bishop of *Rome*, and *Gregory* afterwards his Successor, did all they could to oppose it. But the Emperor *Mauritius* took the Bishop of *Constantinople's* Part, and so the said *John* was declared, in a Council at *Constantinople*, Universal Bishop.

Not long after, a Revolution happened in the State, and *Phocas* having slain his Master, stept into the Imperial Throne Upon which *Gregory* strikes in with the Usurper, flatters him with all his Might, and made way for his Successor *Bonifacius* soon after to perfect what *Gregory* first oppos'd in another, but at last endeavour'd to get for himself. For *Phocas* not finding the Bishop of *Constantinople* to be in his Interest, and hoping to find Help in *Italy*, in time of Need endeavour'd to please *Bonifacius*

<sup>y</sup> Icon Ep 54  
Leon Ep 55

<sup>x</sup> Leon Ep 97 Vid Joh Leuncl, Part 1 Ep 4

And so the *Pope* obtain'd that the See of *Rome* should be declar'd the *Head of all Churches*, and the *Roman Bishop* the *Supreme and Universal Bishop*, by an Imperial Constitution Which being admitted and confirm'd in a Synod of Bishops, the Bishop of *Rome* began to insert the Clause, *Volumus & jubemus*, — the Style of the ancient *Roman Emperors*, or *Dragon*, without which, no Bishop, howsoever elected by Clergy and People, could be confirm'd

On the other side, the Bishop of *Constantinople* kept his Title and the Jurisdiction which the Canons had given him So that from the Times of *Leo* there was in the Church a double Ecclesiastical Monarchy of two Bishops Oecumenical, who pretended to have all the Power of the Lamb, and it hath so continued since: The Bishop of *Constantinople* never yielding any Thing to that Power which the Bishop of *Rome* hath frequently pretended to have over all the Churches

And now that this is the very Character of *Antichrist* is plain from the Confession of the Parties, whose Words have been already cited in the Explanation of the eighth Chapter, and which is the more wonderful they saw *Antichristianism* in the Word, whilst they practis'd the Thing

But these Titles wherein *Antichrist* was discovered at first, are nothing in Comparison of the Titles and Power which the two horned Beast, and especially the Bishop of *Rome*, has since assum'd to himself, who whilst he styles himself the *Servant of Servants*, speaks and acts as the *Dragon*

And this he does,

First, in usurping Divine Titles In the Canon Law, which is his Oracle, it is pleaded, *that the Pope, as being call'd God, can't be judg'd by Men*

In the Gloss upon one of the *Extravagantes* he is call'd *Our Lord God the Pope* And in the sacred Ceremonies <sup>a</sup> his Seat is call'd the *Seat of God*

Agreeably to this the last Council of *Lateran* says, *he is to be by every one worshipp'd* Accordingly the *Pope* is no sooner elected, but he is clothed in the Pontifical Habits, crowned and

placed upon an Altar, and the Cardinals come there and kiss his Hands and Feet, which Ceremony is call'd *Adoration* And thus as *St Paul* declared concerning him, *he sitteth in the Temple of God as God, shewing himself that he is God* Again at the Coronation of <sup>a</sup> *Martin V* Medals were coined, in which are represented two crowning the *Pope*, and two kneeling with this Motto, *Quem creant adorant*, — *Whom they make their Lord* And there is a Medal of *Julius III* in which he is call'd *the King and Father of the Christian Republick*

In the Canon Law the *Pope* is frequently call'd the *Husband of the Church*, which *Bellarmino* explains by saying, — *Etiam Christo secluso*, — even exclusively of *Christ*

In the Council of *Lateran*, *Pope Leo X* was call'd, *the Lion of the Tribe of Judah, the Root of David, the Saviour of Sion*.

And the Canon Law affirms, *that to violate the Canons of the Pope is to blaspheme against the Holy Ghost*

In short, the *Pope* pretends to be the *Vicar of Christ*, and as such to have the Keys of Heaven and Hell, or the Power of the Lamb, and of his Vicegerent the Holy Ghost, whereby, and by the Titles aforesaid, he usurps upon *Christ* and the Holy Ghost, blasphemes against God, and so speaks and acts as the *Dragon*

And forasmuch as the Bishop of *Constantinople* set up for an *Universal Spiritual Monarch*, as well as the Bishop of *Rome*, the Bishop of *Constantinople* also is concerned in the Charge

Secondly, the two horned Beast speaks and acts as the *Dragon* in commanding Idolatry

The Invocation and Veneration of Saints, in both Parts of the Empire crept in insensibly, and then followed the Worship of Images, which being the Height of Folly and Idolatry, was the last settled This was done in the *West* by *Pope John VII* who in the Year 705 set up Images in the Churches, and ordered that they should be worshipp'd, upon which, Image-Worship was soon spread throughout the Empire, in the *East* as well as *West*

<sup>a</sup> Gratian Decret Dist 96 Can 26  
monial L 1 § c 6

<sup>b</sup> Bell 3. & 10

<sup>c</sup> Extra Canon

<sup>d</sup> Cer

<sup>e</sup> 2 Decret 11 4  
C. 1. 1. 10

<sup>f</sup> Bonanni Numisma Pontific Roman

<sup>g</sup> Id 1b

Et in Exburgation Sixti Rom 1 Concil p 104 Ed Col

In a few Years after *Philippicus* being made Emperor, removed all the Images out of the *Eastern Churches*, and commanded the *Western Bishops* to do the same, but to no Purpose, *Constantine I.* and the *Popes* that came after him, standing obstinately by *John the VII.*'s Innovation. Inſomuch that in a Synod at *Rome*, ſummon'd by *Gregory the Third*, it was determined, — *That whoever oppos'd the Worſhip of Images, ſhould be cut off as an infected Member from the Body of Chriſt, and remain Excommunicated,*

As for the *East*, ſeveral of the *Byzantine Cæſars* heartily oppos'd Image-Worſhip, but it was at laſt by the Empreſs *Irene*, who had ſet up a Biſhop in *Conſtantinople* for her Purpose, got ſettled in the *ſecond Council of Nice*, which hath ever ſince prevail'd in the *West*, *Adrian* the *Latin Pope* giving Way to that Council

And tho' the Council at *Frankford* diſannull'd what the Council at *Nice* had done, yet the *Pope* ſtood to it againſt all the Representations of *Charles the Great*. So that the *Settlement of Image-Worſhip*, is wholly owing to the two Biſhops of *Rome* and *Conſtantinople*.

*Thirdly*, the two Horned Beſt ſpeaks like the Dragon, in directly oppoſing himſelf to God and *Chriſt*

This is evident in Relation to the *Popes of Rome*, by their diſpenſing with the Laws of God, by their making Laws quite contrary to his Laws, and by their exacting rigorouſly the Obſervation of their own Laws, but neglecting that of the Divine. Thus for Inſtance we are told in the Canon Law, *that the Pope's Diſpenſation is valid & againſt the Old Teſtament, the Goſpels, and the Writings of the Apoſtles*. And the Practice is ſuitable.

Then he oppoſes God by pretending to have a Power to make new Articles of Faith, tho' God forbids to add to, or to diminiſh from his Word. — He diſannuls the Command of *Chriſt* in taking away the Cup from the Laity, and adds new Sacraments to thoſe which *Chriſt* has inſtituted — He takes away the reading of the Holy Scriptures, which God has com-

manded to be read, and forbids Meats and Marriage which God has left free. And tho' God commands Prayers to be made in a known Tongue, the *Pope* forbids it. And this is no Wonder ſince it is declar'd, " <sup>h</sup> that the *Pope* repreſents on Earth " not mere Man, but true God — that he has a heavenly Power, and therefore changes the Nature of Things, by applying the Subſtantials of one Thing to another, and of nothing he can make ſomething. In thoſe Things which he wills, his Will is inſtead of Reaſon. Nor is there any one that can ſay unto him, why doſt thou ſo? For he can diſpenſe above Law, he can make Juſtice Injuſtice, by altering and amending Laws. And he has a Fullneſs of Power "

As to the Biſhop of *Conſtantinople*, 'tis true that he cannot be accus'd of ſuch Extravagancies as that of *Rome*, but yet the Pretence of being *Univerſal Biſhop*, and ſettling Idolatry in his Churches contrary to the Law of God, do ſufficiently make out the three Articles already mention'd. And if he hath not been ſo exorbitant as his fellow False-Prophet, it is becauſe he never had ſo much Temporal Power to liſt him to the ſame Height. Upon the Account of the Superiority of Power in the *Popes of Rome* who became actually poſſeſs'd of a Temporal Dominion, the *Popes of Rome* only are repreſented by the little Horn in *Daniel*, ch vii. the ſaid Horn being there deſcrib'd as one aiming at and acquiring a Temporal Power, in the ſame Manner as the three Horns, which were pluck'd up before it, to let it get their Power, had done.

But here in the *Revelation* the whole Body of the corrupted Clergy throughout the Territories of the *Roman Empire* are conſider'd, and are therefore repreſented agreeably to their Character, and to the two Pretenders to an Univerſal Monarchy in the Church, the one in the *Western*, and the other in the *Eastern* Division of the Empire, by a *Wild Beſt with two Horns*. And,

Nº 5

The Power of this Beſt in Civil Affairs is next ſhewn. *He exerciſeth all the Power of the former Beſt before him, or in his Preſence*. That is, he is the falſe Prophet or Counſellor of the

\* Tit 8 de Conſeſſ. Præ in Gloſſ. Diſtinct 34 Can. Leſter. Vid. Diſtinct 8 Canon, Preſbyter

\* Decretal Gregor Tit 7 c 3 fol 40 cum Gloſſ. Innocent III

former Beast, puts the ten Horns or Kings upon all the Tyranny they commit, in oppressing the true Church

And what a mighty Stroke the two Bishops of *Rome* and *Constantinople* have had in Affairs, since the Dissolution of the *Roman* Empire, is well known They have acted commonly as if the Temporal Princes were bound to do every Thing according to their Mind, otherwise they endeavour'd to dethrone them, and set up others in their Stead The History of *Paclymeres* shews, that the *Eastern* Emperors durst hardly do any Thing without the Concurrence of their Patriarch And the Doctrine of the Papal Hierarchy agreeably to their Practice is, "that both Swords are in the Power of the Church, to wit the Spiritual and the Temporal This to be us'd for the Church, that by the Church The one by the Hands of the Priest, the other by the Hands of Kings and Soldiers, but by the Allowance and at the Beck of the Priest" And again — "there are two Things by which the World is govern'd, the Authority of the *Popes*, and the Power of *Kings* That is weightier than this *Kings* therefore depend on the Judgment of the *Priests*, and not the *Priest* on the Will of the *Prince*"

In short the false Prophet acts as the supreme Sovereign of the ten Horns, proclaiming them to be his Subjects, requiring them to submit to his Decrees, and to execute his Pleasure, and he is even by them themselves permitted to have over them such Power and Authority For, as one good Turn deserves another,

No 6 *This false Prophet causeth all the Earth, and them that dwell therein, to worship the first wild Beast, whose deadly Wound was heal'd* — That is, he causes them to submit to it. And this shews that he can absolutely command the Allegiance of all the Subjects, by the Means of that Head which was wounded being heal'd, or by *Rome's* becoming again a mighty Capital, by the Temporal Power of the *Popes*.

'Tis well known, that the *Pope* has for many Centuries pretended to such a Right, and that he hath acted accordingly in disposing of all the Crowns in *Chrifendom*.

The Bishop of *Constantinople* had also a great Power in setting up any Family upon the Imperial Throne He hath not indeed been so bold in this as the *Popes*, for they have dethroned several Monarchs, and rais'd up new Families, as that of *Pepin* Nay they have dispos'd of the Lands of the *Eastern* Empire as well as the *Western*, by the Help of the *Croshades*, even to the expelling of the *Greeks* for a long Time from *Constantinople* Cardinal *Pallavicini*, as the Author of his new Gospel observes, says <sup>1</sup> that the Monarchies would not be durable for the Insolencies of Innovators, without the Interposition of the spiritual Authority, and by that means the Number of Plots and *Rebellions* is much less

And there is something in this, for if the Princes side with and please the *Pope*, they are pretty safe, or else they are expos'd to Plots and Conspiracies, and frequently depos'd

But nothing shews more plainly the boundless Ambition of the Bishops of *Rome*, and at the same Time how sensible they are of their great Power to disturb the Peace of *Chrifendom*, than the monstrous Proposal which *Pius II* called *Aeneas Sylvius*, before his Advancement to the Pontificate, and one of the politest Men of his Age, made to *Mahomet II* Sultan of the *Turks* "That if he would be baptiz'd, he should have a Surrender of the *Eastern* Empire made to him by the *Pope*, so that he should have a Right to it by Law as well as by Usurpation Provided he would assist him to pull down the Factions against the *Popes*, which usurp'd against the Church, in return of which he should find the *Pope* very grateful, who thereupon sets forth the Example of his Predecessors, who had given the Empire to *Pepin*, and *Charles the Great*, in return for pulling down of the *Lombards*"

<sup>1</sup> Bonifac VIII 1294 Extrav comm de Major & obed c 1 f 7 b ap Stapleton Antid in 1 Cor II

<sup>2</sup> Gelafius I 491 ap Bellarmi de Pontific 11 26

C Pallavic Hist Concil Tridentin L vii c 3 New Gospel, Ch 4 Art 3. p 207 and Cl 3 Art 2 <sup>2</sup> Vid An Sylv Eoist 396 & Acher Inquirit 170 & Acher Monument Authen p 12



This needs no Application. What Means the false Prophet uses to make the Inhabitants of the Earth submit to his idolatrous Worship, and to acknowledge his Authority are next shewn

Nº. 7. *And he doth great Signs, —* such Things as pass for Miracles, agreeably to the Description of the wicked one by St Paul, 2 Thess. ii 9. *that his coming should be with all Power, and Signs, and lying Wonders.*

And accordingly Idolatry has been settled in the Church by false Miracles; by Miracles pretended to be done by the Relicks of Saints and Martyrs, by Images, and the like And this Charge reaches equally the Bishops of Rome and Constantinople, and their Clergy

The Christian Doctrine was so well settled, and that Doctrine is so evident against Idolatry, whether in invoking Angels and departed Saints or Images, that nothing but stupid Ignorance in believing any Lies about Miracles, and the strong Persuasion of their Truth could have wrought that prodigious Corruption which was effected in the Church.

But tho' the Miracles said to be done, had been really performed, they ought not to have been regarded Because, in such Cases, the *Doctrine* is the *Test* of the Miracles, whether they are from God, or not.

Nº. 8. Another Means which the false Prophet uses to make the Inhabitants of the Earth submit to him is, — *he causeth Fire to come down from Heaven on the Earth in the Sight of Men, v. z. of the Idolaters, or corrupted Christians.*

Heaven is the supreme Civil Power, and Fire is War and Persecution which the false Prophet employs with the Concurrence of the secular Powers to settle his Authority and Idolatry, and to destroy all its Opposers therein It falls upon the Earth, that is the Subjects of the Beast, who thus by Fire and Sword are driven into Idolatry, and all the Opposers among them feel the Effects thereof And 'tis the usual Way to oblige the Civil Power to *burn* such Opposers, whom they call Hereticks

There is another Way to explain this Symbolically by taking the Words, *Fire from Heaven*, to signify by a Periphrasis,

*Thunder*

*Thunder and Lightning*, which is the Symbol of the Divine Oracles. So that this false Prophet pretends to give out Oracles, or Laws to Mankind as a God, and to enforce them by the same Punishments, as indeed the Lightning is properly the Light of the Law, or the Instruction contained in it, and the Bolt is the Pain annexed, which strikes Terror, and destroys the Disobedient

Now as to the Event, 'tis well known that the false Prophet hath his ' Oracles, even called by that ° sacred Name, by which the Divine are honoured, and to which his are made *pe-* equal, and even prefer'd ¶ it, being pretended *that God's Laws receive Force from his*

'Tis also well known that the Popes enforce the Practice of those Oracles by Excommunications, which threaten Men with Divine Vengeance of eternal Fire And this so patly, that such Sentences of Excommunication are even called by themselves, the *Thunders of the Vatican* According to which Pope Gregory VII. called *Hildebrand*, speaking of Henry IV excommunicated by himself, saith that he was *afflatus fulmine, Thunder-struck*

Both Senses seem to be intended, being both found in the Subject, Excommunication being one of the chief Engines by which the Popes have maintained their Authority over Princes and their Subjects And as for the *Greek Church* it was no less infatuated, as their own Historians shew, with the Tenor of their Patriarchs Excommunications, than the *Latin Church* was with those of their Popes

In short the false Prophet by his Claims to the Power of the Lamb, by his Pretensions to Infallibility and an Universal Monarchy, by false Miracles, and the Terror of his Excommunications has in as visible and an effectual Manner wrought the Destruction of such as opposed him, as if they had been, at his Will and Pleasure, even in a literal Sense destroyed, by

° Extrav de Major & Obed Titul 33 cap Per tuas  
 ° Inter Canon las S. b'na De iet' l, Epistol' c'numerantur Dist 19  
 in R'nic  
 ¶ Si ceteri reserunt Testamentum sunt recipienda Non quod Co-  
 de Canonum ex isto habetur, ut unus a, sed quod de his recipiendis, Sancti Papæ Innocen-  
 tius p' c' u' ca u' s' de sententia, Dist. 19 Can Si Romanus  
 ° Rom iii 2  
 ° Epist' ad German

*Fire from Heaven* And by these Ways he maintains his Authority over the rest, and therefore it is said,

N<sup>o</sup> 9. *He deceiveth them that dwell on the Earth, by reason of the Signs which he had Power to do in the Sight of the above-mentioned wild Beast*

He performs his Signs in the Presence of the wild Beast, as well as of the Men its Subjects and this to the End that both may unanimously follow what he shall think fit to prescribe to them

N<sup>o</sup> 10. And therefore he commands them that dwell on the Earth to make an Image to the wild Beast which had the Wound by the Sword and revived, viz by having Power to act as before

The main Design of setting up an Image to be worshipped, is to make Men forsake the Worship or Religion which they before followed, and to embrace that of which the Image is the Representative.

The making of this Image alludes to the Image which *Nabuchodonosor* made to be worshipped by all his Subjects, *Dan* iii, 1

After that King, upon the Account of *Daniel's* having interpreted his Dream, had so approved of *Daniel's* Religion and the Object of his Worship, as to prefer the God of *Daniel* above his own Gods, to the Confusion of the *Chaldeans* or false Prophets about his Court, and besides that, had also prefer'd *Daniel* in the chief Place to be the Ruler of the Province of *Babylon*, and Chief of the *Chaldeans*, and also at his Request had promoted *Shadrach*, *Meshech*, and *Abednego*, three *Jews*, he was set upon, either by the *Chaldeans*, or Courtiers, or both, to make an Image to be worshipped, either of himself, or his Father, as a God For such was the Custom of the *Eastern Nations* to worship their Kings as Gods And though the Reason of this be not expressly set down, yet by what follows in the said Chapter, and comparing the sixth, it is plain that it was done to supplant and destroy the *Jews*, the *Chaldeans* knowing that they would not worship an Idol So that under the specious Pretence of bringing all Nations within the King's Dominions into one Religion and Worship, the Destruction of the *Jews*, whom the King seem'd to be affected to, was designed

For

For the bringing of all the Subjects of a King to his Religion by any Means, is and always was the Aim of all tyrannical and despotick Kings Thus tho' every Nation had its particular Rites and Gods, yet the worshipping of the God of the King seem'd to unite them into one common Religion, and made them submit themselves to the Power that had set up the Image, which they worshipped

This Method of being worshipped as a God was followed by the Kings of the  *Persian*  Monarchy, by those of the  *Parthian*  Line, by  *Alexander* , after he had overcome  *Darius* , and by his Successors too, an Instance of which we find in one of  *the Oxonian*  Marbles, and lastly, by  *the Roman*  Emperors, whose Images were set before the Soldiers to be worshipped, and to which all Men were oblig'd upon Occasion to offer Incense, or give some Token of Adoration

The paying Worship to the Image of the Emperor was acknowledging, and paying Worship to the Emperor himself

And hence it was  *a*  Custom for a new Emperor, created whilst there was another living, with whom he desired to live in Amity, to send him his own Image, that by receiving of it he might make known his Consent, and Acknowledgement of him as Emperor

Such then being the Practice of the  *Pagans*  in  *St John's*  Time, we are here informed, that the Beast and false Prophet, Successors of the  *Dragon* , were to keep up all his Pretensions and Idolatry, by the false Prophet's in like Manner causing an Image of the Beast to be set up, in order to demonstrate the Submission of all the corrupted Christians to the Beast and his Religion And thus the false Prophet has done under several Names, but all resulting to the same Thing at last, which is an absolute Submission to the secular Government of the Beast, and religious Compliance with the false Prophet, as he heads

<sup>a</sup> Clem Alex Protrep p 19. <sup>b</sup> Philostrat de Vit Apollon Lib 1 <sup>c</sup> Marm Oron N<sup>o</sup> 1 Fced Simon Vid Plutarch de For Alexand <sup>d</sup> Pict Nat Hist L 2 Ep 97 Vegetius de re Militari lib 1 p 113 Cohor, requies & n m 13 M<sup>o</sup> 10 <sup>e</sup> Legitate p 113 Hec Imagines In p 113, hor est d 113 & p 113 f 113 <sup>f</sup> Vid Sueton in Tiber c 48 & 11 Calig c 14 M<sup>o</sup> 11 Fcl in Oct c 29 <sup>g</sup> Zohm Lib 11 p 251 Ed Oron Philostrat Eccl Hist L 11 c 10

and manages the other It was done by the Bishop of *Constantinople*, under the Pretence of his being an Oecumenical Bishop, and therefore the one supreme Bishop of all the *East* And by the Bishop of *Rome*, under the pretended Names of Apostolick See, Vicarship of *Christ*, Succession of St *Peter*, *Roman Catholick* and Apostolick Church, Headship of the Church, chief Judgment in Controversies For all these end in the one Point, which is to set up the *Pope* above all the World, as the only Means to obtain eternal Salvation, as it is proposed by the Signs made before Men, and of bringing all Subjects into one Religion under all *Roman Catholick* Princes, that thereby Factions and Rebellions may cease.

It appears then that the false Prophet himself is the Image of the Beast, as representing in himself all the Power of the Beast, and doing all those Matters, which the Image is said afterwards to perform, and being indeed the Principle of Unity in the corrupted Church, which makes all Men submit to those Princes that are of his Party, and is at the same Time worshipped by them all, as their supreme Head and Sovereign, as the only Person in a double Capacity, having according to them, both the Keys of the Church, and the Power of the Sword

In respect of the first he is a *false Prophet* properly, and in respect of the second, the *Image of the Beast* The Bishop of *Constantinople* only differed from that of *Rome* in this, that he never carried Matters with so high a Hand, but gaining upon the People, his Intrigues wrought the same Effect with them

To what has been said may be added, that the *Pope*, even in a literal Sense, sets up the *Image of the Beast*, or of those Princes which he had a Mind the People should reverence, viz by setting up their Arms in or before the Gates of those Churches which are appropriated to their respective Nations, and by setting up or exposing there to publick View their Pictures or Images, and this to denote his Recognition of them, and that all are from thenceforward bound to acknowledge and obey them.

No. 11. And Power was given to the two-horned Beast to give Breath to the Image of the former Beast — That is, the false Prophet had

had Power to give Life and Activity to the Representative or Principle of Unity of the Beast The corrupted Clergy have set up a Representative, which pretends to be a God, and therefore to have the Management of all the Affairs of secular Princes, as also of Religion within all their Dominions. So that this Image is not a dumb or senseless Idol, but has means to exert itself, and perform such Actions as become its Nature.

In the false Prophet's thus animating the Image, there seems to be an Allusion to the Cheats of the *Pagan* Priests who made Statues to move And among the corrupted Church Images by secret Springs have been made to move as of themselves, to keep the People in their Superstition and Idolatry.

By the false Prophet's giving Breath to the Image of the Beast, the said Image is empower'd to speak And in this also there is an Allusion to the *Pagan* Practice and Pretence, for their Priests or false Prophets often gave out that their Images spake, or they contriv'd Ways to make them seem to speak, and utter several Oracles Instances of which occur in the *Pagan* Writers who liv'd or wrote of Matters before *Christ* But more particularly here are hinted at the pretended Oracles of the Times of Christianity, wherein the *Pagan* Priests finding the Worship of their Gods to be in a declining Condition, and by Consequence being in Danger to lose their Credit and Profit, contriv'd to make those Oracles speak against the Christians, and by that Means brought Persecutions upon them \*

And here it may be observ'd, that in this very Case of speaking Images, the Members of the corrupted Church have pretended to more of this Sort of Miracles than ever the *Pagans* did.

Now as we take the *Pope* and his Mate to be the Image describ'd in the Prophecy, so it is plain that it gives out Oracles and Laws to oblige all Nations to submit to his Religion. And to make the Accomplishment more literal and visible, all the

\* See the Asclepius of Hermes Trismeg c 9 Euseb Præp Evang L v c 2 p 108 and Lucian de Dea Syria Horat Epod 18 v 24

\* Tit Liv Lib v § 22 Val Max L i c 8 § 3 Plut Vit Corneli

\* Vid Lucian in Alex V Pseudomante Euseb Eccl Hist L ix c 3 and Comp L vii c 10 Al'o de Vi Const L ii c 51 Lactant Inst L iv c 27

Idolatry of which he is guilty, and the Power which he hath assum'd is all owing to the Forgeries of his Emissaries, authoriz'd by himself, and proclaiming false Miracles and <sup>b</sup> Revelations to establish them. Upon which the false Prophet or great Idol gives out Oracles, as he calls them, that those Worshipers may have the full Sanction of the Law. And the Canon Law is the Voice of this Idol. All the Idolatry in the Church, and the Power of the false Prophet, have been introduc'd and gain'd by false Miracles and Visions and Oracles of Apparitions and Images, and all that is contain'd in the Canon Law to confirm these, is the Result of those false Traditions, and therefore the Quintessence of all the popish Pretensions, having the Stamp of the Authority of the great Image or Idol of the corrupted Church, the false Prophet. That Canon Law is contain'd in the Decree of *Gratian*, which is the first Part, in the Decretals of *Gregory IX*, which is the second, and the third Part consists of the *Clementines* of *Clement V* the Extravagants, Commons and mix'd. But farther,

The Image has not only Power to speak, but also to cause that such as would not worship the Image of the Beast should be slain.

This shews us the Contents of the Oracles or Laws deliver'd by the Image, viz.

First, That all Men worship the Image of the Beast. And

Secondly, That the Punishment annex'd to the Disobedient is Death.

We may observe, that this Image doth not kill, but by its Laws or Oracles causes to be killed all those who oppose its Religion, because it employs the secular Power to do it.

This is called in their Style, <sup>c</sup> requiring the Assistance of Princes against the Enemies of the Church, when they are numerous. And when they are few and fall into their Hands, delivering over to the secular Power. Thus the secular Princes are only the Executioners of the Malice and Cruelty of the Image, and the false Prophet who set it up, and thus puts the

secular Princes upon that cruel Work. And in this respect the Cruelty of the Popes has exceeded by far any Thing that is to be met with in any other History of the World.

Nº 13. The Power of the false Prophet is farther set forth, in that he makes all both small and great to receive a Mark in their Right Hand, or in their Foreheads.

The idolatrous Nations were wont to imprint indelible Marks upon the Foreheads or Hands of Servants, and on such as devoted themselves to some false Deity. So that such Marks were Tokens of Servitude or Idolatry.

The Hand is the Symbol of Action and hard Labour. The Forehead signifies the publick Profession. The whole shews, that it is required that all Men give Assistance to pursue the Designs of the Beast and its false Prophet, or at least to make a publick Profession of Servitude. And accordingly.

The Accomplishment of this is found in that Practice of the Romish Religion, which obliges not only all its Votaries to prosecute Hereticks, but even obliges their Kings to do it by dint of War. And if they will not do it, they are look'd upon as Hereticks because Favourers of them, and liable to incur the same Punishment as Hereticks, that is to be depos'd and prosecuted themselves. On the other hand Men that die in their Cause are by them assured to merit eternal Life. And for this World's Encouragement to them that remain, the Estates of Hereticks are all forfeited. Lastly

Nº 14. The false Prophet causes that no Man might buy or sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name,

To prohibit Persons from buying and selling is to banish them from publick Society, and to exclude them from the Benefit or Protection of the Laws. And this has been done by the false Prophet against those who would not embrace his Religion, or submit to his Authority. Thus for Instance, the Lateran Council under *Alexander III* commanded under a severe Anathema, that none should presume to receive the *Waldenses* and *Albigenses* into their Houses, or upon their Lands, or to protect and nourish them, or to have any kind of Commerce or Dealing with them. And Pope *Martin V* in his Bull set out

<sup>b</sup> Vid Euseb Hist Eccl L v c 19. <sup>c</sup> Gratian Decret C. 46 23 Q. 1. Ca Non inculatur Ibid. Cap. Sicat Extellentiam.

after the Council of *Constance*, requires all Emperors, Dukes Earls, Barons, in a Word all that had any Post in the State or Church to expel all such as were not in Communion with the Church of *Rome*, and to let them have no Place of Habitation, to make no Bargains with them, nor to shew them any Pity or Compassion And *R. Hoveden* observes of *William* the Conqueror, that he was so dutiful to the *Pope*, <sup>d</sup> that he would permit no one in his Dominions to buy or sell whom he found to be disobedient to the Apostolick See And in such kind of Prohibitions the *Eastern* Horn also, as well as the *Western*, <sup>e</sup> exerted its Power In all which the false Prophet has spoke like the *Dragon*. For <sup>f</sup> *Dioclesian* is said to have done the like, debarring all those from Commerce who would not sacrifice to Idols.

As for the *Mark*, the *Name* of the Beast, and the *Number* of his Name, they may all concur in Signification, so as to end and terminate into one Thing, so that the *Mark* may contain the Name (as in *ch* xiv. 11) and the Name may contain the Number, as 'tis plain it must do. And so those three different Expressions may set forth the same Thing in different Prospects.

Those who have the *Mark of the Beast*, may be such whose constant Purpose it is to defend the Worship of the Beast, being active and vigorous therein

Those who have the *Name of the Beast*, are such who are known to be his Slaves or Followers by his Name being called upon them, the imposing of a Name betokening the Subjection of the Party named to the Imposer. And therefore Slaves were new named by their Masters, and marked, anciently, with their Masters Names, that it might be publickly known whose Slaves they were.

Those who have the *Number of the Name of the Beast* may be such as are his Worshipers in a private Manner, and discover themselves to be so by some private Mark

And in this there is an Allusion to the Custom of the Age in which St *John* lived, whereby the Names of the Gods were

mystically changed, in such a Manner, that none but those that were initiated into their Mysteries might understand the Meaning thereof

And this was often done by concealing the Name, under a Number equivalent to the Amount of the Numeral Letters in the Name by which the Deity was called So that by the Number given the Name of the Deity intended was secretly preserved, and from the said Number was his Name to be found out

Thus the Name of *Jupiter* <sup>h</sup> mystically described by the Number 717 For under that Number is contained the Word 'H 'APXH', which expresses the Essence of the supreme Deity, who is King of the World, the Beginning and the End. In like Manner the mystical Name of the Sun was described by three Numeral Letters, whose Sum was 308.

The whole shews that no one, unless he submit to the Tyranny of the Beast, must live, or have any of the Ease and Comforts of human Life.

No. 15

*Here is Wisdom*

That is an Occasion for the Wisdom of Men to exercise itself There appears to have been an old Custom when a Man was famous for Wisdom, that others went to see him, in order to propose, or else sent him Questions to be solved, which if he answered, then he received a Reward like a Tribute, if not, he paid a Fine to the Proposer So the Queen of *Sheba* came to hear the Wisdom of *Solomon*, and to propose Questions, and then she made him Presents *Josephus* reports the same of *Hiram* King of *Tyre*, that *Solomon* proposed Questions to him, and received reciprocally, and that *Hiram* not being able to solve them, paid a great deal The like is seen in the History of *Samson*, *Jud* xiv 12 It was a kind of serious Play, which it seems Kings themselves did not scorn

This Custom pass'd also into *Greece*, and was even observed, as <sup>k</sup> *Plutarch* says, in Religious Rites.

<sup>d</sup> Ex Usser de Succ Eccl <sup>e</sup> Matth Monach Blitar Syntagm L A c 77  
<sup>f</sup> Euseb Eccl Hist L viii Oros L viii Laet de M P

<sup>h</sup> Mart Capell de Nupt Philol L ii p 15 <sup>i</sup> Mart n Cap II Id  
 iii d L ii <sup>k</sup> Plutarch S anof Lib vii c 1

But in a more particular Manner Arithmetick comes under the Name of *Wisdom*<sup>1</sup>.

And so in *Daniel*, *ch viii* v 13 a Question is propos'd about the Extent of the Desolation and Profanation of the Temple to one *wise in Numbers* לְבַלְלוֹנִי, a wonderful Numberer, or one that can *bide Numbers*, and by Consequence reveal them when he thinks fit. And indeed Wisdom in the Notion of the *Hebrews*, consisted in understanding secret Things *St. acids* says, Σοφία, Wisdom, is according to her Name, and is not manifest to many By which it is plain he deriv'd it from some of the *Hebrew Words* following, צִפֵּן צָפָה, or else סָפַן, which signify to *bide* or *cover*

Nº. 16. According to the aforesaid Kind of Wisdom, let him that has Understanding count the Number of the Beast, for it is the Number of a Man.

The Number of the Beast is the same as the Number of the Name of the Beast in the foregoing Verse, and as it is also at large express'd in *ch xv* 2 And therefore when it is here said that the Number of the Beast is the Number of a Man, we are led to understand, that the Number of the Name of the Beast is the Number of the Name of a Man, that is the Number of such a Name as by which the Empire represented by the Beast is commonly called by Men. And so the Pen of a Man in *I/ viii* 1. is such a Pen as Men commonly use to write with And so in *Rev xxi* 17. the Measure of a Man, is such a Measure as Men commonly use

According to this, to calculate the Number of the Beast, is to find out from the Number given, the Name of the Beast

Nº. 17. Now the Number given whereby to find out the Name of the Beast, is 666

The Beast it self or Tyrannical Government is *Roman* For it is said to have succeeded the *Roman Dragon* in his Throne, Power and Authority, and the false Prophet to speak like that *Roman Dragon*. And that Government has set up all the *Roman Pretensions*, and the false Prophet obliges therefore all the

Subjects to call themselves *Romans*, not only because in Reality they are to be under the Direction of *Rome*, both in the *West* and *East*, but also because the Power he pretends to is grounded upon the Rights of *Rome*, preserved in the *Old Rome*, and also communicated to the *New* Formerly Christians were contented with that Name which shews their Relation to the Lamb, but the false Prophet who pretends to have the Horns of the Lamb, establishes them by speaking like the Dragon, and claiming to have the same Right, must have them to bear that Badge, which may shew his Power to be *Roman* So that whereas the Christians, when Heresies and Schisms arose, were oblig'd to own the Catholick Church of *Christ*, those that are deluded by the false Prophet must own their Relation to the Dragon, by calling themselves *Roman Catholics* Every Thing therefore of any Consequence in the corrupted Church is *Roman*

The Heads are still *Roman*, the Language is called *Roman*, is *Roman* in the *West*, and called *Roman* in the *East* The *Latin* us'd in the Church, as the Token of Submission in all the Divine Service to the false Prophet, is really the *Roman Language*, and the Modern *Greek* is now called *Roman* by themselves As indeed all the *Greeks* call themselves *Romans*, and are so called by all the *Eastern Nations*, and they say too that they are <sup>m</sup> *Romans* as well as the *Italians*, and that they are Members of the same Church

This then is a general Name by which all Men that have submitted to the Beast and false Prophet, and have worshipped the Image, are still and have been called to this Day So that as to the Thing or Notion of the Name, we find it is *Roman*.

As to the Word it self intended to be found out by the Number given, it is most probably in the *Hebrew Language*, because in the *Revelation* there is an Allusion for the most Part, if not altogether, to the Notions suitable to that Language, and the Names of some remarkable Things are given in that Language, as *Abaddon* and *Magaddon* And therefore we may reasonably suppose, that it was intended this most re-



markable Enemy of the Church should have his Name in *Hebrew*, and that tho' the Penning of the Visions be in *Greek*, yet the *Hebrew* Notion and Name is preferable So that if we can find the Name of the Beast reaching all its Subjects, and express'd in the *Hebrew* Tongue so exact, as by 16 Letters to make up the Number sought, we may be satisfied that this was principally intended\* And to much the more if the Name found in another Language, tho' agreeing as to the Number, cannot answer in other Particulars

Some indeed will not allow the Use of Letters to express Numbers in the *Hebrew* Language to be ancient. But in St *John's* Time the *Greeks* had most certainly the Way of using Letters arithmetically, and as it is certain that they had their Letters from the *Phœnicians*, 'tis as plain that they had this Way from them. <sup>a</sup> *Porphyry* says, that the *Greeks* had the Science of Numbers and Proportions from the *Phœnicians*, as high as the Times of *Pythagoras*.

Those Sciences could not be without such an Arithmetical Use of the Letters. Besides, 'tis evident by the Order of proceeding, and *Πίναξ*, or adopted Characters, jumping in with the *Hebrew* Alphabet, wherein the *Βαυ*, *5* answers to the *Hebrew* *ו* *Vau*, the *Κόπτα* being the same as the *ק* *Koph* inverted in the Way of Writing towards the Right-Hand, and having the same Name, that this is all taken from the *Phœnician*, or *Hebrew* Alphabet Further, we find Examples of this in the *Samaritan* Text of the *Pentateuch* at the End of the Books by Way of Masoretical Notes, and in their *Targum*, that is older than *Christ's* Time, as Bishop <sup>o</sup> *Walton* thinks

The *p* *Palmyrenians* likewise had this Method, and some learned <sup>q</sup> of late find, that in the *Sicles*, writ in the *Samaritan* Character, the Year is marked by a Letter, as *ד* for four, and the like And therefore since the neighbouring Nations to the *Jews*, the *Phœnicians*, *Samaritans*, *Palmyrens*, (and the same might be shewed concerning the *Egyptians*) had this Way, we

may be certain that the *Jews* also had it, and especially considering, that the *Alexandrian Jews*, who spoke *Greek*, made use of all the Cabalistical Arts, and that the *Gnosticks* after them took up this Way, not only in the *Greek* Language, but also in the *Hebrew*, as it is appaent in <sup>r</sup> *Irenæus*.

We may therefore proceed to find out the Name of the Beast in the *Hebrew* Language

The Beast then being *Roman*, we must know how *Rome*, from whence *Roman* comes, ought to be written The Name of the City *Rome*, is by some written *רומי*, but for the most Part it is written *רומי*, as might be made out by several <sup>s</sup> Authorities, and <sup>s</sup> *רומיים*, are the *Romans*. In the *Arabick* Writers *Rome* is *רומי* too.

Now the Adjective, *Roman*, is not to be applied to the Subjects but to the Beast, for the Subjects bear the Mark of the Name of the Beast. The said Adjective therefore must agree with the Beast

If we take the Beast literally, 'tis in *Hebrew* *חיה*, if symbolically for a Kingdom, then it will be *ממלכות*: And these two Words being both Feminine, the Adjective *רומי* must have the Termination of the Feminine Gender *רומית*, the Letters of which Word taken arithmetically together, make just the Number 666.

ר	200
ו	6
מ	40
ה	10
י	10
ת	400
	666

There is also a Coincidence as to this Name of the Beast, with the Name which in *Ch* xvii 5 the great Whore, or Capital

<sup>a</sup> *Porphyri de Vit Pythagor* p 182 Vid *Strab Geogr* L xvi p 75 <sup>o</sup> *Walton Prolegom* in *Bibl Polyglott* p 90 <sup>q</sup> *Vid* *D Bern de Mon falcon* *Palæograph. Græc. L. ii c 2*

<sup>r</sup> *Iren L. ii c 4* <sup>s</sup> *Targum Jonath in If xxxiv 9* in *Opt Editionib* Vid. *etiam Eliaz Levit Methurgeman Voc רומ* *Gemera in Avoda Qura apud Wagens* *R D Kimchi apud Buxi* <sup>s</sup> *Schulte Haggiborum apud Wagens* <sup>u</sup> *Vid Golin Lex. Arao p 106.*

of this Kingdom bears That Name is *Mystery*, *μυστήριον*, a Thing that is kept secret *Abconditum*. Now the *Hebrew* Word to that Purpose is סתור; and here also the arithmetical Value of the Letters contains the Number 666

ו	60
ה	400
ו	6
ו	200
<hr/>	
	666

As for the Word ΛΑΤΕΙΝΟΣ (which *Irenæus*, looking for the Name of the Beast in the *Grecian* Language, thought might very probably be the Name intended, upon the Account of the last of the four Kingdoms in *Daniel* being called the *Latin* Kingdom, and those who then reign'd at the Time of his Writing, the *Latins*) it indeed contains the Number 666, and suits with the *Roman Empire in the Time of the Dragon*, but seems not so applicable to the said Empire in the *Time of the Beast* the Dragon's Successor.

For since the Appearance of the ten Kings upon the Dissolution of the Empire in the *West*, those only in the *West* have been called by the Name of *Latins*, and this by those in the *East* who would appropriate the Name of *Romans* to themselves. But those in the *West* call themselves *Romans*, as well as those do who are in the *East*. And *both* are called by that Name. So that there is no other Name but that of *Romans* to bring them all in

*Lastly*, \* some go about to calculate the Number 666, by extracting the Square Root of it. And to make out the Truth of that Method, observe, That as the Number 144 is sacred and mysterious to signify the true Church, because its Square Root being 12, sets forth most of the Mysteries and Attributes of the said Church, and of the *new Jerusalem*, which is to be the Perfection of it, and is therefore said to be of 12000 Furlongs, so the Number 666 denotes the whole Empire of the corrupt-

ed Church, because the Square Root of it is observ'd to appear in most of its Attributes

*Thus*, as the true Church is founded on the twelve Apostles, and therefore in the *New Jerusalem* the Number twelve almost every where appears, there being in it twelve Foundations, twelve Gates, twelve Angels, twelve thousand Furlongs, and a Tree of Life bearing twelve Sorts of Fruits, therefore the Number 666 is mysterious only upon the Account of its Square Root

The Square Root of a Number is that Number contain'd therein, which being multiplied by itself produces the whole Number, whether there be any Fragment or none remaining

That is a perfect Square Root which exactly produces the first Number given, as 12 is the Root of 144, and 10 of 100. But the Square Root of 666 is 25 imperfectly, because it doth not exactly produce the Number 666, but 625, which with the Remainder 41 added to it makes 666

$$\begin{array}{r} \text{As first, } 666(25 \\ 4 \\ \hline 45)266 \\ 225 \\ \hline (41) \\ \text{Then } 25 \times 25 = 625 \\ \text{And } 625 + 41 = 666. \end{array}$$

Agreeably to this the Number 25 appears every where in the *Romish* Church

The Cardinals, which are the Apostles of it, were in their first Institution only 25. *Rome* had 25 Gates, and 25 Parishes. It consists of 25000 Furlongs, and the Church of *Rome* has 25 Articles of Faith. Besides this, that Number appears in the 25 Provinces or principal Dignities of the Church. And the great Altar of St *Peter's* at *Rome* is 25 Foot square, has a Cross thereon of 25 Hands high, and before the Church are five Gates, one of which is only opened once in 25 Years.

This Number is also fatal, and observ'd in many Matters, as the Council of *Trent*, which has settled the *Pope* in the Church, began with 25 Bishops, had 25 Sessions, was subscrib'd

\* *Franc. Potter's* Interpret of the Numbr 666

by 25 Archbishops, and declar'd 25 Articles of Faith. The rest may be seen in the Author. If this Coincidence can be found in the *Greek Church* too, it may be own'd that more Mysteries were design'd to be denoted by the Number 666, than barely to set forth the Arithmetical Product of the Letters in the Beast's Name. However it is acknowledg'd \* by the ingenious Author of the aforesaid Account, that the Number 666 is us'd, and not 625, rather than any other Number of which 25 might be the Root, because that Number 666 is exactly contain'd in the Letters of the Name of the Beast. By this he seems to give up the Cause: Because we have no Warrant to search any further than the Name for the Number 666. So that this giving full Satisfaction to the Words of the Prophecy, the rest is but Play, ingenious Conjecture, and fatal Coincidence.

## TRUMPET VII. WOE III. SECT. V.

Containing some remarkable Acts of *Christ* in behalf of his Church, against her *Enemies* in her first General Period.

- N<sup>o</sup>. 1. § 1. **A**ND I saw, and lo a Lamb standing upon Mount Sion,  
And with him an hundred and forty four Thousand,  
Having <sup>7</sup> his Name, and his Father's Name written upon their Foreheads.
- N<sup>o</sup>. 2. § 2. And I heard a Voice from Heaven, as the Voice of many Waters,  
And as the Voice of a great Thunder.

\* Potter's Interpr of the Numb 666 ch 28  
other MSS. and all the four ancient Versions, and Origen, Arethas, Cyprian and Jerom.

- And the <sup>a</sup> Voice which I heard was as the Voice of Harpers harping with their Harps  
And they sing <sup>a</sup> a new Song,  
Before the Throne,  
And before the four living Creatures and the Elders  
And no one could learn that Song, but the hundred forty and four Thousand, which were redeemed from the Earth  
These are they who have not been defil'd with Women, for they are Virgins.  
These are they which follow the Lamb wheresoever he goeth.  
These were redeemed from among Men, being First-Fruits unto God and to the Lamb  
And in their Mouth was found no <sup>b</sup> Lie.  
For they are blameless before the Throne of God
- N<sup>o</sup>. 6. § 6. And I saw <sup>c</sup> another Angel flying in the Midst of Heaven,  
Having the Everlasting Gospel,  
To preach unto them that <sup>d</sup> sit on the Earth, and to every Nation and Tribe, and Tongue and People,  
§ 7. Saying with a great Voice, Fear ye God, and give him Glory,  
For the Hour of his Judgment is come  
And worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters
- N<sup>o</sup>. 7. § 8. And another Angel followed, saying, Babylon the <sup>e</sup> the great is fallen, is fallen,  
N<sup>o</sup>. 8. Because she made all Nations drunk of the Wine of the Wrath of her Fornication.

<sup>a</sup> So Alex and many other MSS and vulgat Lat Syr and Arab Versions, and Arethas  
<sup>b</sup> Ω, is not read in some MSS in the Compl Ed and is omitted by Origen and Jerom  
<sup>c</sup> τὸν θεόν, not διὰ θεοῦ, is read in Alex and many other MSS, and in all the four ancient Versions  
<sup>d</sup> ΑΛΛΟ is omitted in some MSS and in the Arab Version, and by Origen and Arethas  
<sup>e</sup> So the most Copies Sec Mills in Loc & Proleg in Nov Test p 65  
<sup>f</sup> Η πόλις is not read in Alex and several other MSS: nor yet in any of the four ancient Versions

*The Explanation of TRUMPET VII SECT. V*

N<sup>o</sup>. 1. **H**ERE the *Victory* of the Church over the *Pagans* in the Time of *Constantine the Great* is resumed, and some fresh Circumstances added, which could not before come in so properly within the Course of the Narration without Breaks and Transitions

A *Mount* is a Capital City By the taking of Mount *Sion* from the *Jebusites*, *David* began the Settlement of the Nation of *Israel* and of his own Kingdom, making that Place the Seat of his Kingdom for himself and his Successors, and the Capital of *Israel*. So that *Sion* was afterwards taken for the whole Kingdom which depended upon it.

The *Lamb* is *Christ*. The Hundred forty four Thousand with him, having his Name and the Name of his Father written on their Foreheads, are the same with the Hundred forty four Thousand, who in *ch* vii were said to be sealed on their Foreheads with the Seal of the Living God.

The whole represents *Christ*, as having just taken Possession of his Kingdom, and all his Followers, as a publick visible Body, in a State of open and publick Profession of their Faith in *Christ* and in God, being become, by being the Soldiers or Servants of *Christ*, the Soldiers or Servants also of his Father.

N<sup>o</sup>. 2. By the *Deliverance* obtained for the Church by *Constantine*, the Church was placed in *Heaven*, as being supported by the Temporal Powers And therefore by the *Voice from Heaven* as of many Waters, and as of a great Thunder, and as of Harpers harping with their Harps, is represented the joint Acclamations and Praises of all the Multitudes of the Christians upon this joyful Occasion, and the Notification of God's Will to the Heathen World, who might now, all Persecution being removed, the more readily embrace the Christian Faith

N<sup>o</sup>. 3. The Song which the said Multitudes sing is *new*, because the Deliverance wrought is great and wonderful, and therefore deserved an extraordinary Return of Thanks And it is sung before the Throne, to shew their Thankfulness to God, and to his

his *Christ* sitting thereon, who tho' he be here represented, agreeably to the Subject of his Actions, as a Lamb standing upon Mount *Sion* with his Followers, is still supposed agreeably to his Divine Nature to sit on the Throne.

The said Song is also sung before the four living Creatures, and the Elders, as the inseparable Attendants of the Throne, and these to be sure must be understood to join with the Multitudes in the same Joy and Praises So that hereby the universal Joy and Praise of the Christian Rulers Clergy and People is set forth And to shew that this their Joy and Praise is incommunicable to all but themselves, it is said,

N<sup>o</sup>. 4. That no one could learn the said Song but the Hundred forty four Thousand, which were redeemed from the Earth, viz which were redeemed from the rest of the World to be the Servants of *Christ*, and were now freed from the Bondage they had been in to those who were his Enemies.

The Benefits for which the Song is sung belong only to the Followers of the Lamb, and therefore none else will be affected to desire to sing it For whilst the Christians have Reason to give Thanks, their Enemies, as being overcome, are in a desperate Condition.

N<sup>o</sup>. 5. Concerning the aforesaid Followers of the Lamb it is said,  
1 They are such as have not been defiled with Women, for they are Virgins That is, they are such as have not committed Idolatry, but have kept their Faith plighted to *Christ* inviolable, notwithstanding the Temptations and Persecutions they met with.

2 They are such as follow the Lamb whithersoever he goes, viz They are such as in all Respects are the true Disciples of *Christ*, paying him an universal and sincere Obedience

3 They were redeemed from among Men, being First-Fruits unto God, and to the Lamb, viz in being holy and dedicated to them, even as the First-Fruits under the Law were holy and dedicated unto God. And forasmuch as this is the first Time wherein *Christ* was publicly owned as King, and visibly protected and governed his Church, which now appeared in great Lustre, therefore are they also the First-Fruits of the Kingdom of God and *Christ*, in Respect of the much greater Multitude

itude which shall at last come into the Church in the absolutely triumphant State of its third general Period, the *First-Fruits* under the Law having a Relation to the ensuing *Harvest*

4. *In their Mouth was found no Lie for they are blameless before the Throne of God.* They have kept themselves free from the Worship of Idols, which are called Lies in Scripture, and from Hypocrisy, and all Manner of Deceit. Being such as have acted according to their Duty, and are therefore approved of by God, and accounted as blameless before him, who has therefore given them the Testimony of their being so, by having given Sentence against their Persecutors, and having put themselves in a Capacity to serve him publicly.

Upon this great Change in the Empire, the Church as protected by the secular Power, was placed in *Heaven*, and the Idolaters, as having the Temporal Power taken out of their Hands, were placed on *the Earth*. And therefore,

No 6. *The Angel flying in the midst of Heaven*, is sent as an Ambassador between the said Heaven and Earth

And forasmuch as he hath the *Everlasting Gospel* (so called as being the immutable State and Purpose of God from the Beginning of the World to all Eternity) to preach to them that sit on the Earth, and to every Nation, and Tribe, and Tongue, and People, it is plain that his Errand is to invite the Idolaters in the Consternation they are in, to embrace the Gospel

His saying, *Fear ye God, and give him Glory, for the Hour of his Judgment is come*, shews that if they embrace not the Offer of Repentance now made, they will soon be destroyed by the Plagues ready to fall upon them. And therefore instead of worshipping & as they had done the Parts of Nature, as the Heaven, Earth, Seas and Fountains, they are exhorted to worship that Being who created them, who only can punish, and is alone to be worshipped

The Angel of this Message precedes, and is therefore another or different Angel from that, who in *ch viii 13* was mentioned as flying in the midst of Heaven. And forasmuch as he

delivers this Message with a *great Voice*, that is a prevailing Voice, hereby is implied, that his Errand will meet with a suitable Success, both in Respect of the Warning, of which many will take Notice to avoid the Danger threatened, and also in Respect of the Judgment foretold, which would in a short Time have its Effect

As to the Event, the Preachers and Writers of this Age made loud Exhortations to the *Pagans* to come into the Church, and shewed that the Judgments which God had sent to awaken them, was not owing, as they imagined, to the Neglect of the *Pagan* Worship, occasioned by Numbers of them being then converted to Christianity, but to the Obstinacy of the rest in not embracing the Gospel. So that Warning was given to the *Pagans*. And as for the *corrupted* Christians, they also had Warning given them, several opposing the *Pagan* Rites which began to creep into the Church.

No 7. *And another Angel followed saying, Babylon the Great is fallen, is fallen*

This Angel is said to follow the former, to shew that the Warning of the former was but just given in Time, and that the Punishments of God soon follow his last Warnings

*Babylon*, here called *great* upon the Account of the Power it had, is the *City of Rome*.

By the Repetition of the Word — *fallen*, — the Certainty of her Fall is set forth. And the Errand of this Angel signifies that her Fall is performed

This was done by the *first four* Trumpets, the *first* speaking of the Preparation by the Incursions of the *Barbarians* upon her Territories, the *second* mentioning her Fall, under the Symbol of a burning Mountain, and the *two next* discovering the Consequences thereof, which are the spoiling of her Treasures, and the Extinction of her Authority.

And in like Manner the *Fall* of the literal *Babylon*, predicted in *Jl xxi. 9* and *Jer. li 8* denoted a Loss of Power, in her ceasing to be the Capital of her former Dominions. And so in all Sorts of Writings the Expression of *falling*, in relation to Cities, is used to signify the Loss of Liberty and Empire

Such a Fall of the Capital City is a great Alteration in a State, but does not however imply an Impossibility of a Reco-

very, without there be some Expressions, as here there are not, implying such an Impossibility And therefore *Rome*, which received its mortal Wound by the Loss of its Power, afterwards recovered it under the *Popes*, in becoming again a Capital, having great Power and Authority.

The utter Ruine of *Rome* is afterwards describ'd, and is found to be just upon the Destruction of the Beast

But the *Fall of Rome* here declared, is before the Dominion of the Beast was set up, and is therefore notified, before the third Angel gives Warning of his Rise, and of the Patience of the Saints, during his Reign

Nº 8. The Reason of this Fall of *Babylon* is,

*Because she hath made all Nations drink of the Wine of the Wrath of her Fornication.* That is, she forced them to partake of her Idolatry

The like Expression is us'd in the Prophets concerning the literal *Babylon*, as in *Jer li 7* *Babylon has been a golden Cup in the Lord's Hand that made all the Earth drunken The Nations have drunk of her Wine, therefore the Nations are mad*

*Idolatry* comes under the Symbol of *Drunkenness*, as well as of *Fornication*, because both attended it, and to heighten the *Idolatry*, both here are us'd, in its being called the *Wine of Fornication* And the Crime is aggravated by the Addition of the Word *Θύμῃ*, which coming after *Wine*, implies that 'tis a *Wine* full of *Poison*, a deadly bitter Draught to the Souls of Men

As to the Event, the great Victories of the *Romans* fought and astonished all Nations, and with that Fear and Wonder made them submit to the Religion of *Rome*, and kept them from receiving of the Gospel, through the Terror of the Torments inflicted upon the Saints, as they were also made furious in persecuting them

After the aforesaid Fall of *Rome*, the next Enemies that appeared against the Church were the *Beast* and false Prophet

<sup>h</sup> Θύμῃ here is as the *Hebr* מִן הַכֶּלֶם which is translated in the LXX by such Words as signify not only Wrath, but Gall and Poison The Poison of Serpents being emitted out on their being provok'd

And therefore the Prophecy next proceeds to give an Account of some remarkable Acts of *Christ* against those Enemies, together with a short Account of the suffering State of the Church during their Tyranny And this Account of Angels in Relation to the second General Period of the Church, is carried on to the End of the nineteenth Chapter.

### TRUMPET VII. WOE III SECT VI

Containing a Warning to the Church against the Worship of the Beast and his Image, and an Encouragement to Faithfulness unto Death.

Nº 1. § 9 AND a third Angel followed them, saying with a loud Voice If any one worship the Beast and his Image, and receive his Mark on his Forehead, or in his Hand,

§ 10 The same also shall drink of the Wine of the Wrath of God, of the strong Wine poured out in the Cup of his Anger

And he shall be tormented with Fire and Brimstone in the Presence of the holy Angels, and in the Presence of the Lamb  
§ 11. And the Smoke of their Torment ascendeth up for ever and ever

And they have no Rest Day nor Night, who worship the Beast and his Image, and whosoever receives the Mark of his Name

Nº 2. § 12 Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jesus

Nº 3. § 13 And I heard a Voice from Heaven saying unto me, write, blessed are the Dead which die in the Lord, from henceforth Even so saith the Spirit, that they may rest from their Labours, and their Works do follow them.



*The Explanation.*

N<sup>o</sup>. 1 **T**HIS Angel denounces the Judgments of God against such as any Way yield to the Religion of the Beast and his Image

As such Men *have drunk* of the intoxicating Wine of Fornication, exhibited to them by the Whore that rides upon the Beast, in *ch* xvii 4. So *shall they drink* of the Wine of the Wrath of God, of the strong Wine, without any Water to lessen its Strength, that is poured out for them in the Cup of his Anger.

They shall have in this Life all the Plagues of God hereafter mentioned and described, poured out upon them, and shall be, when *Christ* comes with his holy Angels to the final Judgment, condemned to endless and inexpressible Torments. They shall be an everlasting Burnt-Offering to the Divine Justice, and never meet with any Cessation, or Alleviation of their Pain.

The Event answering to this Angel's Errand, is the *Testimony of the Witnesses*, who from the very first Appearance of the Beast and false Prophet, opposed their Tyranny and Idolatry, and loudly proclaimed the temporal and eternal Judgments of God against them and their Worshipers. And for this they had sufficient Authority from the Word of God, in which all such Practices are clearly condemned.

This Denunciation is of great Use, in order to preserve the Members of the true Church from being deceived with the Pretensions of the *Antichristian* Party, in their boasting that they are *the only true Christians*, and that *out of their Church there is no Salvation*, and is also necessary in order to induce them to undergo any Sufferings in Defence of the Truth. For, great were to be their Persecutions, as is declared in the following Words,

N<sup>o</sup>. 2 Here, that is during the Tyranny of the Beast, is the *Patience of the Saints*. Here, that is during the said Time, are those that keep, or here is the Patience of those that keep the Commandments of God, and the Faith of *Jesus*

This

This is equivalent to the Conclusion of the *Epiphonema*, added to the Description of the Beast in *ch* xiii § 9, 10. And this repeated *Advertisement* at the End of the Mention of the Beast concerning the *Patience* and *Faith* of the Saints, shews, that those who firmly adher'd to the Worship of God and *Christ*, in Opposition to the Worship of the Beast and his Image, would, during the Tyranny of the Beast and his Image, meet with, upon the Account of their Fidelity, the greatest Trials and Persecutions, and would stand in Need of the greatest Encouragements, to enable them to bear them with Faith and Patience. And therefore,

N<sup>o</sup>. 3. St John hears a Voice from Heaven saying unto him, Write, blessed are the Dead which die in the Lord, from henceforth, even so saith the Spirit that they may rest from their Labours, and their Works do follow them.

This Voice is from Heaven, the invisible Government or Divine Court, because it is in Relation to the Blessedness, or Happiness of those, that die in the Lord.

It is directed to St John the Representative of those, for whom he appears as acting in the Vision, and is therefore directed to those whom he represents.

To write the Blessing here promised, is to publish it.

Those who die in the Lord here mentioned, are such as suffer'd Martyrdom for the Sake of *Christ*. And so *Eph* iv 1. a Prisoner in the Lord, is a Prisoner for the Sake of *Christ*, a Prisoner of the Lord, as in *Eph* iii 1.

The Effect of the Blessing pronounced takes Place from the Time that the Beast rises, which is the Date of the Vision, the Words, — *from henceforth*, — answering to the Word, — *here or at this Time*.

The *Blessedness promised*, consists in their being happy in their separate intermediate State, and in their having at the Resurrection, the full Reward.

The whole shews, that those who for the Sake of *Christ* choose rather to lay down their Lives, than to save them by joining in the Worship of the Beast and his Image, shall as certainly receive the Reward of their Sufferings, as those shall who suffer'd Martyrdom for *Christ's* Sake in the Times of the Pagans.

This,

This those Preachers who have exhorted Christians to resist the Corruptions and Persecutions of the Beast have declared This the Martyrs or Sufferers themselves of this Period have made known in their publick Professions of Confidence in future Happiness, and this also the Holy Spirit has affirmed, by internally assuring them thereof, and enabling them thereby to bear their Sufferings, not only with Faith and Patience but even with Joy and Thankfulness.

## TRUMPET VII WOE III. SECT. VII.

Containing the Judgments of the Harvest and Vintage, both falling out in the second General Period of the Church.

## The HARVEST.

- Nº. 1. § 14. **A**ND I saw, and lo a white Cloud, and upon the Cloud one sat like to the Son of Man, having on his Head a golden Crown, and in his Hand a sharp Sickle
- Nº. 2. § 15. And another Angel came out of the Temple, crying with a loud Voice to him that sat upon the Cloud Send in thy Sickle and reap  
For the Season of reaping is come, for the Harvest of the Earth is full ripe
- Nº. 3. § 16 And he that sat upon the Cloud cast in his Sickle upon the Earth,
- Nº. 4. And the Earth was reaped

<sup>1</sup> *Sic* is not read in *Alex* and some other MSS nor in vulgar *Lat*, *Arab* and *Eth* Versions, or *Aræbas*.

## The VINTAGE

- Nº. 1. § 17 **A**ND another Angel came out of the Temple, which is in Heaven, he also having a sharp Sickle
- Nº. 2. § 18 And another Angel came out from the Altar which had Power over the Fire,  
And called with a loud Cry to him that had the sharp Sickle, saying,  
Send in thy sharp Sickle, and gather the Clusters of the Vine of the Earth, for her Grapes are full ripe
- Nº. 3. § 19 And the Angel cast in his Sickle upon the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God.
- § 20 And the Wine-press was trodden without the City, and Blood came out of the Wine-press even up to the Horses Bridles, by the Space of a thousand and six hundred Furlongs.

## The Explanation of the HARVEST.

- Nº. 1. **T**HE white Cloud is the Symbol of exceeding good Success to him who is here said to sit upon it  
The Sitter thereon is like the Son of Man, and therefore the Representative of Christ in the Work he is employ'd about  
His sitting on the Cloud is a judicial Posture, agreeable to the Business he is to perform, the Separation of the ripe Corn from the Earth  
The golden Crown on his Head shews, that he has a Power to judge and settle a Government which shall withstand the Power of the Enemies of his Work.

<sup>2</sup> *Cito de R. Ru<sup>2</sup> lxx, Sic sit, quodam Exen<sup>2</sup>, quodam Strumentum, quodam d. variis, at a Um. lxx, Sic sit, quodam Exen<sup>2</sup> See P<sup>2</sup>ig<sup>2</sup> B<sup>2</sup>icol IV § 10*  
*Her L. 1 od 31 And the Comm<sup>2</sup>ntator upon Her L. 1 od. 17. v. 10*

And the *sharp Sithe in his Hand*, the Instrument by which the Separation is to be made of the ripe Corn from the Earth, denotes Violence in the Execution, or a military Force, which is a Punishment

N<sup>o</sup>. 2. The *Angel that comes out of the Temple*, proceeds from the true Worshippers. His *crying with a loud Voice to him that sat on the white Cloud* shews, that the Temple by reason of the Tyranny of those who had possess'd themselves of the outer Court of the Temple and the holy City, was under great Oppression. And his *Petition, that he that sat on the Cloud, would send in his Sithe and reap*, shews, that by the Separation of the Corn from the Earth, the Temple or the true Worshippers would be greatly reliev'd: And *lastly*, his urging him to perform such a Separation *from the Time of reaping being come and the Harvest being fully ripe*, shew that it was high Time to make such a Separation

N<sup>o</sup>. 3. Agreeably to the Request of the Angel that came out of the Temple, *he that sat on the Cloud, cast in his Sithe upon the Earth; and the Earth was reaped*

This shews, that the Judgments of God upon Persecutors, are executed at the Request of the suffering Saints, brought upon them, when their Blood cries for Vengeance, hoping that when the wicked are punished, the Time of their Reward will soon come.

We may now make some Observations upon this *Harvest*, and then apply the *Event*. And

*First*, This *Harvest* seems to be but one Accident

The *Jews* indeed had two distinct Harvests; the first of their Barley, and the second of their Wheat. Their Barley-Harvest was just finished at the Passover, at which Time they were obliged by the Law to offer an Homer of the new Corn to sanctify the whole Harvest, being forbidden till that Time to taste of the new Corn. Then they went home, and the Wheat being soon after ready, in the second Month it was reaped. So that all was done against the Beginning of the third Month, in which the Pentecost was celebrated, wherein the First-fruits and Free-will Offerings were offered. But then it is to be observ'd, that these two Harvests follow'd so close to each other, that

that they seem'd to be but one. And therefore the Harvest in the Prophecy, may be look'd upon but as one Accident

*Secondly*, The *said Harvest* is an Accident falling out in the Times of the *Beast*. 'Tis introduc'd immediately after the Warning given to the Church of his Tyranny and Idolatry, and precedes the Vintage, in which the Wine-press is trodden *without the City* or Capital of the corrupted Church, which supposes the said Capital at the Time of the Vintage to be still standing

Now the Fall of that Capital, as will appear from Chapter XVII, XVIII, XIX, is before the Destruction of the Beast and false Prophet. And therefore the Harvest, as well as the Vintage, is before the Destruction of *Rom.*, and consequently in the Time of the Beast

*Thirdly*, The Account of the Harvest here given ends at the reaping of the Corn, without proceeding to the *Threshing of it*, which according to the Use of the Symbol in the Prophets, would have implied the Destruction of the Subject concern'd. But the *bare reaping of the Corn*, which is a good Fruit, seems to denote no more than the Separation of it from the Earth. And therefore

### *The EVENT*

Answering to this *Harvest*, may be the Reformation of the Church begun by *Luther*, whereby the good Corn was separated from the Earth, or the Protestants from the Idolaters, and this not without Force. The Reformation arose during Civil Wars, as in *Germany, Sweden, Denmark, Switzerland, Scotland and Holland*. In *England* the first Reformers, *Henry VIII* and *Edward VI*. encountred in their Work with some Rebellions of the Idolatrous Party, who were cut off to procure Peace. And the Reformers ever since their Separation have been oblig'd to maintain themselves by War against the Enemies of their Religion

According to this, *he that sits on the white Cloud* is the same as the Angel in the tenth Chapter, who is represented as coming from Heaven and cloathed with a Cloud. The *golden Crown* and the *Sithe* of the one, answer to the other's having his Face as the Sun and a Rainbow about his Head, and to his

his setting his Right Foot upon the Sea And *the Petition of the Angel from the Temple* contains the Exhortations made to *Luther*, to make him stand to the Truth he had begun to preach.

This Affair of the Reformation, having been before considered, is here but just mentioned, and chiefly by Way of Introduction to the Judgment of the Vintage, which is described with its minutest Circumstances This will appear to be a very great destructive Judgment in the Territories of the corrupted Church, and therefore it became the Divine Justice to cause first a Separation of the Good from the Bad by a Judgment of Righteousness, which should declare, who were to escape *that Vengeance*. So that the Harvest is a necessary Antecedent of the Vintage, suitable to the Divine Goodness, which always gives Warning of every great Judgment design'd to be executed upon Sinners, to the End that such as will repent, may escape.

### *The <sup>1</sup> VINTAGE.*

No. 1 **B**Y the Reformation a great Part of the true Church became protected by the Temporal Powers, and was therefore placed in *Heaven*.

The *Angel with a sharp Sithe* to perform the Vintage, is the Representative of the Temporal Power or Powers who are to execute that Judgment.

The said *Angel proceeds out of the Temple which is in Heaven*: And therefore the Instruments of executing the Judgment of the Vintage are to come out from among the Reformed States

No. 2. The *Angel that comes out from the Altar* is an Ecclesiastical Minister, and his Office is set forth in *his having Power over the Fire*.

This alludes to the Office of that Priest amongst the Jews,

whose Lot it was to take Care of the Fire upon the Altar, and who was therefore called *the Priest over the Fire* He was also employ'd <sup>m</sup> to burn upon the Altar the Burnt-Offering

Now the Wicked, when they are to be greatly punished, are represented in <sup>n</sup> Scripture as Sacrifices to be offered up to the Divine Justice And the Angel here from the Altar, having Power over the Fire, has Power to bring down such a Judgment from God, as by which the Persons to be visited by it, shall fall a Sacrifice to God's Vengeance

The *Vine of the Earth* is the corrupted Church, a *Vine which hath brought forth wild Grapes*

The *fully-ripe Grapes of this Vine*, are the Members of the said Church arriv'd at their Height in Wickedness

The *loud Cry of the Angel from the Altar to the Angel with a sharp Sithe*, imploring him to gather the said Grapes, denotes, that the Efforts to persecute are now in their utmost Pitch, so that they have quite reached Heaven, and so that a final Judgment must follow, ending in the Destruction of these bloody Persecutors. And tho' this Cry may be suppos'd to belong only to this Part of God's Judgment, the Vintage, yet since we find no other Cry in this second Period, so we may suppose that it will be the impulsive Cause of all the following Judgments on *Babylon*, the *Beast*, and the *false Prophet*, even as the Cry of the Souls under the Altar in the first Period extended to the entire Destruction of the *Pagan Religion*.

In this Request the Angel from the Altar performs the Office of the <sup>o</sup> *Unctus Castrensis*, that is, the Priest who exhorted the People to War, because this *Holocaust* of the Wicked being an Offering by Fire unto God, it must in the Event be perform'd by *War*, of which *Fire* is the Symbol. And because the supreme Magistrates having the Power of the Sword, are now the only Ministers of the Divine Justice by War, the Event of his Errand may be the earnest and solemn Preaching of the Protestant Divines against the Cruelties of the *Romish Church*, which awakening the *Protestant Powers*, will prompt

<sup>1</sup> The Vintage in *Judaea* was late, and only finished before the Feast of Tabernacles

<sup>m</sup> Lev vi 12 <sup>n</sup> Jer xii 3 חלל ים If חלל ים 6. Ezck xxxix 17

<sup>o</sup> Schickard Jus Reg Th xiiii. Schickard v משה

them to enter into some great Alliance against the Powers who prosecute the Designs of the *Romish* Church, and are its most stedfast Friends, by which Alliance a bloody War will be carried on, answering to all the Characters of *this Vintage*

N<sup>o</sup> 3 The Execution of the Judgment is next declar'd The Angel applied to, *cast in his Sithe upon the Earth, and gathered the Vine of the Earth* That is, the Grapes of the Vine of the Earth

The Sithe is not to cut Root and Branch, but only the *Ripe Grapes* Therefore this Judgment is not to destroy the corrupted Church quite (for this is to be done hereafter by other Means, and by various Progress) but to cut off a good Number of the most wicked of its Members. And therefore this Judgment of the Vintage stops not at the *Division* of the Grapes, but proceeds to a *Pressure*

The *Grapes* in order to be trodden upon till their Juice comes out, are cast into the great *Wine-Presses of the Wrath of God*

This denotes that this Judgment of God is to be attended with a great Destruction, and that the Sufferers shall not be punished by the ordinary Rules of the divine Dispensation, which frequently chastises, to amend, rather than destroy Destruction is the Effect of God's Anger, stir'd up by repeated Provocations and Neglect of Mercy, and at last ending in Severity, which must therefore be very dismal

The Wine Press is called *great*, because God therein shews his Greatness in punishing and destroying his Enemies, and because this is not a partial but a general Judgment For as the corrupted Church is such where-ever it is, and is become the *Vine of the Earth*, so the Wine-Press must be throughout And the said Judgment is not only to be universal in all the Parts of the corrupted Church, but is also in due Time to be attended with that of all the Parts of the said Church, from the Heads to all the Remnants of the Members, as we shall find in the seventeenth, eighteenth and nineteenth Chapters It supposes, that they have had sufficient Warnings and monitory Chastisements, and that God's Patience is quite wearied out The Fall of the Capital City, and the Judgment of the Lamb, who is to tread the Wine-Press upon the Powers thereof, the Beast and false Prophet, with the Remnant of their Followers,

is to follow this Judgment of the Vintage so soon, as that this Judgment shall seem to make but one with them, altho' for the clearer Understanding, they are in the Prophecy describ'd singly For all those Parts tend to an entire Destruction of the whole After the Casting of the Grapes into the Wine-Presses, follows the *Pressure of them*, and here

N<sup>o</sup> 4. Agreeably to the Decorum of the Symbol, the *Wine-press* was trodden without the City, Wine-presses being made in Vineyards, and consequently without the Walls of Towns, and they were so made as to be trodden by Horses

The Circumstance of the Wine-press being trodden without the City, shews, that the City here intended, is excepted from the Vintage, that it feels not it self the Effects thereof Now what City can it be but that to which the *Vine of the Earth* belongs, whose Territory is thus trodden upon by the Executioners of the Vintage? So that the Meaning is, that it should be one of the Characters of this Judgment, that the Territories of the corrupted Church shall be involved in the Slaughter, but that the Capital City shall escape, and thus be (as the Prophet says of *Jerusalem*, the Type of this City profaned by the Gentiles, *Is 18*) left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieged City All its Territories shall be the Seat of War round about, yet it shall be untouched Her Fall is a distinct Judgment, and to be effected by different Actors, as will appear afterwards, from Chapter the Seventeenth

The Agents that tread the Wine-press are not mentioned But this Silence however appears plainly to suppose, that the same Instruments which execute the reaping of the Grapes, and throw them into the Wine-press, do also tread it, for it is to that Intent they do it So that it was even needless to mention the Treaders unless they had been different

The *Juice of the Grape* is the *Blood* of the Grape, and is so called in Scripture And this *Blood coming out of the Wine-press*, signifies a great Slaughter and Blood-shedding, which is

<sup>p</sup> Mark xii 1 *They shall tread the Wine-press, & they will tread it out of the Floor*  
<sup>q</sup> *Mark xii 1* See *Exposition* p 122 *Con* h 1 *De* v

farther heighten'd by the Expression of *its coming up even to the Horses Bridles*

This Hyperbolical Expression shews, that the War executing the Vintage, and treading the Wine-press, will be one of the most bloody that ever was yet carried on by Protestant Armies before the Times thereof, in which the corrupted Church must suffer exceedingly beyond the Memory of any other War

And this is yet farther shewn, by *the Blood's running out for the Space of sixteen hundred Furlongs*, that is for the Space of two hundred Roman Miles, or a hundred and sixty Grecian Miles

Now Grotius and Mede have observ'd that the Space of sixteen hundred Furlongs is the Extent of the holy Land, considered according to the Promise of God made to Abraham of what Israel should actually possess by Inheritance, not of what they should extend their Dominion to, by Way of Tribute beyond their Inheritance

This Possession of Inheritance, as appears from many Places, was limited by Dan and Beersheba And between these two Places the Distance, according to <sup>r</sup> Jerome, was a Hundred and sixty Grecian Miles, or sixteen hundred Furlongs of the Greeks.

As therefore sixteen hundred Furlongs was the Extent of Israel, *the Vine which God had brought out of Egypt, and planted to stretch from Dan to Beersheba*, so here since the Mosiacal Dispensation is so often made Use of in the Prophecy to be the Type of the Christian, the sixteen hundred Furlongs may signify the Extent of the corrupted Church which is now the Vine of the Earth, and so not to reach barely to what some call the State of the Church in Italy, (which extends it self from Rome to the River Po, about two hundred Miles, or sixteen hundred Furlongs Roman) but to all the Popish Countries, which are all really the Territories of the City profaned by the Gentiles.

And now to sum up all the Characters of this Vintage. They plainly appear to be these,

*First*, The principal Actor comes out of the Temple, *i.e.* out of the Protestant States.

*Secondly*, It begins upon the Representation made by some Ministers attending on the Altar, or Protestant Clergy, of the Crimes of the corrupted Christians now come to their Pitch

*Thirdly*, It consists of an Excision or Slaughter of the corrupted Members, attended with some aggravating Circumstances.

*Fourthly*, The Capital City, or Babylon, is clearly excepted, and appears to subsist still

*Fifthly*, The Slaughter extends all over its Territories.

This Judgment seems in some Measure to have been accomplished in the War in Queen Anne's Reign, managed by the Protestant States all over Europe, of which the Popish Countries were the Seat, as many of them as still remain the Dominions of the Spiritual Babylon, which wholly escaped out of that War

The great Alliance between England, the United Provinces, and the German Princes, set that War on Foot, and carried it into the Popish Countries, which became solely the Seat thereof.

There were a dozen Battles fought, and won by them or their special Means, in which so much Blood of the Popish Party was spilt, and in the taking of Towns, that it may be asserted, there had not been such a War, for the Greatness and Duration, as well as the Multiplicity of Actions, for several Centuries before

And if the Confederates had a Foil or two at Landen and Almanza, these only puffed up their Enemies to receive more fatal and bloody Blows elsewhere, and soon after

At the same Time also the King of Sweden ravaged Poland, till the Famine and Pestilence in a Manner drove him out So that he also, whilst the Emperor was busied elsewhere, gave Occasion to the Hungarian Protestants to rise and ravage the Hereditary Countries of the Emperor, which otherwise might have escaped And that no little Corner might escape by the Advantage of its Situation, the Protestant Cantons of the Swiss were stirred up by the Abbot of St Gall to fall upon the Popish, and in several Battles to tread them down also, whilst the

<sup>r</sup> Hieronym ad Dardan.



the City of Rome was a Spectator of the Protestant Armies round about

For though it seem'd uneasy, and gave some Provocations too, nevertheless it was not touch'd, its Hour being not yet come But when it does, it will be sudden and unexpected

Let the State of Europe therefore during the Reign of Queen Anne be consider'd, and it will be found, that this Vintage and Pressure were executed therein by the Protestant States, as Principal Agents. For though the Wars seem'd to be carried on by Men upon humane Views and Reasons of State, this hinders not their being in the Design of God a great Judgment upon the *Papists* So that those Wars exactly answer to all the Characters in this Prediction, the Application of which may be easily made, by every one who is acquainted with the History of those Wars.

### TRUMPET VII. WOE III. SECT. VIII.

Containing an Account of the seven last Plagues, or Religious Judgments to be brought upon the corrupted Christians; the said Plagues arising merely from, and upon the Account of their Corruptions, having their Effect from within themselves.

- N<sup>o</sup>. 1. ✕ 1. **A**ND I saw another Sign in Heaven, great and wonderful, seven Angels having the seven last Plagues, because in them is finished the Wrath of God.
- N<sup>o</sup>. 2. ✕ 2. And I saw as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over the Number of his Name standing by the Sea of Glass having the Harps of God
- N<sup>o</sup>. 3. ✕ 3. And they sing the Song of Moses the Servant of God, and the Song of the Lamb,  
Saying, great and wonderful are thy Works, O Lord God Almighty,

- Almighty, Just and true are thy Ways, O King of the Saints
- N<sup>o</sup>. 4. ✕ 4. Who shall not fear thee, O Lord, and glorify thy Name?
- N<sup>o</sup>. 5. ✕ 5. For thou only art Holy, for all Nations shall come and worship before thee, for thy Judgments are made manifest
- N<sup>o</sup>. 6. ✕ 6. And after that I saw, and behold, the Temple of the Tabernacle of the Testimony in Heaven was opened,
- N<sup>o</sup>. 7. ✕ 7. And the seven Angels came out of the Temple, having the seven Plagues clothed in pure and shining white Linen, and girt about the Breasts with golden Girdles
- N<sup>o</sup>. 8. ✕ 8. And one of the four living Creatures gave to the seven Angels, seven golden Bowls full of the Wrath of God, who liveth for ever and ever
- N<sup>o</sup>. 9. ✕ 9. And the Temple was filled with Smoke from the Glory of God, and from his Power,  
And no one was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled
- Ch. XVI
- N<sup>o</sup>. 9. ✕ 1. And I heard a great Voice out of the Temple, saying to the seven Angels, Go your Ways, and pour out the Bowls of the Wrath of God upon the Earth.

### The Explanation.

- N<sup>o</sup>. 1. **P**LAGUES are Chastisements or Warnings before a final Judgment So the ten Plagues of Egypt are so called, because Warnings, and not the Destruction of the King and Nation. But when Pharaoh and his Host were drown'd, this is their Judgment and Destruction Even the Destruction of the First-born is the last Plague, and 'tis so called, *Exod xi 1*. According to this the seven last Plagues are the last Warnings to the corrupted Church, there being, after these, nothing to be expected but a Condemnation to final Destruction without

<sup>a</sup> Instead of *Angels Saints*, vulgar Lat and Syr Versions and *Blue* read *angels*, and *Alex* and several other MSS and *Arab* and *Ethiop* Versions, and *Arithus* c 1

<sup>b</sup> *Arithus*

<sup>c</sup> Instead of *ex te 128*, the *Complut* Ed has *ex te 128*, out of Heaven

Mercy, as upon impenitent Sinners, insensible to all God's Chastisements, and therefore to be utterly destroyed. And accordingly at the End of these Plagues, when the seventh Bowl is poured out, it is said in Chapter the sixteenth, *that Babylon came in Remembrance before God*, whereupon follows in the seventeenth Chapter, *the Judgment or Condemnation of the Whore, and the Execution*, in due Order.

The Number *seven* is a Number of *Perfection* and *Fulness*. And therefore by these seven last Plagues, the Wrath of God in relation to the continual temporal Torment of the Worshipers of the Beast and his Image, which was before threatened in *ch* xiv 10 and which is to be brought upon them by Way of Chastisement, has its *Perfection* and *Accomplishment*.

The *seven Angels that have these seven Plagues*, as being entrusted with the Management of them, may be the seven Principal Angels which were said to stand before God, and who were employed about the sounding of the Trumpets.

The *Appearance in Heaven* of the said Angels with the said Plagues, is different from any Sign in Heaven preceding. It is *great and wonderful*, because God thereby confounds and overcomes his Enemies. And as the Persecution of the Saints in the *second Period* is greater than that of the Saints in the *first*, so is the Victory the more *special*, and by Consequence the Condemnation of their Persecutors is *more terrible*.

As the *corrupted* Christians had more Knowledge than the *Pagans*, so their Punishment will be doubled.

N<sup>o</sup> 2. Here begins a fresh Vision breaking off the Narration of the Plagues for two Ends.

*First*, to shew by a *Parentesis* some Incidents collateral to this Judgment, which concern the State of the true Worshipers, during the Chastisement of the corrupted Members, the Oeconomy of the Holy Ghost herein being in this *second Period* exactly like that we have seen before when the seven Angels received the Trumpets. For there also the Narration is interrupted by a *Parentesis* of the same Length and Design, to shew the State of the true Worshipers at the End of the *first Period*. After that the Angels, as here, begin their Office.

*Secondly*,

*Secondly*, the Narration of the Plagues is broke off, to shew that the Plagues are justly brought upon the *corrupted Members*, for their persecuting the Saints, as appears by the following Description of the State of the *true Worshipers*.

The *Sea of Glass mingled with Fire*, denotes the Multitude of the Saints, whose State is to be like a *Sea of Glass*, a pure and holy Life, in a very unsettled Condition, whilst they also endure the *Fire of Persecution*. This *Sea* is the Scene which is to last, during all the Time of the pouring out of the Bowls, and so signifies the successive State of the Church persecuted by those, who suffer the Plagues, or God's Chastisements without Repentance.

Those who have gotten the *Victory over the Beast, and over his Image, and over the Number of his Name, and stand by this Sea of Glass*, are such as have pass'd through it, chusing rather to suffer Persecution and Death, than in any Respect to comply with the Worship of the Beast.

In their *standing by this Sea*, there is an Allusion to the Deliverance of the *Israelites* from the *Egyptians*, when they had pass'd the *Red-Sea*. So that this *standing* Posture shews a Resistance, and by the Allusion, argues a Conflict past. That they have resisted the Temptation to be indured by passing through that *Sea mix'd with Fire*, and that they are now clear of it. And since the Saints are persecuted to Death, 'tis plain they are not clear of this *Sea* till after Death, and that therefore they are here represented in the separate State, as the Souls under the Altar. And the *Harps or Instruments of Joy which they receive from God*, are the Tokens of the Divine Favour, that, according to the Declaration before made, they are already blessed, and that they shall be at last fully rewarded. And by this they know, that God will certainly take Vengeance of their Adversaries, for their having persecuted them, and for continuing to persecute the rest of their Brethren, that remain on the Earth. And this shews the Reason of the Plagues, that they are to be brought upon the Members of the corrupted Church, for their having persecuted the Saints.

We may here observe a Difference of Expression suitable to a Difference of State. In *ch* xiv 2. the Harpers there are said to play upon *their own Harps*. But here these who have pass'd the Glassy Sea mix'd with Fire, have *Harps of God*.

N n n 2

Those

Those were still in a mortal State, but *these* are in the separate State So that those thank God with what they voluntarily offer and provide of themselves, but *these* thank him with the very Instruments and Tokens of the Divine Favour, God putting them in that State in a Condition to acknowledge it, and to praise him. And therefore during the Execution of the Judgment of the seven Plagues,

N<sup>o</sup> 3 *They sing the Song of Moses the Servant of God, and the Song of the Lamb*

They have now an Occasion to sing a Song of Thanksgiving, like that of *Moses* after the *Israelites* had pass'd the *Red-Sea*, and such as becomes the Servants of *Christ*, being put into their Mouth by *Christ* their Saviour, upon whose Intercession, and by whose Mediation and Power, they have gone through the fiery Sea of Temptations, and the Vengeance of their Cause is executed upon their Enemies

N<sup>o</sup> 4 The Song itself suits with the Condition of every Individual, as soon as he has pass'd the said Sea and stands on the Shore, and contains a Thanksgiving to God, for his Judgments upon their Persecutors, and for the Assurances which they themselves have receiv'd of his Favour, and predicts, that the Consequence of the Plagues will be the Conversion of all Nations

Particularly it is acknowledg'd, that the Works of God in the Behalf of his Saints, and in the Punishment of their Enemies, are *great and wonderful*, that God has shew'd his *Almighty Power, his Justice and Truth*, that he ought to be *fear'd and worshipp'd by all*, that he is *the only Object of religious Worship*, and that *he will be universally acknowledged to be so, upon the Account of the Manifestation of his Judgments.*

N<sup>o</sup> 5. *Here the Narration of the Plagues, broken off by the foregoing Parenthesis, is again taken up.*

*The Temple of the Tabernacle of the Testimony is seen opened in Heaven*

The Ark was called the Ark of the Testimony, and the Tabernacle the Tabernacle of the Testimony, because they contain'd the Monuments of the Covenant between God and *Israel*. See *Exod* xxv. 16, 22 *Numb.* xvii 7

They

They assured on the one Hand the *Israelites* of God's Presence, and by Consequence of his Favour, and of the Certainty of his Promises

On the other Hand they assured, or were design'd to assure God of the Promises of the *Israelites* to observe his Laws So that if they transgress'd, these Monuments serv'd to witness against them, that God's Punishment inflicted upon them for their Disobedience should be very just, *Deut* xxxi 26, 27

Now God being to send these seven Angels to pour out his Wrath upon Men, they are said to come out of the *Temple* where the *Testimony* is laid up, to signify that these Plagues are sent upon these Men upon the Account of their having broken the Covenant of God And by Consequence these Men must be such as having been Christians or true Worshipers according to God's Covenant, have nevertheless corrupted their Ways, and God sends his Judgments upon them as Breakers of his Covenant So that these Angels must be suppos'd to be prepared for the Execution of the Plagues, and to come out of the Temple at such a Time as the Christians began to be corrupted

Now at this very Time the Temple was open in Heaven, because it had been and was still settled by, and with the Temporal Powers For the ten Kings or Horns of the Beast did either embrace or at least protect for the most Part the Christian Religion, and were not yet become so ravenous a Beast as afterwards, upon the Account of which Change in Prospect (Things being taken in the general View) they have the Name of *Beast* from the Beginning

But because the Church was then in a tottering Condition, and the true Worship in Danger, the *Temple* has the Title of *Tabernacle* with it, in the same Manner as the Church of *Israel* in *Jer* x 20 had that Title given her just before the Incursions of the *Chaldeans* It may be also observ'd, that this *Temple* may have the Adjunct of the *Tabernacle of Witnesses*, because the Worshipers therein, upon the Encroachments of the Beast and false Prophet coming out and prophesying in Sackcloth and Ashes, become *Witnesses* of God and are slain, and thus become Victors of the Beast And it is they who cause these Plagues By all which it is evident, that these following

Plagues

Plagues cannot be for such as were originally Idolaters as *Heathens*, but corrupted Christians.

And *secondly*, that this Preparation happens some Time before the entire Corruption of the Church, or before Idolatry had therein come to an Head, so as to deserve God's Plagues, and that is the Beginning of the Reign of the Beast and its false Prophet

This *opening of the Temple* therefore is different from the *opening of the Temple* at the seventh Trumpet. For *at that opening* the Ark is seen, *i e* the Worship of God becomes absolutely publick, and then are seen the Effects of God's Promises, and his Mystery is perfected

But *here* this opening supposes that the Temple is shut, and that it is only open'd to let the Angels go out upon this special Occasion Hence 'tis observ'd a little after that the Temple is shut up that no Man can enter therein Every Part therefore of these Plagues is antecedent to that opening at the seventh Trumpet These Angels go out whilst the true Worshipers remain therein, and are as it were in secret None goes out but he becomes a Witness, prophesies and is slain We have found in the Account of the Codicil in *Ch x* that the Temple is measured, and seiz'd on by the Followers of the Angel thereof: And since it is said that none could be admitted into the Temple during the Effusion of the Plagues of the Bowls, 'tis evident that all the Bowls must have been poured out before the measuring of the Temple, which being an Accident happening between the sounding of the sixth and seventh Trumpets, the pouring of these Bowls must therefore be antecedent to the seventh Trumpet That is, God chastises the corrupted Christians by the Plagues of the seven Bowls, before he makes an utter Destruction of the Antichristian State by the sounding of the seventh Trumpet.

No 6

The seven Angels having the seven Plagues, as having Power to execute them, are said *to come out of the Temple*, because the true Worshipers being therein, and finding the Corruption of Men incroaching upon them in the Hindrance of the true publick Worship of God, and the Persecution of their Members who prophesie, call upon God to revenge their Wrongs, and to correct their Misdouings.

So

So that these Angels come out of the Temple for the like Reasons, as the Angels in *ch. xiv 15, 17* were said to come out of the Temple

But because we find, that upon their pouring out the Bowls, other Instruments are used to effect their Curses visibly, we must conclude, that their coming out of the Temple implies, that these Plagues are not in the first Instance to be effected by any Agents taken out of the visible Church, but by such Instruments as are the Angels or Ministers of the more secret Acts of God, sent out for such Purposes Whereas we find in other Places, that when the Temple is publicly possess'd by Worshipers, God uses *them* as the Instruments of his Vengeance Their coming out from thence being only to signify, that since God will favour his Elect, or true Worshipers, is therefore among them, and hears of their Oppression, he accordingly sends out the Messengers of Vengeance upon the Oppressors

The said seven Angels having the seven Plagues, are *clothed in pure and shining white Linnen, and girt about the Breasts with golden Girdles*

The *Clothing* shews the Quality of the Person. The *clear shining Colour* the Righteousness of the Person, and, by Consequence, of the Acts he performs So that this may signify the Justice of God's Proceedings in these Plagues

Further, *as the clothing with the Girdle* shews, that these Angels are clothed like Priests, it will follow, that the Plagues they inflict, are Ecclesiastical Judgments falling upon the Members of the corrupted Church And accordingly it will be found, that they come by Way of Ecclesiastical Mischiefs, that they are brought upon them merely upon a religious Account, and that Religion will be the Means or Instrument of them all, and not barely the impulsive Cause. The very Idolatry and Blasphemy in Opinions and Practice will be the Means, as if Curses had been thrown upon them in such a Manner, that their own Ways should be the Means to draw them into the Snares Worldly Ambition was the Means by which the Effects of the Trumpets were wrought, but these shall come from the Ecclesiastical Ambition and Tyranny. Hence we may find that they are to be Chastisements chiefly proceeding from *internal Causes* in the corrupted Church. If any *external Agents*

21e

are concerned therein, it is merely because they are prompted by Causes *internal*. They are all chiefly Religious Curses.

As for the Signification of the Symbols, — *Breasts*, *Girdles*, and the *Gold* — The *first* here signifies *Prudence*, the *second* Strength, and the *third* Incorruptibility, *Glory* and *Durableness*. The meaning of the Whole is therefore thus, that by the Ministry of these Angels, or the Execution of the Plagues committed to them, God will shew his Wisdom and Power, not only by the Greatness of the Acts, but by their Durableness. For it may be here observ'd by Way of Anticipation, that these Plagues are *so* sent upon the corrupted Christians, that altho' the Beginning of each is distinct, and successive in Order of Time, yet their End is not, but continues afterwards in its Effects, notwithstanding the Beginning of the rest. So that the Plagues are not only fresh and different, but also multiplied upon the Subject, as the Measure of the Sins increases, and the Resolution to avoid Repentance.

And thus also we may observe, that these two Adjuncts of the Angels, the *Clothing pure and shining*, and the *golden Girdles about their Breasts*, are Counterparts, or correspond to the two Parts of the Harper's Song, *great and wonderful are thy Works*, and *just and true are thy Ways*. For the *golden Girdles about the Breasts*, shew Symbolically the Greatness and Wisdom of the Works, and the *clothing pure and shining*, shews the *Justice and Truth of the Ways*.

No 7 To the aforesaid seven Angels, one, or the first of the living Creatures, Representative of the Christian Clergy uncorrupted, gave seven golden Bowls full of the Wrath of God, who liveth for ever and ever.

These Bowls contain the bitter Liquor of God's Wrath, and consequently the Plagues. Therefore these Bowls were given to the Angels before they came out of the Temple, because they came out having the Plagues.

The Delivery of these Bowls to the Angels, is the giving to them Commissions to execute the Plagues. And since this Delivery is made by *one of the four living Creatures*, hereby is denoted that the Plagues proceed from the true Clergy injur'd by the Idolaters, and therefore in the Name of all, putting up Prayers

Prayers and Complaints to God that the Persecutors may be punish'd according to their Deserts.

The Bowls being of *Gold*, shew the Purity and Stability of the Judgments of God, not to be blamed or changed. God in his Judgments is not only just, but will appear to be so. And when he chastises impenitent Sinners, his Threatnings are at last turn'd into irrevocable Decrees.

Lastly the *Title* given to God on this Occasion when he is going to punish the Worshipers of the Beast, being that of *his living for ever and ever*, implies that the Persecutors of his People shall find that he is a living and active Principle, a just and severe Power, and that his Wrath against them shall be for ever and ever.

No 8. The Smoke proceeding from the Glory and Power of God, and filling the Temple, and no one's being able to enter into it till the seven Plagues of the seven Angels were fulfilled, denotes, that during the Effusion of the Bowls, the Temple is shut, or the true publick Worship of God obstructed, that his Church will, however oppress'd, have his Favour and Presence, and that he will exert his Power and Glory in the Punishment of her Enemies. For *Smoke* is the Symbol here \* of *Anger* and *De-struction*, but not with Respect to the Members of the *true* but of the *corrupted* Church, because it proceeds from the *Glory and Power of God*, and therefore proceeds from him in Defence of his Church. And accordingly,

No 9 St John heard a great Voice out of the Temple, saying to the seven Angels, go your Ways, and pour out the Bowls of the Wrath of God upon the Earth, that is upon the Members of the corrupted Church, or the Worshipers of the Beast.

The *Voice* is great as being powerful, and it is sent out of the Temple upon the like Account as the Voices issued out of the Temple in *ch. xiv, xv, xvii*. For as the seven Angels here, have in general their Errand from the Temple, so from thence

\* See *Lvc. xl 34, 35* & *Kim viii 12*  
21 *Ija xi 4, 9, 10, 11, 12*

*Symbolica D. nat. under SMOKE,*

also they have their last Order and Instructions, for the very Time of the Execution thereof.

And now in relation to the Oeconomy of these Plagues we may observe,

*First*, That the Angels come out of the Temple.

*Secondly*, That they receive the Plagues or Bowls from one of the living Creatures

*Thirdly*, That they begin to execute them upon a great Voice or Cry from the Temple

The *first* shews that the efficient Causes of the Plagues shall come out of the Church, and by Consequence that they are, as was before shewn, Ecclesiastical Plagues

The *second* shews, that the Power of the Execution of the Plagues, as Curses of God, lies in the holy Clergy, who give the Commission about it, which is confirm'd by God

And the *third* shews, that God sends his Judgments, when the Cry of the Church requires it. The Right of the Curse, as to the Pronunciation of it, lies in the Clergy, but the whole Church is concern'd in the Cry or Complaint.

After this follows the Effusion of the Bowls. Of which in their Order.

### B O W L I.

The Curse of Wickedness upon the corrupted Church, for their having introduc'd the Worship of Saints and Images.

N<sup>o</sup>. 1 | *2.* **A**ND the first Angel went, and poured out his Bowl upon the Earth,

N<sup>o</sup>. 2. | And there fell a noisom and grievous Sore upon the Men, which had the Mark of the Beast, and which worshipp'd his Image.

### The Explanation.

N<sup>o</sup>. 1 | **T**HE *Earth* on which this first Bowl is poured, are the Subjects of the Beast in a State of Peace and Submission to the Powers over them

N<sup>o</sup>. 2 | The *Effect* of this Plague is a *noisom* and *grievous Sore*

This, as has been at large prov'd in the Symbolical Dictionary, signifies an Uncleanneſs, a Sin or Vice proportionable to the Properties of the Sore, and an Acquisition of Riches with Envy, and to the Prejudice of the supreme Power, and that too with Shame and by Stealth

The *Men* to be affected by this Plague are the corrupted Christians, the Followers of the Beast and false Prophet, whether through Fear or Admiration of their Power

The whole shews, that the Members of the corrupted Church, are by Way of Punishment suffer'd by God to fall in to all manner of Wickedness, which is the worst of Plagues

Thus, because the Heathens forgetting God set up Idols, God gave them over to a *Reprobate Mind*, to run into all manner of *Vice*.

Now as this Plague is the first, so it is the greatest, upon the Account of its ill Consequence in proving Men absolute Apostates, and then because being the first, and its Effects lasting on to the End, it is of the longest Duration, and draws on not only the rest of the Plagues, but eternal Damnation at the last

### The EVENT.

The Accomplishment of this Plague in the corrupted Church is easy to be seen, and indeed 'tis easier to perceive the Height of the Plague than the very Beginning

However from the Verses in St. Paul's Epistle to the Romans before refer'd to, which shew the Method of the Divine Providence in such Cases, since that Providence is uniform in



its Dispensations, we may conclude, that the Curse of Wickedness was inflicted after the Depravation of the Worship, St Paul saying, that when the *Pagans* had chang'd the Glory or Worship of God into that of Images, then he gave them up unto their own Hearts Lusts. So here, when the Christians had corrupted the Gospel Doctrine by the Invocation of Saints and Angels, and the Worship of Images, then this Plague began to have its Effect.

Image-Worship, early began, was fully settled first in the *West*, and then in the *East* in the eighth Century. And accordingly in the ninth and tenth Century we find the corrupted Church involv'd in the most abominable Wickedness that ever was heard of in the World, as appears from the Historians, even the *Popish*, as *Baronius*, who calls the tenth Century the *iron, leaden, obscure Age*.

At the same Time that this Plague came, the corrupted Church-Men, and particularly the Church of *Rome*, was wholly intent on acquiring Riches by all manner of base Ways and Impostures. And these Riches became the Cause of the Decay of Piety, and of the horrid Luxury, which produced therein all manner of Crimes and Idolatries.

## B O W L II.

The first *Crusades* in the pretended *Holy War* for the recovering of that which was the *Holy Land*.

- No. 1. & 3. **A**ND the second Angel poured out his Bowl upon the Sea,  
 No. 2. And it became Blood, as of a dead Body:  
 No. 3. And every living Soul died in the Sea.

## The Explanation.

- No. 1. **T**HIS Bowl has its Effect in War; the Sea being the Symbol of a Multitude in War. And it must be such

such a War, that all the corrupted Church must be concern'd therein, and it must be also upon a Religious Account. The corrupted Christians must as it were bring it upon themselves.

- No. 2. The Sea becoming as the Blood of a dead Body, denotes a prodigious Mortality and Slaughter as ever was known, and as great as can be imagin'd. And

- No. 3. By every living Soul's dying in the Sea is foretold, that all those Men who were concern'd in the Wars predicted by this Plague, should die therein.

## The EVENT.

To be applied to this, are the first Wars, or *Crusades* in the pretended *Holy War*, for the regaining of that which was the *Holy Land*.

These Wars have all the Characters to fulfil this Prophecy. They were the most destructive that ever were, not so much by Battles, as by the Difficulty of the Undertaking.

They began about the Year 1096, and therefore after and during the Corruption of Morals in *Christendom*.

They were Religious Curses, the Design of them being absolutely Fanatical. And they involv'd all the corrupted Christians. The *Western* cross'd themselves, and over-ran the *Eastern*, who being uneasy to see so many and great Armies coming over their Countrey, laid Ambushes to destroy them, but were frequently involved in the same. According to some, in three or four Years Time, there perished above two Millions of those Fanatics, in which Account, those are not to be brought in whom they slew in the *Greek Empire*, nor the *Saracens* and *Turks*. Authors observe, that there were hardly any Men left in the *West*, and almost nothing seen but Orphans and Widows.

As 'tis said, that every Soul died in the Sea, so 'tis observable, that all those who undertook these Wars died therein, few excepted, who return'd only to fetch more such Fanatics to perish in the same Manner. A few that escape out of a Battle, do not hinder an Historian from saying that the whole Army was destroy'd.

Lastly,

*Leftly*, they brought it upon themselves, for it was a voluntary Undertaking at first, without any Command of the supreme Powers

One silly Monk, *Peter the Hermit*, began this furious Frenzy, that we might see in it the Work of God, whose Method it is to produce his Designs by unexpected and unlikely Means,

### BOWL III.

The *latter Crusades* for the Recovery of that which was the *Holy Land*.

¶ 4 **A**ND the third Angel poured out his Bowl upon the Rivers, and upon the Springs of Waters, and this became Blood.

#### The Explanation.

**T**HIS Plague is of the same Nature as the former, tho' in a less Degree, bearing the same Proportion to the former, as the Rivers and Springs bear to the Sea And therefore there are here no such aggravating Circumstances mentioned, as in relation to the former

#### The EVENT,

Was accomplish'd in those *latter Crusades* by which the pretended *holy War* was carried on, when there were no more such general Insurrections of the *Western Christians* as before Some few Nations, and of these much fewer, continued in that fanatical Fury The *French* held it the last, their King

\* For the History of these Wars the Reader is refer'd to *Maimbourg, Feller*, and the *second Continuator* of Mr. *Eubard's Roman History*

*Lewis IX* called the *Saint*, having made two Expeditions to that Purpose In the first he was taken Prisoner in *Egypt*, in the latter he died of the Pestilence at *Tunis*, whither he had led an Army of about sixty thousand Men, which perished miserably for the most Part about A D 1269

Now as nothing can better describe those fanatical Expeditions, wherein so many Millions of Souls perish'd miserably, than a Sea of Blood and Rivers, and Springs turn'd into the same, so 'tis to be observ'd that in the History of the *Great* Emperor *Alexis*, written by his Daughter an Eye-Witness of the Beginning of these Wars, she compares them to many Rivers joyn'd together to make a great *Humber*, and their Expedition to an *Inundation*

### AN EPIPHONEMA upon the two former Plagues.

- No 1 ¶ 5 **A**ND I heard the Angel of the Waters saying, Righteous art thou, O Lord, which art, and which wast, and which shall be, because thou hast judg'd thus
- No 2 ¶ 6. Because they have shed the Blood of Saints and Prophets And thou hast given them Blood to drink, for they are worthy
- No 3 ¶ 7 And I heard another from the Altar saying, Even so, Lord God Almighty, true and just are thy Judgments

#### The Explanation.

- No 1 **T**HIS Epiphonema justifies the Divine Attributes in inflicting the two former Plagues, and so far as the Recognition of God's Justice here, is made by *Angels*, this shews that the Persons punished are unrepenting Sinners, and therefore very far from making such an Acknowledgment, which

would imply they have a clear Knowledge of their Sins. But the Divine Justice must appear in every Action, and so must be own'd by other proper Actors.

The *Angel of the Waters* is the Angel presiding over them, and thus in Allusion to <sup>b</sup> the Office of the Priest amongst the *Jews*, whose Business it was to take Care of the Waters of the Temple.

Now the Sea and Rivers being represented as turn'd into Blood, the Angel set over them is represented as astonish'd at the Judgment of God therein, and making an Observation on the Divine Justice, to shew us why these Waters are affected with these Plagues, and that is,

N<sup>o</sup>. 2. Because the People in them, and represented by them, *had shed the Blood of God's Saints and Prophets*, viz. of his faithful Servants and Witnesses

The Monarchs or Horns of the Beast, at his first Appearance, were *Goths, Vandals, Franks* and others, such as were either downright *Pagans*, or at least *Arians*, and so being Enemies to the Divinity of *Christ*, were no true Christians, because he that has not the Son, has not the Father

These in a dreadful Manner persecuted the true Christians, and slew many Thousands of them And the following Worshipers of the same Beast, by having submitted to it, embraced its Religion and Idolatry, and also taken up the same persecuting Principle became guilty of all the Blood spilt by their Predecessors, the Original Subjects of the Beast in its first rising

Even as high as the Times of the Emperor *Justinian*, there were Laws for punishing Men by Death upon the Account of Religion

And 'tis clear, that the Worship of Images was settled with much Blood shedding It was settled by Law through Craft, Terror, and Ambition, was confirm'd by Persecution, and thousands of Men perish'd upon that Account. It is plain also by the History of *Alexis Commene*, that the burning of Hereticks

was common then, and under that Name the Opposers of Idolatry were comprehended

Thus *Berengarius* in the *West* was made to recant through the Fear of being burnt, so that no Man could say any Thing against the establish'd Corruptions then, but he was serv'd accordingly However these Violences were not so general as afterwards, when the Fury of the *Popes* grew to a greater Height, so that they proceeded to Wars and Massacres upon this Account. Nay, in the Heat of these *Crusades* that Fury of Persecution came to its Height, by forcing the *Crusades* against the *Opposers of the PAPACY*, the *Albigenses*, *Waldenses* and others, of whom there is said to be slain a *Million of Souls*.

Now it is observable, that the *Epiphonema* being subjoyn'd to the latter of these Plagues, takes in this Slaughter of the Saints

Whatever Slaughter therefore was made of Christians, who justly oppos'd the growing or confirm'd Errors and idolatrous Practices in the Church, by the temporal Powers at the Institution of the corrupted Church-men, is all to be cast into the Account of these Men And that there have been many Executions of this kind before the eleventh and the twelfth Century, may be concluded from the Laws then made, though Historians make little mention of them But they will be remembered in the Day of Vengeance

Upon the Account of the Slaughter of the Martyrs or Prophets of *Christ*, it is said *that God hath given to their Destroyers Blood to drink*

'Tis usual to say, that those who are cruel are *thirsty of Blood*, and to be forced to drink Blood is accounted a great Curse, and a suitable Return to Murderers.

This *Blood* to be drunk, here signifies both the Crime and the Punishment, and as <sup>c</sup> *Euripides* saith, 'tis a bitter Return or Way to pay a Debt Therefore it may further imply, that these two Plagues are to have their Event as well actively as passively. That at the same Time as these Murderers should by the said Plagues be destroyed, so they should be furiously in-

<sup>b</sup> See *Lightfoot's* Temple Service, chap. 2.

tent to shed Blood, to drink Blood, and to destroy others, or one another.

And thus we find actually accomplished in the *Crusades* For at the same Time as they were led to Destruction in these Wars, with a Thirst to destroy the *Saracens*, they destroyed one another, the *Latins* and *Greeks*, or *Western* and *Eastern* Christians being set to fall foul upon each other to their own Destruction, it being well known, that tho' the main Design of the common Sort was to drive away the *Saracens*, yet the private Intent was to subjugate the *Greek* Churches and Empire to the Tyranny of the *Papacy* The *Greeks* being sensible of it served them accordingly So that they continually laid Ambushes for each other Sometimes being prevented or drawn aside from these Designs, they fell like Beasts of Prey upon the Saints, devouring their Blood in the most savage Manner that ever was known For the *Albigenses*, *Waldenses*, and others who abominated the Idolatry of the corrupted Church, and derided the Folly of those that sought for Salvation in Pilgrimages to the *Holy Land* and such like Popperies, were then set upon, and Millions of Souls were slain So that in every respect one might easily imagine, that the Religion of these Men was to drink human Blood, so very fiercely were they set upon it every way

And certainly there can be no greater Plague upon a Man than to desire to shed, and as it were drink human Blood, for the Reward follows the Work. And therefore it is said — *thou hast given them Blood to drink, for they are worthy, Blood for Blood being just.*

And thus in Scripture we read frequently, *his Blood shall be upon him* — to signify that the Criminal is justly punished, and must not escape, there being no cleansing of Blood but by the Blood of him that shed it<sup>d</sup>

And thus even the Heathens by the Light of Nature knew And therefore *Horace* lays the Cause of the Civil Wars excited by *Brutus* and *Cassius* upon the Crimes of the *Romans*, and fetches the Curse as high as the Blood of *Remus*

*• Sic est, acerba fata Romanos agunt,  
Scelusque fraternæ Necis,  
Ut immentis fluxit in terram Remi  
Sacer Nepotibus Cruor*

By which we see that the *Pagans* thought that the Fury of Civil Wars and Bloodshed did arise from their Guilt of Blood, and that the Curse or *anathema* of Blood may be transmitted in the very same manner as our Saviour<sup>f</sup> argues, to the succeeding Generations

Nº. 3. *The Voice of the Angel from the Altar* is the Voice of one concern'd in offering such Sacrifices for Sin, as were offered upon the Altar of *Holocausts* in the *Levitical* Service, the Word Altar when us'd in Holy Writ without any distinguishing Title, as of *golden* — *before the Lord*, of *Incense*, and the like, always signifying the Altar of *Holocausts*

Now *Blood* for *Blood* is the fundamental Reason of all Sacrifices for Sin, there being no Atonement made without Blood, at least as to any publick Concern, as *St. Paul* argues *Heb ix 22*. These Sacrifices atone for Sin by suffering the Punishment of the Offerer So that when the Priest atones with the Blood of the Victim, he makes thereby a Prayer to God that the Blood of the Victim may be accepted of, instead of the Sinners So *Christ* atoned for our Sins by his Blood, dying in our Stead to save us from eternal Death. And whereas in the Law all vicarious Satisfaction is forbidden, so that no Blood but that of the Murderer can atone for the Blood shed, his Death is a Sacrifice made to satisfy the Divine Justice, and hence his Person was accursed and devoted

Therefore as a Priest officiating about the Altar is the Person who makes an Atonement, and consequently a Declaration that the Divine Justice is satisfied, when the Sacrifice is rightly perform'd, which in the Case of a Murderer must be by the Blood of the Guilty, so the Punishment of these Worshipers

<sup>d</sup> Lev xvii 4 Num xxv 33

<sup>e</sup> Sic

<sup>f</sup> Horat Ep vii <sup>g</sup> Matt xxiii 35 Luke xi 4) ---- 51

of the Beast, the Murderers of the Saints and Prophets, is here also declar'd by an Angel officiating about the Altar where such Atonements are made for Sins, to signify that it was in order to satisfy the Divine Justice The Punishment of the Wicked, and the Shedding the Blood of Murderers and Idolaters being, as was before prov'd in the fourteenth Chapter, a Sacrifice made unto God

Further it appears by the *Levitical Law*, that the Priests were the Judges of all Things belonging to the Sacrifices, to determine what was the proper Atonement for every Sin, and particularly the Price of all Vows, and still more particularly, if any Matter arose too hard for the common Judges, *between Blood and Blood, between Plea and Plea, &c* then Application was to be made to the Priests, whose Judgment thereupon was to be final, *Deut. xvii 8—13*

Now the former Angel had indeed made a Reflection on the Justice of the Things done upon the Parts of his Jurisdiction, but the final Decision is reserved to the Priests that attend on the Altar, where such Judgment was to be made, as appears by the aforesaid Law, and not every where.

To what has been said, may be also added that this Angel from the Altar is concern'd to make the Observation he does upon the Account of his Office, which being to attend the Altar, the Souls of the Prophets or Witneses, upon the Account of the Conformity of their Sufferings, are as well to be supposed under it, as the Souls of their Fellow Sufferers at the fifth Seal in *ch. vi. ix.*

In the Declaration of this Angel the Reflection of the former is confirm'd, and the Reasons of this Confirmation are given, *viz That God is Almighty, and that his Judgments are true and just.*

As he is *Almighty*, he had a Right to punish these wicked Men according to his Wisdom.

And as his *Judgments are true and just*, he could not do them wrong in the Measure of their Punishment.

God's Judgment against these is *true*, in that he has threatened to exercise such Severities on Idolaters, and the Murderers

of his Saints and Prophets. They are *just* in that they are commensurate to their Guilt And in this the Priesthood attending on the Altar, determines according to the known Laws of God, which command *Retaliation*

### The EVENT

Of the Reflection of the Angel of the Waters, is to be found in those serious Reflections of the Historians of the pretended *holy Wars* upon the prodigious Wickedness of their Age, and especially in the Armies of the *Crusades*, which they represent as exceeding all Imagination

The Confirmation of the said Reflection from the Altar, has its Event in the like Reflections made by good Men at that Time, and more particularly by those who slighted all those Pilgrimages, such as the *Waldenses* and *Albigenses*, who, as appears from the original Histories of these Wars, at the same Time as they were persecuted by these Men, could not but think and say, that God's Judgments on them in their foolish Enterprizes, tending so plainly to their Destruction, were plainly just and true.

### BOWL IV.

#### The Wars between the Popes and the Emperors.

- |       |     |  |
|-------|-----|--|
| Nº 1. | y 8 | <b>A</b> ND the fourth Angel poured out his Bowl upon the Sun,   |
| Nº 2. |     | And Power was given to it to scorch Men with Fire  |
| Nº 3. | y 9 | And the Men were scorched with a great Heat,   |
| Nº 4. |     | And the Men blasphemed the Name of God, who has Power over these Plagues, and they repented not to give him Glory. |

*The Explanation.*

Nº. 1. **T**HE *Sun* signifies the supreme Powers according to the Place or Scene of Action, so that the supreme Powers, Civil and Ecclesiastical in the corrupted Church, shall be the Instruments by which the Worshippers of the Beast shall be tormented in this Plague

The Manner how the Sun doth it is describ'd

Nº. 2. In *Power being given unto it to scorch Men with Fire*  
This signifies that the supreme Powers in the corrupted Church, shall by Wars and tyrannical Acts mightily torment and plague their Subjects

Nº. 3. And accordingly the Idolatrous Christians were so tormented, and yet,

Nº. 4. Notwithstanding this their Punishment, they continued to *blaspheme the Name of God* by going on in their Idolatrous Practices, hardening their Hearts against his Judgments, and refusing, *by Repentance to give him Glory.*

*The EVENT*

Are the bloody Wars excited in the *West* by the Popes against the Emperors, in which the Emperors endeavouring to keep their Authority were forced to embroil a great Part of *Europe*, other Countries being obliged to enter into these Quarrels

There had been some Quarrels before between the Emperors and the Popes, from the Times of *Gregory VII* call'd *Hildebrand*, but then they strove chiefly about the Investitures, and not for the intire Dominion, which was the Subject of the Quarrels afterwards. The Beginning of this in the *West* may be therefore said to be in the Times of Pope *Gregory IX*, and the Emperor *Frederick II.* and was carried on under the Name of the War between the *Guelphs* and *Gibelins*, or it may be run up as high as the Emperor *Frederick Barbarossa*, who had the same Quarrel before. And his Son *Henry the VI<sup>th</sup>* over-

ran

ran all *Italy* and *Sicily*, exercising the greatest Cruelties imaginable, to the same Purpose.

At the same Time the *Eastern* Churches and Empire were most furiously tormented by Tyrants, Usurpers, Impostors, or suppos'd Princes, whose Histories are related by *Nicetas Choniates*. And the best of their Princes made but a very ill Use of their Power, so that one can hardly express the Miseries of those Nations that were under them, And these exactly answer to the specifical Character of this Plague, which being upon the Sun, shews that it must be executed by an ill Use of supreme Power, which was in those Times most evident.

About the same Time also Idolatry increas'd, and Persecution came to its Height, the Idolatrous Worship of the Elements in the Mass being introduced, and the Inquisition which is the very Quintessence of religious Tyranny set up.

## BOWL V.

The Expulsion of the *Eastern* Emperors from their Capital by the *Latins*, the Expulsion of the *Western* Emperors from *Rome* and *Italy*, and the Schisms in the *West* and *East*.

Nº. 1. ✕ 10 **A**ND the fifth Angel poured out his Bowl upon the Throne of the Beast,

Nº. 2. And his Kingdom became full of Darknefs,

Nº. 3. And they gnawed their Tongues for Pain,

Nº. 4. ✕ 11 And blasphemed the God of Heaven because of their Pains, and because of their Sores, and repented not of their Works.

*The Explanation.*

Nº. 1. **T**HE *Beast* here, is the Beast with seven Heads and ten Horns.

The



The *Throne of this Beast* are the two Imperial Cities of *Rome* and *Constantinople*, which had been and were still at the Time of this Bowl, the great and remarkable Seats or Thrones of the Secular and Ecclesiastical Power in the corrupted Church.

N<sup>o</sup> 2 By the *Throne of the Beast's becoming full of Darknes* is denoted, that its Government shall fall into great Confusion, and by that Confusion involve its Subjects in prodigious Miseries, the Greatness of which

N<sup>o</sup> 3. Is denoted by *their gnawing their Tongues for Pain*, and yet,

N<sup>o</sup> 4. Notwithstanding this Punishment, and their lying under the Effects of the former Plagues, they still persist in *blaspheming God, and refusing to repent*, growing more harden'd and impenitent, and therefore obnoxious to greater Punishments

### The EVENT

Of this Bowl is very manifest, and comes very close to the former, and as it were runs on with it

The former shew'd, that the Subjects had been tormented by reason of the Stretch of Power, and this shews that the Beast's Authority hath suffer'd by the Confusion arising in its Capital, so that it is in a Manner a Consequence of the former, and a Complication of the Mischief. It denotes more particularly that Part of the Plague, which arose upon the Expulsion of the secular Powers from the great Capital Cities.

We may apply to this therefore the Expulsion of the *Western* and *Eastern* Emperors from their Capital Cities, and then the Mischief which befel these Cities a little after, by the great Schisms excited by the Antipopes in the *West*, and the Quarrels and Confusion which befel the *Eastern* Members by the great Schism in the *Greek* Churches, which arose from the Endeavours to unite the *Greeks* to the *Latins*, that is, to bring the Patriarch of *Constantinople* under the Bishop of *Rome*. All these Matters brought a confus'd State upon these two Capitals, and

and caus'd much Mischief and Blood-shed, and therefore deserve to be specified

In the Year 1203 the *Latins*, that is the *French* and *Venetians* took *Constantinople*, and having depos'd the Emperor, set up another according to their Mind, but the Year following having taken it a second Time, they set up a *Latin* Emperor, *Baldwin*, the Earl of *Flanders*, and kept out of the Throne and City the *Greeks* for about the Space of sixty Years

The insatiable Ambition of the Bishop of *Rome* made the *Latins* take a Resolution to invade the *Grecian* Empire, and to seize upon the Imperial City under Pretence, that the Way to the *holy Land* would be more easy and safe to the *Western* Princes, if it were in the Hands of his Creatures. But the real Design was to get the Mastery over the Patriarchs of *Constantinople*, and to bring all the Christians under his Yoke, as appear'd plainly soon after, when the Hurry of that Revolution was over

For in the Year 1213 a Legate of the Pope was sent to *Constantinople* to compel the Inhabitants to receive the *Roman* Rituals, but *Henry* the then *Latin* Emperor, thought fit upon Complaint to stop the violent Proceedings of the Legate

Then Attempts were made to put *Latin* Patriarchs on the See, but the *Greeks* proved too hard for them

The taking of *Constantinople* so broke the Strength of the *Eastern* Empire, that it began to crumble into Pieces, some Princes having canton'd themselves in several Parts, as in *Epirus* and *Albania*, and in *Trebizond*. So that though the City was retaken by Craft, yet that Empire did not only seem to gasp for Life, (having lost its Authority, and so not being able to resist any Enemy) but being continually harass'd by its own Members, it seem'd to be in dying Convulsions. The prodigious Confusion of that Empire upon taking the Capital City, may be seen by the Observation of *Pachymeres*, that it was reduced to three Towns in *Asia*, *Nicea*, *Prusja*, and *Philadelphia*, the *Latins* having seiz'd upon several Parts thereof

But as it is not in the Prophecy of this Plague meant, that these Thrones should be quite destroy'd, but only confound-

ed, so with Struggling great Parts thereof were recover'd, but then that Recovery really effected the Misery and Torment of the corrupted Members on both Sides, *Greeks* and *Latins*

On the *Western* Side, not many Years after the taking of *Constantinople* by the *Latins*, the *Western* Emperors were quite driven out of *Rome* and *Italy*, by the Popes and their Faction, there being during that Expulsion many Depositions and Excommunications by the Popes, and those whom they set up Infomuch that not one Emperor came into *Italy* for the Space likewise of sixty Years, till *Henry* the Seventh, who was confirm'd by the Pope, only upon Condition that he should pacify the Troubles of *Italy* in two Years. That is, leave himself little Power therein, as indeed the Emperors never had much there since that Time.

But this is not all. The Popes finding by these Wars what Power they had in secular Matters, subjugated in a great Measure all the Princes of their Communion, making them their Tributaries and Liege-Men, and then sent Legates and Procurators to plunder their Dominions. If any offer'd to resist, or shake off his Yoke, he was immediately excommunicated, and his Dominions were bestowed upon another.

This caus'd perpetual Civil Wars, and the Depositions of many Kings, whereby indeed the Throne and Kingdom of the Beast, or secular Power became full of Darkness

Again the Throne of the Beast being seated in its Capital Cities, this Plague also extends to those Mischiefs which fell upon the two Horns of the false Prophet, whose Residence was kept therein. This is just the second Part of the former Tragedy both in the *East* and *West*, and followed it so close, that it gave not a Minutes rest to the Worshipers of the Beast

The City of *Constantinople* being retaken by the *Greeks* in the Year 1261. the Emperor *Michael Palæologue* attempted to unite his Church with the *Latin*, and having sent two Ambassadors to the Pope, their Reception was, that one of them was hang'd by the Heels and dead alive, and the other had the Luck to escape the like Treatment by Flight

After some Attempts the same Way to reconcile these

Churches at last, about ten Years after, in the Year 1272, <sup>m</sup> Pope *Gregory X* seem'd to be willing to treat about it in good earnest

But the Effect this had, was only to cause a great Schism attended with perpetual Vicissitudes and Depositions of the Patriarchs, with a cruel Persecution of all those who would not comply, till at last the Emperor <sup>n</sup> *Michael* quite sunk the Power of the Patriarch, leaving him only Bishop of his own Diocese within the City. This Confusion in that Patriarchal See continued all the Times of the *Palæologues*, to the Taking of the City by the *Ottomans*. The Persecutions and Vexations caused thereby are set out by the Historians, *Pachymeres* and *Ducas*. So that the nearer the City was to its Declension, the more furious were the Effects of the Schism, being extracably like the Mischiefs caus'd by the *Zealots* in the last Destruction of *Jerusalem* by *Titus* the Emperor. The Historian *Ducas* gives a dismal Account of these Matters at the End, as *Pachymeres* at the Beginning. In this consisted the Torment of these Members of the corrupted Church, that they were in horrid Divisions caused by contrary Excommunications, not daring to converse with each other, and the last Effect was, that by their Division all that Church and Empire became a Prey to all its Enemies round about, who improved the Occasion to the mutual Torment of each other, and made at last all these Worshipers of the Beast in the *East* become a Prey to the Infidel *Mahometans*.

At the same Time the *Western* Worshipers of the Beast had but little Rest, but a very great Torment, occasion'd by a much worse Confusion in the Throne of the Beast, caused by the Confusion in the See of the *Western* Horn of the false Prophet viz. by the monstrous and fatal Schism in the *Papacy*, caused by their withdrawing of the Popes from *Rome* to *Avignon*, and by the setting up of *Antipopes*. At the very Time of the healing of the Confusion caus'd by the Exclusion of the Emperors from *Rome* and *Italy*, which was effected in *Henry* the Seventh's Election, about the Year 1307, then also that Confusion fell upon the *Papacy*, and principally upon *Rome*, the Throne of the

Beast, which from being Mistress of the World became a kind of Desart Whereupon the Cities of *Italy* began to withdraw themselves from the Papacy All the Popes from *Clement V* to *Gregory XI* having withdrawn themselves from *Rome*, *Gregory* was forced to return thither But then this Return was attended with a greater Mischief and Confusion, for after his Death there were different Popes chosen, some of which sat at *Rome*, and some at *Avignon*, and that Schism lasted about forty Years, till it was extinguished by the Council of *Constance*

The Popes sat at *Avignon* about seventy Years, and then the Schism of the Antipopes lasted about forty Years

Thus this Confusion upon the Throne of the Beast, and on the Kingdom of the false Prophet, continued for about a Century until the Conclusion of the Council of *Constance* in the Year 1418, at the Meeting of which Council there were three Antipopes, one at *Rome*, another at *Avignon*, and a third in *Arragon*, all set up by the *Italians*, *French* and *Spaniards* respectively

The Miseries of these Times must be search'd for in the Authors of the Age, such as *Nicetas Chomates*, *Georgius Acropolitae*, *Pachymeres* and *Ducas* for the *Eastern*, and for the *Western* Part *Theodorick a Niem*, together with the Histories of the particular Nations of *Europe* concern'd therein.

This is certain, that there never were such furious Doings in the World as in these Times.

The worst of Cruelties were exercis'd upon the Worshipers of the Beast engaged in these Quarrels, which put all *Europe* into a dismal Condition. Princes, Cardinals and Prelates were then rack'd and executed, and many bloody Battles were fought, and all was in Confusion by the contrary Excommunications sent out against the contrary Adherents.

The Apologists for the *Romish* Church are out of their Wits to get over this

And as by the former Part of this Plague the Authority of the secular Powers was confounded, so by the latter that of the false Prophet became contemptible, the Council of *Constance* having strangely curb'd his Power, as in the *East* the Matter of the Union with the *Latins* quite took away the Respect and Deference which was given to that Horn.

*Lastly*, during these Times the corrupted Church, instead of giving Glory to the true God, the God of Heaven, attributed their Plagues rather to idolatrous Causes, doing therein just as the *Pagans*, who instead of attributing the Causes of God's Visitation to the true God, rather suppos'd that they came for having neglected some Duty to the false Gods, and so proceeded to sacrifice to them in more solemn Rites

This is the Way of the *Greeks* and *Latins*, that upon such plain Visitations of God, instead of examining into the Nature and Duties of the true Christian Religion, they fall into some other Course, of making Processions, Prayers, Litanies and Vows to the Virgin *Mary*, or some other Saint, by which God Almighty is rather dishonour'd, and his Name or Worship more blasphem'd

*In short*, in these Times the Inquisition was settled, and Laws were made for the burning of Opposers, that is, the Slaughter of God's Prophets, or Witnesses of the true Worship, was reduc'd into a stinking Method

*Secondly*, There was an Increase of Idolatry, not only in the Increase of the Objects of Worship, but also in the Manner, by the Settlement of Processions and the like, but above all in that new Way of Idolatry by the Adoration of the Host, and lastly, by taking away the Cup from the Laity, which was practis'd during these Times, and was settled by the last Act of this Tragedy, the Council of *Constance* This being a flat Contradiction to the Institution of *Christ*, is open blaspheming against him

*Thirdly*, The Corruption of Manners not only continued, but became now a Settlement by Law, by the Practice of Indulgences, and the Settlement of the Tax of the *Roman* Chancery and Penitentiary, in which Sin is set to Sale, and Simony of all Kinds besides was also settled, by all which the Sins of Men became the Means of maintaining the false Prophet.

At this Time also, the Legends and false Miracles, increased to an high Degree Dreadful indeed was the outward State of the Church.

And indeed as the Papacy seem'd then to have put off even the Appearance of Christianity, so in the Council of *Constance* it put off Humanity it self, in settling that inhuman Maxim both by Practice and Law, that Faith is not to be kept with

*Hereticks*, that is those who oppose their Superstitions and Idolatries And thus notwithstanding the Plagues, *they blasphemed God and repented not.*

## BOWL VI

The Depopulation of the *Grecian* Empire by Civil Wars,  
Introductory to the Fall of that Empire.

- N<sup>o</sup>. 1. § 12 **A**ND the sixth Angel poured out his Bowl upon the  
 N<sup>o</sup>. 2. great River Euphrates,  
 N<sup>o</sup>. 3. And its Water was dried up,  
 N<sup>o</sup>. 4. That the Way of the Kings might be prepared,  
 Which come from the rising of the Sun.

*The Explanation.*

N<sup>o</sup> 1. **I**T was observ'd and prov'd in *ch ix. § 14* that as the River Euphrates lay on the East Side of the Dominions of David and Solomon, and was therefore the Barrier of the promised Land on that Side, so was it of the Roman Empire, within the Precincts of which the Christian Church, as it is considered in this Prophecy, was chiefly planted

The River Euphrates therefore here signifies Symbolically the Eastern Barrier of *Christendom*

So that the Torment arising from this Plague upon the Worshipers of the Beast, must come from that Side, by forcing that Barrier

All the Causes therefore which gave Entrance to the Enemies of the Christian Religion that Way, in order to settle themselves in the Lands of *Christendom*, belong to this Plague And every Thing, which before served to keep out those Enemies, was its Euphrates. Yet hereby, it is not denied, that the Enemies which are to do this, may precisely come from beyond

beyond that River, and so the Symbol and the Event may agree, as well in the literal as the Symbolical Sense.

N<sup>o</sup>. 2. By the Waters of the Euphrates being dried up is meant, that by this Plague the corrupted Members of the Beast shall be tormented and ruined in such a Manner, that they shall be unable to hinder the Passage of the Kings of the East into *Christendom*. Which Kings shall therefore enter into *Christendom* to settle therein, and torment all the Worshipers of the Beast in general For as Waters signify People and Multitudes, so the drying of them must signify such a Loss of Men by several Ways, to the weakening of the corrupted Church, that it shall not be able to withstand the Assaults of the King's coming from the East, who were before kept off by God's Direction, till such Times as the corrupted Christians being found incorrigible by the former Plagues, God thinks fit to let in upon them foreign Enemies

N<sup>o</sup> 3. The Expression, — that the Way of the Kings of the East may be prepared, — seems to be an Allusion to the Universal Custom, that when Monarchs come to take Possession of their Throne, Capital City, or Kingdom, or go upon a great and solemn Progress, their Ways are prepared before them, made passable, clean, and are sometimes beautified with the strowing of Carpets, Clothes, Boughs and Flowers, or any other Ornament, of which we have Instances in holy Writ, as in 2 Kin ix 13 Matt xxi 8

The Poet *Æschylus* tells us that *Agamemnon* was so receiv'd upon his returning victorious from *Troy* The Persian Monarchs never appeared in Publick but this Honour was paid to them, as appears from *Herodotus*, and *Quintus Curtius*

This seems to have given Occasion to such an Expression about preparing the Way for the *Messias*, or the Lord So that this Preparation shews, that the Kings of the East shall get Dominions within the Precincts of the corrupted Church, and pull down some of its Monarchies, and thereby torment the Worshipers of the Beast

No. 4

The Addition, — *which come from the rising of the Sun*, — follows of Necessity and Decorum, because *Euphrates* was the Eastern Border of the Land of *Canaan*, and of *Christendom* too, as it stood when corrupted, and from that Part therefore must come those Kings which are to gain Ground in *Christendom*. And the Kings and People beyond the *Euphrates*, are called the *Eastern Kings* and *Nations* by *Philo*

Moreover, the *coming of these Kings from the East*, signifies their good Success in their Undertakings

But as they are Strangers to the Worshipers of the Beast, their good Success implies the contrary to those upon whom they come, and by Consequence a great Destruction and Torment to the corrupted Christians.

### The EVENT

This Plague we may observe doth not consist in the *coming of the Kings of the East*, which is indeed the Plague of the sixth Trumpet, and is wholly *external*, but *this here is internal*, as well as *the former*, and consists in the drying of the Waters, in order to prepare the Way of those Kings, so that this is really antecedent to the sixth Trumpet, though it may be that the Torment arising from that Preparation by the drying of the Waters of *Euphrates*, will continue in its Effects even after those Kings of the *East* are come into *Christendom*, and have in the mean Time effected what was signified by the sixth Trumpet. One Thing is the Destruction of the *Grecian Empire*, another is the Ruin of the Subjects, making Way to that Destruction, and the Torment and Fear arising from these Kings of the *East*, who after they have by the by finished the Work of the sixth Trumpet, may still continue to torment both the Worshipers of the Beast in the *Eastern Church*, and also those who were not compriz'd in the third Part of Men slain

In the Preparation of the Way, there is no Need that the Kings of the *East* should be principal Instruments, and herein

lies the Greatness of this Plague, that God sends such a Spirit of Uncertainty, and such a Curse upon these corrupted Christians, that they contrive of themselves Ways to bring upon themselves a foreign Enemy to destroy them

The only Character given to fulfil this Plague, in order to prepare the Way for the coming of the Kings of the *East*, is *the drying up of the Waters of Euphrates*, which signifying the Depopulation in general of the *Eastern Barrier of Christendom*, and there being no particular Accident given by which the Water of *Euphrates* is to be dried up, we are left to apply this Curse all those Ways by which the Divine Providence suffers Nations to be depopulated, either by the Sword, by Famine, or by Pestilence

Now this drying up of the Waters of *Euphrates*, is accomplished by the miserable Destruction and Depopulation of the *Grecian Empire*, by their own Civil Wars between the Emperors *John Palæologue*, and *Cantacuzene*, at which Time those Countries were harass'd by all the neighbouring Nations, and more particularly by the Inroads and impolitic Alliances with the *Turkish Sultans of Asia Minor*

To these Accidents the Rise of the *Ottoman Empire* may be attributed, and it is so done by the Historian *Ducas*

The State of the *Eastern Christians* was at that Time most deplorable, there being nothing but continual Wars, the *Bulgarians*, *Serrians*, *Genoese*, *Venetians*, *Pisans*, *Catalans*, *Sicilians*, *Alans*, *Tartars*, *Turcoples*, and others being all set to destroy that *Barrier of Christendom*

Add to this, that at the same Time God was pleas'd to afflict all the Territories of the *corrupted Church* with a grievous Famine first, and then a Plague so Universal, (having begun in *Egypt*, and so reached quite into the *West*) that the third Part of Men died. This was about the Year 1315

Thus therefore soon after the *Eastern Empire* had got out of its Confusion by the retaking of the Capital, which was the Effect of the former Plague, it fell into that dismal State which was to prepare it to be over-run by the *Ottomans*, who were just then contemptible Enemies

And what shews it to have been a Plague of God's inflicting is, that not only the *Grecians* weaken'd themselves, but also in-

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vited the *Ottomans* to come into *Europe*, and assisted to make them great.

### AN E P I S O D E.

Discovering the chief Agents of the Dragon, of the Beast, and of the false Prophet.

- N<sup>o</sup>. 1. *¶* 13. **A**ND I saw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet
- N<sup>o</sup>. 2. *¶* 14. For they are Spirits of Devils working Signs, which go out to the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty.
- N<sup>o</sup>. 3. *¶* 15. Behold, I come as a Thief Blessed is he that watches, and observes his Garments that he may not go naked, and they see his Shame
- N<sup>o</sup>. 4. *¶* 16. And they gathered them together into a Place which is called in the Hebrew Tongue *Armagedon*

### The Explanation.

- N<sup>o</sup>. 1. **T**O come out of the Mouth of another, signifies to be employed by him, or to act as his Agent
- The three unclean Spirits therefore here proceeding out of the Mouth of the Dragon, the Beast and the false Prophet, are three Sorts of stirring Agents in the corrupted Church, who under the Powers Secular and Ecclesiastical, are the chief Promoters of Pagan Idolatry, Tyranny and false Prophecy, and who upon the Account of their Noisiness and Arts of Seducement, are

aptly compared to *Frogs*, which are the Symbol of Flatterers and Impostors

The said Agents may be the Monks, the religious Knights, and the Secular Clergy.

These are distinct from each other, and are the true Agents, or Ministers of the *Antichristian* State, answering to the Characters given to the three Spirits in the Prophecy

- N<sup>o</sup>. 2. The said Spirits are well called *unclean*, or *nasty* and compar'd to *Frogs*, because they are Spirits of *Dæmons*, and pretend to work Miracles

They are *Diabolical Instruments* set on work by their Heads, teaching impure and damnable Doctrines, and in Confirmation of them, working false Miracles.

These are *Frogs* which enter into Kings Chambers. They insinuate themselves into the Courts of the Princes of *corrupted Christendom*, and excite them to Wars, to promote the Interest of their Principles. Nor is their Errand limited to the said Princes, but they extend themselves to all the rest of the World, to make Profelytes to their Church, in order to engage all Princes to their Party.

And by their Persuasion and Endeavours, a War will be at last entered upon by the Antichristian Powers, in which the Beast and false Prophet, or the said Powers Civil and Ecclesiastical, will meet with a final Destruction

This will be a Time when the Power and Dominion of God will be in a most extraordinary Manner made manifest, and is therefore styled the *great Day of God Almighty*.

Thus the Agents in this Episode are *internal Instruments* within the Bosom of the corrupted Church, effecting secretly Vengeance upon God's Enemies, by insinuating themselves so far into the Secrets of the Kings, or Horns of the Beast, that by putting them upon Mischief they really bring them before God, that God may have Occasion to punish the Kings, by those very Acts, upon which these Agents put them

For though these as to their Institution come plainly upon the Enemies of God, and as to their Office must visibly act against his Glory and Worship, being unclean, yet God secretly makes Use of them to bring about those Ends which he pro-

\* The Noun belonging to the Verb here, is *πρωμυα*, which being Neuter and Plural, may be join'd with a Verb singular



poses to himself, that is, to bring these Kings into Torment and Destruction.

And this is suitable to what we find in the Vision of *Micaiah* in 1 *Kim* xxii wherein a lying Spirit offers to seduce those whom God intended to be blinded, that they might be brought to those Circumstances which would involve them in Destruction

Nº 3 The Declaration of *Christ*, that his coming to the Destruction of the aforesaid Enemies will be like the coming of a Thief when Men are not aware, shews that it will come unexpectedly And therefore there is an Admonition inserted against Idolatry, to induce every one to be upon his Guard An everlasting Reward shall be given to him who keeps himself from Idolatry and makes Reason and Religion, as laid down in the Gospel, the Rule of his Actions, but whosoever suffers himself to be impos'd upon by the aforesaid seducing Spirits, shall be for ever expos'd to Infamy and Disgrace, and be for ever punish'd

Nº 4. The Word *Armagedon*, or as some Copies read it *Armageddon*, either signifies according to the Derivation of it, the Mountain of *Megiddo*<sup>u</sup>, near which the Army of *Jabin* King of *Canaan* was overthrown by the *Israelites*, or else the utter Destruction of a Troop or Army

It is usual in all Nations to give special Names to Places of remarkable Accidents, especially of Battles, and to take such special Notice of them that they afterwards become proverbial to denote the like Accidents.

And therefore since the Place into which the aforesaid Spirits will gather the Antichristian Kings to the Battle of the great Day of Almighty God, is called *Armageddon*, this denotes that the Excision of the said Kings and their Adherents there will be in the highest Manner remarkable, forasmuch as they shall be there so utterly routed and destroy'd, as that they shall never be able afterwards to make any Opposition

<sup>u</sup> See *Judges* v 19 and *ch* iv 7

## BOWL VII.

The Reformation of the Church by *Luther*, and its Consequences upon the Members of the corrupted Church.

- Nº 1. ¶ 17 **A**ND the seventh Angel poured out his Bowl into the Air,  
 Nº 2. And there came out a great Voice from the Temple of Heaven from the Throne, saying, it is done  
 Nº 3. ¶ 18 And there were Voices and Thunders and Lightnings,  
 Nº 4. And there was a great Earthquake, such as was not since Men were upon the Earth, so mighty an Earthquake and so great.  
 Nº 5. ¶ 19. And the great City was divided into three Parts,  
 Nº 6. And the Cities of the Nations fell  
 Nº 7. And the great Babylon came into Remembrance before God, to give unto her the Cup of the Fierceness of his Wrath  
 Nº 8. ¶ 20 And every Island fled away, and the Mountains were not found  
 Nº 9. ¶ 21 And there fell upon the Men a great Hail out of Heaven, every Stone about the Weight of a Talent  
 Nº 10 And the Men blasphemed God because of the Plague of the Hail, for the Plague thereof is exceeding great

## The Explanation.

- Nº 1. **T**HE Air upon which this Bowl is poured, being taken as the Mansion of the Devils, (the Devil being styl'd by *St Paul* the Prince of the Power of the Air) denotes that the said invisible Powers shall, together with their visible Agents in the corrupted Church, be, by this Plague, affected with a great Diminution of their Power and Authority

If the Air be consider'd as the *midst* of Heaven, or the middle Station between the corrupted Earth, and the Throne of God

God in Heaven, then as that Symbol has been explain'd in the Dictionary, and upon *chap. viii 13* it gives us an Hint, that this Plague to the Beast's Worshipers is wrought by an Act of the Divine Goodness offering now some new Terms of Mediation, Reconciliation and Conversion to them that will receive it, to leave off the false Worship in which they were involv'd, and by that Conversion to give Torment to the Impenitent, who will endeavour to keep them under their Tyranny, and thus bring on themselves fresh Means of Torment

Either Way the Event is the Reformation of the Church, which is here represented in a View different from what had been before given of it; *viz. in its being a Torment to the corrupted Christians*

Nº. 2. The great Voice declaring the Certainty and Magnificence of the Event intended, or the Orders to bring it into Effect by the Expression — *It is done*, or let it be done — proceeds from the Throne, *viz. primarily from God*, and is transmitted from the Temple of Heaven; from the Members of the true Church protected by the Civil Powers

This shews who are to be the Instruments of this Plague, and that they are to enter upon the Execution of their Office, when they are protected by the secular Power, *when the Temple may be said to be in Heaven.*

The Reformation was at first despis'd and neglected, but when the secular Powers threw off the Supremacy of the Pope, and established the Reformation by Law, then the Popes thought it high Time to get them reduc'd by War, and then came the Torment of his Votaries.

Nº. 3. The Lightnings, Thunders and Voices signify the Promulgation of God's Laws, together with an irresistible Effect, and consequently the publick Settlement of the true Worship.

This happened at the Reformation begun by Luther, and never before since the Corruption of the Christian Worship in the Church, by the Introduction of the Worship of Saints and Images.

Nº. 4. The great Earthquake or shaking signifies a great Revolution of State, or Change in the worldly Affairs, which is true of the

the Reformation, it having caused seven Monarchies to fall off from the idolatrous Church.

Such a mighty and great Revolution as this, had never happen'd since Men became Idolaters, or Worshipers of the Beast, or as to Matters of Religion since the Creation of Man

It was never known, since the World began to be inhabited by Men, that in about the Space of sixty Years so many Countries should wholly embrace the true Worship of God, so universally as it is done in the Protestant Countries by the Reformation

The first planting of Christianity made not so great a Stir, nor even the falling of the Empire into the Hands of a Christian, but all was carried on slowly, till the greatest Part were become Christians, and the Church became ripe for Power. Which being considered, this Work seems to have had more of the Divine Influence for a great Turn, implied in the Word *ye have it is done*, than any else that has hitherto happened, so that the said Word is only used here, and hereafter upon another Occasion, which will shew the Divine Power in its Height, — the Renovation of the World by an Universal Shaking, Rev. xxi. vi. when Christ makes all Things new.

Now as Heaven is the Symbol of the supreme Power, and Monarchs the Representatives of God, so 'tis very likely, that in order to denote that God's Vicegerents chiefly were to undertake and perfect this Work, the foregoing Voice is premised from the Throne out of the Temple of Heaven, by Way of Subdelegation to them, as the Cause of the Lightnings and Thunders, that is, of the preaching of the Law of God, and of his true Worship enforced by the Stamp of the legal Authority

This great Shaking therefore is a Prelude or Type of the great shaking in the Universal Renovation of all Things. It is an Earnest of the general Conversion of the World which is attended with the like Voice immediately proceeding from Christ. This is done by his Ministers in Church and State; but that is to be done by Christ himself from whose Presence the former World must pass away to receive his new Institution.

Nº 5 By the great City being divided into three Parts, is meant that

that by this Plague the Territories of the corrupted Church must fall into three great and notorious Divisions

And accordingly at and by the Reformation, the said Territories, in respect of Religion, were divided into the following Parts

First, The Eastern or Greek Churches, which are irrecoverably divided from the Western or Latin Church,

Secondly, The Remainder of the Idolatrous Church, now commonly known by the Name of Latin, or Roman Catholic Church

Thirdly, That Body of Christians, which constitute the Reformed Churches, who all make but one Body of true Worshipers, being all opposite to the corrupted Church, holding the same Faith and Worship, and called also by one common Name, — Protestants — In respect of Civil Power also, the aforesaid Territories were at and by the Reformation divided into three Parts.

First, The Empire of the Ottoman Princes.

Secondly, That of the Pope and the Princes still remaining in Communion with him, who during that Communion constitute the Beast and false Prophet

Thirdly, That of the Protestant Government.

- No 6. This Division of the great City into three Parts was occasioned by the falling of the Cities of the Nations. Cities imply then Territories. And therefore the Division was occasioned by many Provinces falling off from the corrupted Church and its Idolatry; which was done by the Reformation.

- No. 7. Upon this Occasion it is said, that the great Babylon, (which is the Capital of the corrupted Church) came into Remembrance before God to give her the Cup of the Wine of the Fierceness of his Wrath

This denotes that she has now fill'd up the Measure of her Sins, and that God will proceed to visit her for them, and to bring upon her at last an utter Destruction

- No 8. And every Island fled away, and the Mountains were not found.

The

The falling of Cities, the sinking or removing of Islands and Mountains, are the usual Effects of great Earthquakes.

The Islands and Mountains here signify all the Revenues and Riches, all the Monasteries and Churches of the corrupted Church, which were within the Territories and Jurisdiction of those Cities which fell off from the said Church and its Idolatry

By the Reformation the said Revenues were plunder'd, and the said Monasteries and Churches either taken away, or quite destroyed

And forasmuch as the Effects of this Bowl still subsist, and may extend further, the Example of the Protestants may be followed elsewhere We may observe that,

In the Fall of Paganism, in ch. vi. the Mountains are first moved out of their Places, and then the Islands For the Temples of the Heathens were first seized on, and afterwards their Revenues

But here the Islands first fly away, and then the Mountains are no more found

And accordingly suitable to this is the Event

For the Revenues of the Monasteries were first seized on, and then the Monasteries sank.

Here in England 'twas very evident. For the Corporations of the Popish Clergy, particularly the Monks, who were the great Props and Forts of Popery, are said to have subsisted after the Grant of Revenues But for want of Means, and the Progress of the Reformation going on, they dwindled away.

- No. 9. And there fell upon the Men a great Hail out of Heaven, every Stone about the Weight or Bigness of a Talent, that is \* a prodigious great Hail

This Hail denotes prodigious Wars Its coming out of Heaven signifies that they shall be carried on by the supreme Powers, and the Men upon which it falls are the idolatrous Members of the corrupted Church, distinct from their Leaders, the Beast and false Prophet.

\* Τὸν ποταμὸν τῶν ἀνθρώπων ἐν Αἰγύπτῳ, are very great Diseases.

The Event takes in all the Wars which have been upon the Account of Religion since the Reformation, all which have in the End turned upon the Heads of the corrupted Christians, who notwithstanding all their Attempts, have not been able to root out the Reformation in any one Place, where the secular Power at first joyn'd with it

It may be also observed, that' this *great Hail* involves the great War by which the Vintage is accomplished But because that War was to be of a peculiar Nature, it is elsewhere particularly described It is excited by God moving the Reformed States to make a more general Devastation than they had ever before done, and 'is the Uphot of the Misery brought upon the corrupted Church, just before God strikes at the very Heads thereof, to destroy them quite And he will begin with *Babylon*, whom he now thinks on, to visit her for all her Sins And then the utter Destruction of the *Beast* and *false Prophet* will be the last Event to which the Reformation of the Church is introductory.

N<sup>o</sup>. 10. The *Impenitency* of the Men affected by this Plague of the Hail, notwithstanding the Greatness of it, and even increasing upon the Account of its Greatness, shews that all Chastisements are in 'vain, and that therefore nothing now remains for them but an utter Destruction.

And therefore the Prophecy in the next Place proceeds to give an Account of the utter Destruction of *Rome*, and of the *Beast*; and of the *false Prophet*, and of all their *Adherents*.

### TRUMPET VII. WOR III. SECT. IX.

*Rome*, the Capital City of the Idolatrous Church, describ'd, and her Condemnation set forth.

N<sup>o</sup>. 1. § I. **A**ND one of the seven Angels that had the seven Bowls came, and talked with me saying, come hither, I will

will shew thee the Judgment of the great *Wbore*, that sitteth upon many *Waters*

N<sup>o</sup> 2. § 2. With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication

N<sup>o</sup> 3. § 3. And he carried me away in the Spirit into the Wilderness, and I saw a Woman sitting upon a Scarlet colour'd Beast, full of Names of Blasphemy, having seven Heads and ten Horns

§ 4. And the Woman was arrayed in Purple and Scarlet, and decked with Gold, and precious Stones and Pearls, having a golden Cup in her Hand, full of Abominations and the Filthiness of her Fornication.

§ 5. And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH

§ 6. And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus

N<sup>o</sup> 4. And when I saw her, I wondered with great Amazement.

N<sup>o</sup> 5. § 7. And the Angel said unto me wherefore didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carries her, which hath the seven Heads and ten Horns

N<sup>o</sup> 6. § 8. The Beast which thou sawest was, and is not, and shall ascend out of the bottomless Gulph, and go into Destruction

N<sup>o</sup> 7. And they that dwell upon the Earth shall wonder, whose Names are not written in the Book of Life from the Foundation of the World, when they behold the Beast that was, and is not, and shall be hereafter

N<sup>o</sup> 8. § 9. Here let the Mind which has Wisdom attend.

N<sup>o</sup> 9. The seven Heads are seven Mountains on which the Woman sitteth:

§ 10. And they are seven Kings Five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short Space

So according to Alex and several other MSS and Syr and Arab Versions, and Hippolytus, Arietas and P masius

- N<sup>o</sup>. 10. § 11. *And the Beast which was, and is not, even he is the eighth, and is of the seven, and goes into Destruction*
- N<sup>o</sup>. 11. § 12. *And the ten Horns which thou sawest, are ten Kings, which have receiv'd no Kingdom as yet, but receive Power as Kings at one Hour with the Beast*
- N<sup>o</sup>. 12. § 13. *These have one Mind, and give their Power and Authority to the Beast*
- N<sup>o</sup>. 13. § 14. *These shall make War with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.*
- N<sup>o</sup>. 14. § 15. *And he saith to me, the Waters which thou sawest, where the Whore sitteth, are Peoples and Multitudes, and Nations and Tongues*
- N<sup>o</sup>. 15. § 16. *And the ten Horns which thou sawest upon the Beast — these shall hate the Whore, and shall make her desolate and naked, and shall eat her Flesh, and shall utterly burn her with Fire.*
- N<sup>o</sup>. 16. § 17. *For God has put it into their Hearts to do his Pleasure, and to perform one Will, and to give their Kingdom unto the Beast, until the Words of God are fulfill'd.*
- N<sup>o</sup>. 17. § 18. *And the Woman which thou sawest is that great City, which bath the Reign over the Kings of the Earth.*

### The Explanation.

- N<sup>o</sup>. 1. **T**HE Discovery which this Angel, who was one of the Seven which inflicted the Plagues, here makes to St John (the Representative of the Faithful on every Occasion wherein he acts in the Vision) concerning the Accusation, Conviction, and Condemnation of the Whore, implies, that after the pouring out of the seven Plagues, immediately after the Execution of the last, the whole Mystery of this Whore would be publickly known to the true Christians, together with the Certainty of the Speediness of her Destruction

\* So according to the Alex and several other MSS the oriental Versions and Lænaus and Arethas

Accordingly since the Reformation, the Clergy and others of the Reformed Churches have truly discover'd who this Whore was, and we now see her Distress, and plainly perceive the Certainty of her future Destruction as near approaching

The *Whore* here is *Rome*, represented as an *Adulteress* upon the Account of her having broken her Covenant with God, and maintaining her self by the Gains thereof

She is styled *great*, upon the Account of the Extent of her Power, the Greatness of her Idolatry, her long Continuance in it, and Propagation of it

She *sitteth upon many Waters*, as ruling and commanding over many People and large Territories And

- N<sup>o</sup>. 2. *With her the Kings of the Earth have committed Fornication* — have traded with her in Idolatry and Tyranny The Kings here intended, commit Idolatry, and force upon their Subjects the Religion of the *Whore*, and she in recompence employs her Force to maintain them in their Power Thus the Fornication of the Kings with her implies a Communication of Power.

As for the inferior Sort, or the Subjects of those Kings, they have been made drunk with the Wine of her Fornication. As an *Harlot* who is proud, and only granteth her Favours to the Mighty, and yet in that Quality keeps a Brothel, or House of Entertainment for all Sorts of Men, so the *Whore* here is represented as entertaining the common Sort of Men with those Means of Riot and Folly which are committed in such Houses The Meaning is, that the Nations are become mad and stupid with the Idolatries and Sins, which they have committed by the Allurement and at the Instigation of *this Harlot*, and that by the Terrors of her Tyranny and Cruelty she has brought the World into such a Stupidity that they knew not what to do, and so ignorantly perform'd what she pleas'd to lay upon them.

- N<sup>o</sup>. 3. To have a full Sight or Knowledge of this Whore, St John is carried by the Spirit into the *Wilderness*,

Either that into which the true Church fled, to denote that none but the Members of the true Church could make a full Discovery of her, or else some other Wilderness,

as a Representative of the forlorn State and Condition to which she is to be reduc'd before her utter Destruction

It is observable, that even at this present Time *Rome* stands in a proper Wilderness. For by the abominable Tyranny of its Government, that most delicious, beautiful and fertile Territory about it, is now almost as forsaken of Inhabitants as the Deserts of *Arabia*, being full of unwholesome Marshes and Ponds.

There is also to be observ'd in this Place, the *Decorum* of the Vision, most of the Symbols being taken from the *Jewish* Oeconomy, and the Temple, and the Land of *Israel*, and the very last Parts of the Vision antecedent to this were supposed to have these Places for their Scene. But to pass from *Jerusalem* to the literal *Babylon*, the Way lay to pass through the Wilderness of *Arabia*, on the Skirts of which lay the Plains of *Shinar* in which *Babylon* stood, built upon the River *Euphrates*, and finely watered with many Canals and Cuts of that River; and upon the Account of its Towers, to be sure very conspicuous afar off.

In the Vision which appears to *St. John* in the Wilderness there is seen,

First, a Woman sitting upon a Beast, Scarlet coloured, full of Names of Blasphemy, having seven Heads, and ten Horns.

Since the Capital of the corrupted Church comes under the Notion of an *Harlot*, the visible Figure that represents her can be no other than a Woman clad like an *Harlot*.

The Beast upon which she sits is the tyrannical secular Power of the *Roman Empire*, as divided upon the Fall of the *Western Empire* into ten distinct Kingdoms or Monarchies.

The Scarlet Colour of this Beast, suitable to the Military Robe of the *Roman Emperors*, which was of this Colour, shews its Tyranny and Cruelty in persecuting, and shedding the Blood of the Saints,

And its Idolatry is denoted by its being full of Names of Blasphemy.

The Whore's sitting upon this Beast, signifies her ruling, governing, and being assisted by the concurrent Submission and

Power of the persecuting idolatrous Princes of which the said Beast is constituted.

The whole shews, that since the Beast here mention'd is the *Roman Empire*, according to its Constitution after the Fall of the *Western Empire*, the *Harlot*, or idolatrous City which rules that Empire, is *Rome*, she having been by *Ploce's* Grant declar'd to be the Head of all Churches, and admitting and exercising a Power and Authority in Temporals as well as Spirituals, over all the Kings of her Communion as well as their Subjects.

Secondly, the Woman sitting upon the aforesaid Beast, appears as an *Harlot*.

1 She is arrayed in Purple and Scarlet. The first, (as *Grotius* observes upon the Place) the Habit of the *Roman Emperors*, and of the Senators in Times of Peace, and the other the Habit of the *Roman Emperors* in Time of War.

Hereby her Affectation of Imperial Power is denoted, that she is an *Harlot which rules as a Queen*, making use of the Arts of Peace to allure Men, and shewing Cruelty upon those upon whom her Flattery is in vain.

The said Colours are much affected in the *Papacy*,<sup>b</sup> that *Christ's Priests* (saith *Baronius*) might be in their Pomp, equal to the *High Priests* amongst the Heathens.

And <sup>c</sup> *Du Moulin* observes, "Pope *Paul II* first distributed Scarlet Cloth to his Cardinals as well for themselves, as for their Mules, that this Prophecy which agrees in general with the See of *Rome*, might also agree with every Pillar of that See, that is to be mounted on a Beast covered with Scarlet."

2 She is decked with Gold, and precious Stones and Pearls.

As these Ornaments are Marks of Power and Riches in Princes, so they are Allurements in Whores to set off their Beauty, or to draw Admiration from the Beholders, to gain Love and Respect. The Abuse of these Things are Marks of Pride and Luxury, and by hiding of Deformities are also Marks of Vanity and Dissimulation, of a Design to cheat by borrowed Charms, those who would otherwise despise the Possessor.

<sup>a</sup> See *Isa* 1:7, 8 *Ezek* XIX 13

<sup>b</sup> Heidegger in *Apocalyp* p 429, 430  
Confession of Faith of King *James I.* Part I. Ch 3.

<sup>c</sup> *Du Moulin's* Apology for the



This denotes the Pomp and Splendor, the Riches, Pride, and Prodigality of the *Romish Antichristian Church*. And it is observable, that the *Papacy* has not only excessive Riches and Revenues, but that the <sup>d</sup> *Popes* have been so prodigal in procuring Ornaments and Jewels for their own Pontifical Attire, and especially for their Triple Crown, that they have often run the Papacy into Debt by it. The said Crown is so loaden with Gold, Diamonds, Sapphires, Emeralds, Chrysolites, Pearls and other precious Stones, that the before-mention'd Pope *Paul II.* died of an Apoplexy occasion'd by the Weight of it.

3 *She has in her Hand a golden Cup, full of Abominations, and of the Filthiness of her Fornication*

This is suitable to the Notion of an *Whore*, that sells Wine, and invites Men to come and drink of it.

This Whore allures Men with the Shew of a Golden Cup, — with Pretences to Infallibility, and Promises of Life and Immortality, but involves them with the intoxicating Liquor contained in her Cup, or the specious Bait she makes Use of, into an abominable Communion of her Idolatry, fair in Appearance, but in Reality leading Men to Destruction, according to the Character of the Harlot given by *Solomon*

The *Filthiness of her Fornication, and the Abominations with which the Cup in her Hand is full*, are Symbols signifying a gross Idolatry, and the publick Exhibition of them in the said Cup in her Hand, shews the publick and shameless Profession of this Whore, who is openly guilty of the Things for which she is accused. And accordingly Idolatry is the open and avow'd Practice of the Church of *Rome*.

4. *She has a Name written upon her Forehead, — Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*

The *Roman Harlots* were wont to have their <sup>e</sup> Names written on the Portals of the Houses where they prostituted themselves, and sometimes upon their <sup>f</sup> Foreheads.

<sup>d</sup> Sir Paul Rycart's Preface to the Lives of the Popes    <sup>e</sup> *Meretrix vocata est, & in communis loco stetit, superpositus est Cellæ tuæ titulus* Senec. Controv. L. Cont. 1  
<sup>f</sup> *Nomen tuum pendit in fronte & pretia stupri accepisti, & manus quæ D. a. d. i. v. a. l. a. s. a. r. r. o, Capturas tulit* Sen. Contr. L. 1. Contr. 2

And *Criminals* amongst the *Romans* condemn'd to Death, had the Title of the Crimes for which they were condemn'd, either carried before them, or affixed to the Instrument of their Punishment.

Now the Woman here is an *Adulteress*, and considered as under *Condemnation*, and just going to be executed

In the first Sense, the Name here given and said to be written upon her Forehead, denotes, that she makes a publick Profession of that which is contained in, or signified by that Name,

And in the second Sense, the said Name is the Title or Inscription shewing the Crime she is condemned for, as thus, — a *Mystery*, — *she who pretended to be infallible, and the only true Church, is no other than Babylon the Great, the Mother of all the Whoredoms and Abominations of the Earth*

She is *Babylon the Great*, as being the most like her in Idolatry and Persecuting the Church of God, and as being (as it is at large shewn in the Symbolical Dictionary) by a successive Devolution of Power, the Possessor of the pretended Rights of *Babylon*

And *she is the Mother*, as being the Author and Producer, of all the *Whoredoms and Abominations* which are committed by her Members throughout all her Territories

She forces them to comply with her Worship, to send Tributes under various Names, and to receive from her their Bishops, fatally affecting to be called the Mother of all the Churches, and being consequently the Author and Mother of all their Spiritual Fornications, and of the Depravity of Morals thereupon consequent. For, as has been elsewhere observed, *Fornication* is a Symbol by a Metonymie, because an Adjunct of *Idolatry*

We may therefore observe that the *two Babylons*, literal and mystical, are compleatly alike in this Point

Ancient <sup>h</sup> Authors have taken Notice of the abominable Lewdness of the *Old Babylonians*. And as to the *present Babylon*, it is notorious, and has been sufficiently proved by <sup>i</sup> others

<sup>h</sup> Dio L. iv. p. 598. Lips. de Cruce, L. 1. c. 11. p. 52, 53.    <sup>i</sup> Herod. L. 1. § 196, 199. Q. Curt. L. 1. c. 1.    <sup>j</sup> Vid. M. Jurieu Prejug. Legit. c. 16. Papius P. I. ch. 26, 27, 28, 29

It is to be further observed concerning *this Whore*, that the Word *Mystery*, — may be properly applied to her upon the Account of her dealing *in the same kind of Mysteries* as the Heathens, according to whose Notion, a *Mystery* was a Religious Institution, wherein, by the Custody of some Relicks of Bones, Ashes, or other Trinkets of some pretended God, or Heroe, the Priests or Magicians did pretend to secure the Presence, Favour and Protection of that Deity to the Votaries.

In the Management of this *Mystery* they pretended to bestow Favours and Protection, both in this Life, and after the Separation of the Soul from the Body Also to give out Oracles and Divinations, and to procure Dreams and Omens to the like Purpose, and likewise to perform Miracles, and <sup>k</sup> particularly to secure the good Fortune and Prosperity of particular Nations, or Cities. So that in all this they usurp'd a Power over all whom they could bring in by their Craft, and to extend it by their Means, Craft or Conquest, they thought that the keeping close and secret the Pledges of their *Mysteries* did much contribute, for which Reason such Institutions were called *Mysteries*, and all the Operations of the Priests or Magicians were called *Mystical*.

To apply this to *Rome Pagan* It was at first founded by *Romulus*, instructed by some *Etruscan* Master with all the Ceremonies of a *Mystery*, *ὡς ἐν τέλει*, as <sup>l</sup> *Plutarch* observes And soon after it likewise had *Mysteries* or Pledges of its Fortune, called by their <sup>m</sup> Authors *Pignora Imperii*, and <sup>n</sup> *Secreta Imperii Pignora* They were appointed by *Numa*, and were the *Palladium* <sup>o</sup> made of the Bones of *Pelops*; the *Ancile* or Buckler of *Pallas*, the Ashes of *Orestes*, the Scepter of King *Priam*, the Hair Bodkin of the Mother of the Gods, the Vail of *Ilione*, a <sup>p</sup> Chariot with four Horses of Earthen Ware, and bak'd at *Veni*, and the <sup>q</sup> Arms of *Hercules*

And least the Incantments of some more crafty Magician might prevail upon the *Genius* of *Rome* to remove, and to to

take away their Power, it was ordain'd that his <sup>r</sup> Name should be kept secret, and severe Penalties were inflicted upon those who divulg'd it, or the <sup>s</sup> Name of the City For *Rome* was not the true Name but <sup>t</sup> *Valentia*, and originally *Saturnia*, and Mount *Capitolin*, on which it first stood, and its Fortress was called <sup>u</sup> *Mens Saturnus* or *Saturninus*, and the County, about it *Saturnia Terra*, which by a Translation of the Word was called *Latium*.

*Constantine the Great*, according to <sup>x</sup> *Onuphrius*, expos'd the *Palladium* in *Constantinople* to publick View upon a Column of Marble set up in the Middle of the *Forum* By which we see that the *Mystery of Rome Pagan* was reveal'd and slighted, at a Time when the Christian Religion began to be in Power, and *Rome*, as *Pagan*, was drawing towards its Fall, the <sup>y</sup> Discovery of such *Mysteries*, according to the Notions of the Heathens, implying the Ruin of those that pretend to them

As for *Rome*, since she became the Head of *corrupted Christendom*, her Religion is truly *Pagan* and *Magical*, her Oracles and Miracles are Impostures and Sorceries, and her Craft is her only Power

Her *Palladium* are the Bones of *St Peter* and *St Paul* On these and the Relicks, true or false, of some others, she builds her *Asylum* By their being at *Rome* she pretends to be the Apostolick See, the Seat of *Christ's* Vicar, and thereby rules and domineers over all, crushing all Opposition With the Shew of her Trinkets, the *Hierophanta* of this *Mystery*, gulls the deluded World, who think, that these are their Gods and Saviours

They worship them, they expect all from them By these Miracles are pretended to be done, from these Prophecies, Dreams and Oracles are said to proceed In short, the Conformity of the Religion of the present *Rome* to the ancient *Mysteries*, Religion and Sorceries of the *Pagans* is too visible to need enlarging upon it These are their real Pretences and

<sup>k</sup> V 1 Jamblich. de Myster. Ægypt § vi c 7 <sup>l</sup> Plut. Vi. Romul  
<sup>m</sup> T Liv. L v <sup>n</sup> L Flor. L 1 <sup>o</sup> Clem Alex. Pro ad Gent. p 12  
<sup>p</sup> Vid. Fest. Voc. Ratumena <sup>q</sup> Johan. Mal. L vii

<sup>r</sup> Plin. Nat. Hist. L iii c 5 & L xviii c 2 <sup>s</sup> Serv. in Virgil. Æn  
L i & v & in Georg. L i Col 197 <sup>t</sup> Fest. V. Roma. Joh. Mal. L vii  
Solin. c 2 <sup>u</sup> Varro de Ling. Lat. L ii <sup>x</sup> Onuphr. de Civ. Rom. p 119  
<sup>y</sup> Tacit. Hist. L i c 4

Means of Power, the Christian Religion is but a Cloak to hide the *Mystery*.

To what has been said may be added, that some Authors have observ'd a Coincidence of the Event with the Letter of the Prophecy in the Word *Mysterium*, which is said to have been written upon the Miters of some Popes till *Julius II* took it out of his. The Fact is averr'd by <sup>a</sup> *Brocardus*, a *Venetian*, and Member of the *Romish* Church, and by <sup>b</sup> *Jos Scaliger*, who says he had seen them at *Rome* with that Inscription

*Thirdly*, the dreadful Slaughter which the Whore has made of the true Worshippers of God is next set forth, *in her being drunk with the Blood of the Saints, and of the Martyrs of Jesus*

*Before*, her Extent of Power, her Idolatry and Lewdness were set forth. *Here* her excessive Cruelty is describ'd, and in Words more emphatical than any that had been us'd to set out the Tyranny of her *Pagan State*. So that *Babylon* is grown worse since that Time, the Measure of her Murders is fill'd up, and therefore the Time of Vengeance is come

N<sup>o</sup>. 4. Upon the Sight of the Whore as now describ'd, *St. John* wonder'd with great *Amazement*

*Rome Pagan*, drinking the Blood of the Saints at the Time of the Exhibition of the Vision, could not be the Object of such *Astonishment*

But that *Rome Christian*, once so famous throughout the World for the Purity of her Faith and Manners, should become a *second Babylon*, the *Mother of all the Whoredoms and Abominations of the Earth*, and be drunken with the Blood of the Saints and of the Martyrs of *Jesus*, that she should be possessed of such Power and Riches, guilty of such Idolatry and Bloodshed, and be unpunished, is a Thing to be greatly wonder'd at

But further, the <sup>b</sup> Explanation here used signifies also that *St John* was in great Fear at the Sight of this Whore

Now as he here is Symbolical, it shews that this Woman, or Metropolis of Idolatry, will put all the Saints or true Wor-

<sup>a</sup> Brocard Not in Loc. <sup>b</sup> Jos Scal in Scaligeran & Not in Loc & apud Molin in Accomplish of Proph. <sup>c</sup> See *Jer* iv. 9 *Hab* 1 5

shippers in a great Consternation, and that it will hold out to the End, and then as much, if not more than ever it did before, even though she is just going to be destroyed, because her Power shall be still very great, and having escaped the Judgment of the Harvest and Vintage, she will seem to have Power to recover all her Losses, and having no Apprehension of her future Destruction, because it is to be very sudden and unexpected, she will receive all her former Pretences. So that the Protestants shall conclude who judge according to human Wisdom only, without Expectation of the Event of the divine Prophecies, that what she has done before, she may do still, with greater Probability of Success This seems not to be the common Opinion among them But in what follows we shall see what the Prophecy declares concerning the Consternation.

N<sup>o</sup> 5. *And the Angel* — (the Representative of such Persons as shall perform the Subject of his Errand) *said unto me, why didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carries her, which hath the seven Heads and ten Horns.*

The Meaning is that *St John*, and consequently those whom he represents, ought not to wonder or be afraid of this Harlot, for the Mystery of her should be made known, and her Destruction and the Means thereof be discover'd

And thus the Ministers of God in the Protestant Churches who are the visible Angels corresponding to the Invisible in Heaven, and the Symbolical in the prophetic Visions, say to the Protestants, Why do ye fear and stand amaz'd at this Whore, when we have discover'd who she is, and tell you that she is just going to be suddenly destroy'd?

For the better understanding of what follows, it is to be observ'd that tho' the Person of *St John* is here typical, yet as it is customary with the Prophets, when they manage a typical Subject, to mingle some of the Circumstances of the Type with the Description of the Antitype So here tho' *St John* represents the Saints in this Circumstance, the Angel speaks to him with a View to his present Circumstances, and the Times wherein this Prophecy was reveal'd to him

And this Practice may be illustrated by the like of the Dramatick.

matick Poets in the old Comedy, who used to mix the Representation with the Action, and the Spectators with the *Drama* it self, and so might commit Anachronisms, which would seem intolerable, were they not excus'd by this Reason, that no Man can be deceiv'd thereby, and that this Method heightens the Liveliness of the *Drama*. So St *John* is spoken to as an Apostle, and Spectator of the Vision, and also farther yet as a Representative, and one that bears a Part in this Dramatick Vision. Next follows

*The Angel's Explanation of the foregoing VISION*

Nº. 6. *The Beast which thou sawest was, and is not, and shall ascend out of the bottomless Gulph; and go into Destruction*

The Beast is really the same as the Roman Empire in its Pagan State, as to the temporal Power, but otherwise distributed in the very same Territories, and under the same Capital City. And therefore the Beast was in the Roman Pagan Empire of the Dragon, and is not at the Time of St *John's* seeing the Vision, or appear'd not as yet under that which is properly the Denomination of the Beast.

That is, the Roman Empire is not yet divided and put into the Hands of such as are distinctly called the *Beast*, but will be afterwards, when that Empire by the Wars which will be brought upon it, will be divided into ten distinct Kingdoms or Monarchies.

And the Beast that will thus arise, is that which is now, after the pouring of the Bowls, just going into Destruction

Nº. 7. *And they that dwell on the Earth, whose Names are not written in the Book of Life from the Foundation of the World, shall wonder when they behold the Beast that was, and is not, and shall be hereafter*

Here the general Reception which the Beast would have

\* N B If the Reading follow'd by the publick Version, viz and yet it --- were the true Reading, the Meaning would be, that in one Sense it is not yet, tho' it be really the same as that which is already under a different Name and Distribution of Power. - It is the same Power which has pass'd from other Hands

met with is set forth, together with the Sinfulness, and the everlasting Punishment of his Followers And therefore,

Nº 8. To induce every one in an Affair of such Moment to attend carefully to the Explication given, in order to find out who the Beast and the Whore are, there is this Proclamation made, — *Here is the Mind that bath Wisdom*, or here let the Mind which has Wisdom attend.

Here is a Secret to be reveal'd and explain'd, so that he that hears it must have Wisdom, and employ it to consider attentively what is propos'd. It is to consider a Discovery of the Mystery and Destinies of *Christ's* and our Enemies, and therefore God designs we should at some Time find out their Secrets, and by Consequence, that at one Time or other he will think fit to give us such Grace and Wisdom, as to find them out plainly Which, when it happens, must argue in us Superiority of Wisdom and Understanding, and therefore of Prosperity and Success against them

Nº. 9. *The seven Heads of the Beast, are seven Mountains upon which the Woman sitteth, and they are seven Kings*

Two Things are here plainly denoted by the seven Heads of the Beast.

First, They signify seven Mountains upon which the Woman sits. And this shews,

1 That the City represented by the Woman was to be a City which had its Situation upon seven Mountains And

2 That the said City, since the Woman that represents it, sits upon, that is, rules the Beast, was to be the Capital Seat of the said Beast

Now the only City at the Time of the Vision which was seated upon seven Mountains was <sup>d</sup> Rome And this, and no other City became afterwards both the Seat of the corrupted Church and the Capital City of all the Dominions of the Beast.

<sup>d</sup> For Rome's being built upon seven Mountains see *Martin's* I. ii. Epigr 64. *Orig. de l' E. l. 1. c. 4.* *Plin Nat Hist L. iii. c. 5.* Rome also, as a Goddess, had a Festival kept in honour of her, which was called *Septimontium*, upon the Account of her being built upon seven Mountains

So that the City intended by the Woman sitting upon the Beast, and upon the seven Mountains, is *Rome*

*Secondly*, The seven Heads of the Beast Symbolically signify seven Kings or Kingdoms, a King and Kingdom being synonymous.

And this shews, that the Beast, and consequently the Whore, should be possess'd of the seven great Monarchies of which the *Roman Empire* in the Time of the Dragon was compos'd And that therefore they should have for the extent of their Power the *same Roman Empire* as the Dragon had

Now of the said Monarchies, Five at the Time of the Vision, were such as had been subdued by the *Romans*, and were therefore fallen, as having, by coming under the Power of the *Romans*, lost that imperial Power which they before had.

The Five thus fallen, were the Capitals or Monarchies annex'd to them, of the *Carthaginians*, *Alexandrians*, *Mithridates*, *Macedonians*, with the *Greeks*, and of the *Gauls*, with their Dependencies.

The *one Head which is*, or the standing Head at the Time of the Vision is *Rome*, which was the Sole and Imperial Head of all the Territories comprehended under the rest, and <sup>a</sup> affectedly called the *Head of the World*.

The *Seventh Head*, the Head which was not in Being at the Time of the Vision, is *Constantinople*, which *Constantine the Great*, not only made a Head of the whole *Roman Empire*, with all the Honours and Prerogatives of *Rome*, but also transferred to it the Seat of the Empire.

This City was finished *A. D.* 330, and continued to be a Head of the *whole Roman Empire*, till the Fall of the Empire in the *West*, about *A. D.* 476, when instead of being any longer a Head of the *whole Roman Empire*, it became one of the Heads of that Part of the Empire which fell into the Distribution obtain'd by one of the ten Horns or Kingdoms which constituted the Beast.

So that its Reign over the whole *Roman Empire* was but of 146 Years, which is but a short Space, in respect of the Time

<sup>a</sup> *Roma triumphans dum Caput orbis erit* Ov. Am. L. 1. El. 1, See under HEAD in the Symbolical Dictionary

during

during which *Rome* had been a standing Head of the Empire

Nº. 10

*And the Beast that was and is not, even he is the Eighth, and is of the Seven, and goes into Destruction*

The *Beast* is the Collection of the many barbarous Nations which invaded and shared amongst them the *Roman Dominions*, and of all those in the Empire who joined with them in settling and maintaining Idolatry, and persecuting the Saints, and so represents the State of the *Roman Empire* when it became divided into ten distinct Monarchies, all united in one and the same Design of Tyranny and Idolatry This was a great and essential Change in the Constitution of the Empire And therefore the Beast as succeeding the Dragon that had the foregoing seven Heads, and as being so different from him, makes with its Capital, *Rome*, an *eighth Head of Dominions*, and yet, forasmuch as its Capital was one of the aforesaid seven Heads, which for a long Time had been the sole Imperial Head of all the *Roman Dominions*, therefore the Beast with its said Capital is also a *seventh Head*, as having one of the seven Heads which the Dragon had, and withal such a Head, as to which all the *Roman Dominions* were annex'd So that the Beast which makes with its Capital an eighth Head of Government, is also possessed of all the seven Heads of the Dragon, and so is the Successor of the Dragon in all his Power and Authority

In short, *Rome* under the Beast is the same, or is a Capital of the like Power and Authority as it was when under the Dragon, and so is both an *eighth*, and a *seventh Head*, and this much after the same Manner, as the Temple of *Jerusalem* which was pulled down and rebuilt by *Herod*, was both a *third*, and the *second Temple*, as it was called by the *Jews*. Because *Herod's Temple* was not distinct, but in all Essentials the self same with *Zorobabel's*. And therefore in the very same Manner, and for the very same Reasons as the *third Temple* might be called the *second*, is the *second Temple* in *Hagg* 11 3 represented as the *first*

It is again said, concerning the Beast, that *he goes into Destruction* And this shews the Certainty thereof The Angel proceeds,

U u u

And

N<sup>o</sup>. 11. *And the ten Horns, which thou sawest, are ten Kings, who have received no Kingdom as yet, but receive Power as Kings, at one Hour, with the Beast*

The ten Horns of the Beast signify the ten Monarchies which appeared in the Empire upon the Fall of the Empire in the West. These at the Time of the Vision had not received their Kingdom or Power in the Empire, but were to have it so soon as the Empire, by the Wars which would be rais'd against it, would be divided into ten Parts.

N<sup>o</sup>. 12. *These have one Mind, and give their Power and Authority to the Beast.*

They are all united in the same Design to persecute the true Worshipers, and to settle Idolatry, and therefore employ their secular Power to support the Corruptions and Idolatrous Practices in the Empire, and to execute the Will of their Subjects in persecuting the Saints.

And it is upon the Account of this their one Mind or united Design, that they are all represented under one Symbol.

The Roman Pagan Empire was indeed one Monarchy, and so might without Objection, be well represented by the single Symbol of a Dragon. But the Monarchies erected upon the Ruins of the Roman Empire, were no otherwise united but as they all concurred in this one Design of tyrannizing over the true Church, and of settling Idolatry.

N<sup>o</sup>. 13. *These shall make War with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen and faithful.*

They shall oppose and persecute Christ in his true Members and faithful Witnesses, and continue to do so, as has been elsewhere shewn, for twelve hundred and sixty Years, and then comes their utter Destruction.

The Victory will be Christ's, because he is of Almighty Power, being Lord of Lords, and King of Kings, and his Army is composed of select, chosen, and faithful or stout Soldiers.

Tho'

Tho' Christ, whilst his Church is afflicted, sympathizes with it, and is therefore still the Lamb, yet when he comes to the Destruction of his Enemies, he will be found to be King of Kings, and Lord of Lords.

N<sup>o</sup>. 14. As for the Waters upon which the Whore sitteth, they signify Peoples, and Multitudes, and Nations, and Tongues, and so shew the Amplitude and vast Extent of her Jurisdiction in her most flourishing Antichristian State.

And accordingly Rome Pagan-Christian is known to have exercised Power and Authority over all the Monarchies of the Empire, and has pretended, and still does, to have a Right of Jurisdiction over the whole World.

N<sup>o</sup>. 15. *And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her Flesh, and utterly burn her with Fire.*

Of the very same ten Kingdoms which were the Lovers and Admirers and Upholders of the Whore, will one or more hate and forsake her, strip her of her Ornaments and Authority, and expose her to Shame, consume and devour her Riches and Revenues, and at last, by Fire and Sword, effect her utter Destruction.

N<sup>o</sup>. 16. *For God has put it in their Hearts to do his Pleasure, and to perform one Will, and to give their Kingdom to the Beast, until the Words of God are fulfilled. — That is,* the aforesaid Monarchies will be no longer permitted by God, to maintain by their secular Power and Authority the Idolatry of the Empire, and to persecute the true Worshipers, till the great Ends of his Providence in such a Permission are answered, and then every Thing shall tend to the Accomplishment of what he has here foretold.

One of the ten Horns was broken off from the Beast by Conquest, others were separated from the Beast and the Whore by the Reformation, and the Horns that remain are now very sensible, that the Power of Rome, and the Vatican Thunders, are of small Force. They seem to be grown weary of the Tyranny of the Whore, and some special sudden Occasion may happen, wherein some one or more of them observing the rest not car-



ring to support *Rome*, or perhaps preventing them, will suddenly set upon it. *Rome* is now a City and State so weak of it self, if consider'd without foreign Alliances, that it cannot hold out against an ordinary Enemy. It must be therefore in such a Juncture easily storm'd and taken. 'Tis naked, and will be found so, and despicable.

And there are Precedents enough to encourage a Prince to undertake such an Attempt, for *Rome* has been frequently taken by Christian Princes, who afterwards, out of Respect to the See, have suffer'd it to recover it self, but its Forces never stopped them. When her Hour is come there will be the same Facility to do it, and we may suppose that the Monarch or Monarchs, who then set about it upon the Account of some Quarrel with the Pope, will then take a sudden Resolution to ruine his Capital, in order to prevent his Revenge upon them, as in former Times. So that it may be that this Design may be formed very suddenly by Persons who at first had no such Thoughts, and that the Designs of the Divine Providence and Justice will be accomplished upon it.

Nº. 17 Lastly, as for the Woman herself — she represents that great City which hath the Rule over the Kings of the Earth

*Rome* only, at the Time of the Vision, was the Regnant Imperial City, then actually having, and exercising Sovereignty over the Kings of the Earth, and for the Vastness of her Conquests called the Head of the World. And therefore the City intended by the Woman is *Rome*

After this, the Prophecy speaks no more of her as a Woman, but as a City, and therefore, having plainly discovered her Mystery, and the very Symbols which in the Vision represented her, the Description of her Fall is made in more plain and literal Characters as becomes a City

## TRUMPET VII WOE III SECT. X.

The Fall of *Rome*, and the Lamentation of her Mourneis

- Nº 1. ¶ 1 AND after these Things I saw another Angel descending from Heaven, having great Power, and the Earth was lightened with his Glory
- ¶ 2. And he cried mightily, with a great Voice, saying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every unclean Spirit, and the Nest of every unclean and hateful Bird
- ¶ 3 Because she has made all Nations drunk with the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth, are grown rich through the Power of her Luxury [or the Abundance of her Delicacies]
- Nº. 2. ¶ 4. And I heard another Voice from Heaven, saying Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues
- ¶ 5 For her Sins have reached up to Heaven, and God has remembered her Iniquities
- ¶ 6 Render unto her as she has rendered unto you, and double unto her double according to her Works. In the Cup which she has mingled, mingle to her double.
- ¶ 7 So much as she has glorified her self, and behaved her self proudly and wantonly, so much Torment and Sorrow give her For she saith in her Heart, I sit as Queen, and am no Widow, and shall see no Sorrow

¶ N B The Fall of *Rome*, in this Chapter, is described much after the same Manner as the ancient Prophets described the Fall of *Tyre*, and of *Lub*. For which see *Isa* c. 23. *Ezek* c. 26. and *Jer* li, &c

¶ The Word *power* has here a transitive Signification. And for Examples of this kind of Style in the *Greek* Language, see *1 Cor* ii 2. *Em* *Heb* v 528. — *Ip* c. *Taur* v 409. — *Pach* v 117. — *Rias* v 410. *Hem* II p. *Can* v 107. And for the *Latin* Tongue see *I* v 37, *Eclog* viii v 1

- N<sup>o</sup>. 3. *¶ 8 Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire. For strong is the Lord God who judgeth her.*
- ¶ 9. And the Kings of the Earth who have committed Fornication with her, and behaved themselves proudly and wantonly, shall bewail and lament over her, when they shall see the Smoke of her burning,*
- ¶ 10. Standing afar off for fear of her Torment, saying, alas, alas, the great City Babylon, that mighty City! For in one Hour is thy Judgment come.*
- N<sup>o</sup>. 4. *¶ 11. And the Merchants of the Earth weep and lament over her, because no Man buyeth their Lading any more*
- ¶ 12. The Lading of Gold and Silver, and precious Stone, and Pearls, and Bysses, and Purple, and Silk, and Scarlet, and all kind of Thyne Wood, and all Furniture of Ivory, and all Furniture of most precious Wood, and of Brass, and of Iron, and of Marble*
- ¶ 13. And Cinnamon, and Amomum, and Odours, and Ointments, and Frankincense, and Wine, and Oyl, and fine Flower, and Wheat, and Beasts, and Sheep, and [the Merchandise of] Horses, and of Coaches, and of Attendants, and [no Man buyeth] the Souls of Men.*
- ¶ 14. And the Harvest of the Desire of thy Soul is departed from thee, and all the dainty fat Things, and shining Things are perished from thee, and thou shalt find them no more at all.*
- ¶ 15. The Merchants of these Things who were made rich by her, shall stand afar off for fear of her Torment, weeping and wailing,*
- ¶ 16. And saying, alas, alas, that great City which was clothed in Bysses, and Purple, and Scarlet, and deck'd with Gold, and precious Stone and Pearls! For in one Hour so much Wealth is come to nothing*
- N<sup>o</sup>. 5. *¶ 17. And every Ship-Captain, and all that travel in Ships, and Sailors, and as many as trade by Sea stood afar off,*

<sup>a</sup> So some Copies approv'd by Dr. Mills in Proleg  
of the Word *sumptum* in the Original, see *ful Polluc. Onom. L. iii. c. 8* and Dr. Hammond in *Loc.*

<sup>1</sup> For this Signification

- ¶ 18. And cried, looking upon the Smoke of her burning, saying, What [City] was like unto this great City?*
- ¶ 19. And they cast Dust on their Heads, and cried, weeping and wailing, saying, alas, alas, that great City which were made rich all that had Ships in the Sea, by reason of her Costliness!*
- For in one Hour is she made desolate*
- N<sup>o</sup>. 6. *¶ 20. Rejoice over her, thou Heaven, and ye Saints, and Apostles, and Prophets, for God has avenged you on her*
- N<sup>o</sup>. 7. *¶ 21. And a mighty Angel took up a Stone like a great Mill-Stone, and cast it into the Sea, saying Thus with Violence [or rushing] shall Babylon that great City be thrown down, and shall be found no more at all.*
- ¶ 22. And the Voice of Harpers, and Musicians, and of Pipers, and of Trumpeters shall be heard no more at all in thee*
- And no Craftsman, of whatsoever Craft he be, shall be found any more in thee. And the Sound of the Mill-Stone shall be heard no more at all in thee*
- ¶ 23. And the Light of the Lamp shall shine no more at all in thee*
- And the Voice of the Bridegroom, and of the Bride shall be heard no more at all in thee*
- N<sup>o</sup>. 8. *Because thy Merchants were the Grandees of the Earth, For by thy Sorceries were all Nations deceiv'd*
- ¶ 24. And in her was found the Blood of Prophets, and of all that were slain upon the Earth*

### The Explanation.

#### The Angel of Babylon's Fall

- N<sup>o</sup>. 1. **T**HIS Angel declares the actual Fall of Babylon after it is just executed, and therefore has a Relation to the Actors which cause its Fall

His coming down from Heaven signifies, that it has been done with publick Authority, and the secular Powers have performed it. For this Errand is suitable to the Practice of great Generals of Armies, who when they have gain'd a great Victory, or

<sup>a</sup> So according to *Al v MSS.* and the *Comp<sup>d</sup>. Ed.*

taken a great Town, send home some considerable Person, suitable to the Greatness of the Errand, to give Information thereof, as a Piece of good News which affects the whole State

By his *having great Power*, and by the *Earth's being enlighten'd with his Glory*, is denoted, that by the *Fall of Babylon* many of the Idolaters of the corrupted Church shall be through his Means, or of those whom he represents, converted to the true Worship, and be guided by and rejoice in the Light of the Gospel

The *Fall of Babylon* which he proclaims, is the *Fall of the Present Rome*, or the Loss of her Power by the Horns hating her and making her Naked And this he proclaims with a *great Voice*, suitable to the Greatness of the Event, and the Success of his Errand

The said Fall is to be attended with an utter Destruction, And therefore her absolute Desolation is set forth by such Symbols, as <sup>1</sup> the old Prophets employ'd to shew the utter Desolation of the literal *Babylon*, and which are taken from the usual Accidents happening to deserted Cities falling into ruinous Heaps, and becoming thereby the only Habitation of those Creatures which delight, or are <sup>m</sup> thought to delight, in Places desolate and free, from the Commerce of Men

And the *Crimes* for which this Judgment is to come upon her, are

*Because she hath made all Nations drunk with the Wine of her Fornication*

She hath made them tyrannical and idolatrous, there being in the Wine which she gave them, a Mixture of Wrath and Fornication, that is, of the Fury of Tyranny, Oppression, Persecution, and Hatred, as well as of Idolatry.

*And the Kings of the Earth have committed Fornication with her*

The secular Powers have concurred with her in Idolatry, and forced their Subjects to embrace it, or persecuted them that refus'd to Death

<sup>1</sup> Ifs xiii 19 -- 22,

<sup>m</sup> Matt. xii 43 Mark v 2, 3 Luk xi 24

*And the Merchants of the Earth are grown rich through the Power of her Luxury [or the Abundance of her Delicacies]*

This City, which is describ'd as an Harlot, which is both a Bawd and a Trader, fornicates with the Kings of the Earth, and trades with the Merchants, who are therefore an inferior Sort of Men to the Kings, and such as gain by her

The Sovereign Princes in *Christendom* have really gain'd little by their Idolatry and Communion with *Rome*, but rather lost much in being forc'd to share their Power with *Rome*, to have her Protection, to keep their Subjects quiet

But the *Romish* Clergy, who are most of them Subjects to these Princes, by trading in Spiritual Matters, so pretended at least with *Rome*, have gotten vast Wealth These are the *Merchants of the Earth*, who by their *Papish* Tricks and Trinkets have gained a good Part of the Wealth of the World into their Hands

In short *Rome* is a great Mart, the *Romish* Clergy are the Merchants and Factors, the secular inferior Clergy abroad, the Monks and Friars, are the Pedlers and Hawkers, which retail abroad the Merchandise.

As for the Luxury of *Rome* procured by this Trade, it is notorious, and needs no Proof. The Merchants will of themselves describe it afterwards in their Complaints

Nº. 2

The *Exhortation from Heaven* to God's People to come out of *Babylon*, that they be not Partakers of her Sins, and that they receive not of her Plagues, signifies that the true Worshipers in *Rome*, and in the States about it, will have, by some of the secular Powers, some Notice given, whereby they may avoid being involv'd in her Destruction, which upon Account of the Greatness of her Sins will be very grievous

Her Sins have reached to Heaven, and therefore are come into Remembrance before God, who will punish her according to her Deserts

She is not only to have the Law of Retaliation inflicted upon her, but also to be punished in a far greater Degree Even in Proportion to the Greatness of her Pride and Luxury, is to be her Portion of Torment and Sorrow And how great her Pride and Haughtiness is, appears from her boasting, — *That she sits as a Queen, and is no Widow, and shall see no Sorrow,*

— viz That she is fully settled in supreme Power and Authority, having many Kingdoms and Nations under her, that she can neither lose her Husband — the *Popes* who *call the whole Church their Spouse*, — and be a Widow, nor receive Sorrow by the Loss of her Children, — the People or Cities in Communion with her, and that therefore she shall always continue to be the Seat of Ecclesiastical Power and of Empire, all which plainly refers to the blasphemous Pretensions of the *Papacy to Supremacy, Infallibility, and Indefeasibility*, and to the Titles which have been given to *Rome*, both *Pagan and Christian*, of being the *Head* and *Queen of the World*, and the *Eternal City*

But the more highly *Rome* has exalted her self, the greater will be her Fall. Upon the Account of her proud and blasphemous Presumptions shall her *Plagues*, — a *Pestilence*, and *Mourning* for her slain, and a *Famine*, a usual Attendant upon Pestilence and War, come upon her in one Day, — unexpected and suddenly, — and she shall be utterly burnt with Fire, viz. entirely destroyed.

For strong is the Lord God who judgeth her And therefore her Destruction is certain, and it will be great and marvellous, as being to be effected by a wonderful Providence, and the Power of God And how great her said Destruction will be is farther set forth by

N<sup>o</sup> 3. The Lamentation of her Mourners. These, agreeably to the Description which is given of her, of her having Rule over the Kings of the Earth, of her being a Trader, and seated upon many Waters, are rank'd into three Classes, *Kings, Merchants, and Sailors*.

### The KINGS

Of the Earth, who have committed Fornication with her, and liv'd deliciously, and weep and lament for her, are such of the

ten Horns, as had not an immediate Hand in the burning of her, and the Princes, or inferior Magistrates, which will be in great Numbers, and they are such as have gotten Power in their Hands by being of the *Romish* Communion

These when they see *Rome* in Flames and Smoke, weep and lament over her, expressing, as the Words imply in the *Original*, such great Grief and Mourning as the Ancients were wont to shew over their Dead, by shedding of Tears, and knocking their Breasts

And not daring to help her, and not knowing how soon they themselves shall be attacked, they stand a far off for Fear of her Torment, as do also the rest of the Mourners.

So that *Rome's* Ruin is irrecoverable, when not only her best Friends have first forsaken and then burnt her, but those also who continue to be her Friends, do not approach to give her any Help, and stop her burning, but are themselves in Fear thereof

The Words, *Alas, Alas*, or *Woe, Woe*, which are used by all the Mourners, shew that this is a great *Woe* indeed, since they themselves allow it to be so, and that it is therefore the Beginning of the third *Woe*, which was but tacitly implied in the seventh Trumpet So that what is succinctly related in the five last Verses of Chapter the Eleventh, upon the blowing of the seventh Trumpet, is the Subject of this, and the remaining Chapters of the Prophecy

Farther, as Princes value themselves for having great Dominions and Strength, so the Kings here who lament the Fall of *Rome*, do it agreeably to their Condition, upon the Account of the Loss of her Power and Dominion, saying, *Alas, Alas, that great City Babylon, that mighty City!*

This *Babylon* having been the greatest City in the World, known in History from the Times of *St. John*, all the World is amazed how it was possible she should fall once as it did, and still 'tis more wonderful, that she should recover the like Power, as she has done under the *Popes*

Therefore it will be more wonderful, when we shall see that it is quite ruin'd. The Sight of this will be amazing to all, but much more especially to those Princes who are Sharers with her in her Dominion and Power, or are thereby assisted and supported, and think it now impossible that she should e-

\* This appears in many Places of their Canon Law      \* Ammian Marcell L. xiv.  
 † In the Title of Kircher's *Obeliscus Pamphilius* ---- In URBIS ÆTERNÆ ornamentum crexit Innocentius X. Pont. Max.

ver be pulled down But this will be *the Lord's doing*, and *marvellous in our Eyes*, and will be afflicting to the *Papish* Princes, because it is a Woe inflicted by God himself But, as great Men are Slaves to their Ambition, 'tis the more afflicting to them, when they find their Power is inconsistent with their Duty to God.

*Lastly*, the Kings, and so all the rest of the Mourners, conclude their Lamentation with their Astonishment at the Suddenness of the Destruction. The Kings say, — *For in one Hour thy Judgment is come*

They all appear inconsolable because unprepared to see so sudden a Desolation. And this is suitable to the Nature of human Passions, which rise in Proportion as the Causes or Occasions are less expected. Whereas foreseen Evils find us prepared to receive them coldly, because Reason has Time to assist us But this Fall must be sudden. God begins now to take to him his great Power in doing Miracles, of which the greatest Proof is the Suddenness of the Effect

The next Mourners of *Babylon's* Fall are

No. 4.

### *The MERCHANTS*

*Of the Earth.* And these, to set forth the Sumptuousness and Luxury of this great City, are introduc'd bewailing the Loss of Trade by her Fall. For Merchants do not so much travel to purchase Things absolutely necessary for Life, as for those chiefly which serve to entertain Luxury. It is by these they gain the most. And accordingly most of the Things nam'd as Parts of the Lading, serve only to Luxury But it is also necessary to very great Cities, as this is represented to be, to have the Things necessary for Life conveyed to them by Merchants, the Countrey about them not being sufficient for the Storing of the Markets by the Husbandmen, who are not Merchants, because they sell at the first Hand The Trade of Wine, Oyl and Flower, Wheat, Beasts and Sheep, in great Cities, for that Reason becomes Merchandise

Those who allegorize all the Wares, and make them signify Pardons, Indulgences, Dispensations, and the like, have not consider'd that there is here more Notice taken of the Wares Imported, than of those Exported.

*Rome*

*Rome* receives all the Luxurious Wares mention'd, but she has so infatuated the World that she pays nothing for them but Trumpery Her Money are her *Inchantments* and *Sorceries*, y 23, Her Merchants — her superior Clergy ingross all the real Wealth of the World to bring it to her, and her Returns and Expoytations are in Paper and Bills drawn upon Heaven and Hell, never to be accepted. However, these pass among the common People in Payment, as if they were of real Value. The Merchant, who finds means to get shut of them, takes no Care about their intrinsick Value, finding Gulls who take them off his Hands for real Wealth For the vast Treasures that go out of the *Papish* Countries every Year to *Rome*, there is a Return of such Paper Credit all over *Europe*, and as far as the *Indies* and *America*

'Twas a pleasant Baulk to the *Dutch* Capers, during the *Low Countries* War with *Spain*, when they took *Spanish* Ships, and instead of Gold and Silver Bullion found only Chests of Papal Bulls and Pardons, which were sent to the *Indies* and *America* for their rich Wares and Metals It is to be further observ'd against allegorizing the Wares, that since the Angel has declar'd the Mystery of the Whore, and called her *Babylon*, and *Capital City*, the Style is more literal, and such as the old Prophets have us'd in describing the Fall of *Tyre* and *Babylon* The Symbols therefore are not metaphorical but literal, to denote the Wealth and Luxury of *Rome*, for which she returns upon the People only the Cup of Wrath, and full of abominable Whoredoms and Sorceries; forcing them upon Men instead of their servile Tributes Now this Trade being stopt by her Fall, is that which grieves the Merchants. Her Fall must of Necessity make them Bankrupts

The Goods imported are, Gold and Silver and precious Stones, and Pearls,

And the finest white Linen and Purple, and Silk, and Scarlet, And all kind of Thyine Wood, [famous for making Tables and called by the *Romans* *Citrus*] and all Furniture of Ivory, and all Furniture of the most precious Wood, and of Brass, and of Iron, and of Marble,

And Cinnamon, and Amomum [an *Affyrian* Plant, and also a Sort of Perfume mention'd in *Perfius*,] and Odours, and Oyntments and Frankincense,

And Wine, and Oyl, and fine Flour, and Wheat, and Beasts, and Sheep,

And [the Merchandise] of Horses, and of Coaches, and of hired Servants or Attendants, And [no Man buyeth] the Souls of Men [or Slaves, as the said Expression is us'd by LXX in *Ezek* xxvii 13 to which, in this Place, there is an Allusion.]

By the whole the Luxury of *Rome* is describ'd, with a constant Eye to the Condition in which it was in *St. John's* Time, in which it was usual to have all the Things now mention'd, and particularly the Thyne or Citron Tables, <sup>a</sup> Perfumes, and fine <sup>c</sup> Horses, <sup>b</sup> Coaches and great Attendance, not only of Slaves, of which some Noblemen <sup>e</sup> kept such vast Numbers as that they were obliged to muster them like an Army, but also of a kind of half Freemen, which were called by them *Clientes* and *Hospites*, consisting first of the poorer Sort of the *Roman* Citizens, called properly *Clientes*, and also of their *Liberti* and *Libertini*, and secondly of even a rich Sort of Men, who being Strangers at *Rome*, and coming thither upon Business, and standing in Need of Favour, courted it by waiting upon the Patron. To which Purpose they attended at the Levee of the *Roman* Noblemen, and followed them in the City to make a Shew of their Respect, and thus honour them, and thus they often did whilst the Patron went in a Litter.

The Origin of this Patronage is ignominious, arising first from Slavery and Conquest. The *Roman Clientes* became such when set at Liberty out of Slavery, for though they became Citizens, they still owed publick Attendance upon the *Roman* Nobles, which Duty, out of a Necessity of Protection, not only descended upon their Posterity, but also became necessary to the rest of the <sup>d</sup> Citizens. And therefore <sup>e</sup> *Plautus* calls it a *publick Slavery*.

<sup>a</sup> *Perf* Sat iii. v 104

<sup>b</sup> *Vid* *Solin* c 48 *Senec* Ep 86 *Plin* Nat Hist

*L* xiii c 1 <sup>c</sup> *Hor* L 1. Sat. ii v 86 *Varro* apud *Non* Voc *Troiliu*

*Dialog* de *Caus* *Corrupt* *Eloq* <sup>d</sup> *Hor* L 1 Sat vi v 104 <sup>e</sup> *Athen*

*L* vi c 20 *Plin* Nat Hist. *L* xxxiii c 1 & c 10 *Senec* de *Tranq* c 8

<sup>f</sup> *Vid* *Fest* Voc. *Patrocinia*. <sup>g</sup> *Pl.* *Capt* A. ii. Sc. ii v 84, 85

As to the *Clientela* of Foreigners, it arose from Conquest. The Cities and Nations which surrendered themselves upon *Dyscretion* to a *Roman* Commander, became afterwards *Clientes* to him and his Posterity <sup>a</sup>.

It is observable that the present *Roman Courtiers* have not only great Equipages of Menial Servants or Domesticks, but that they also affect the State of the *old Romans* to be *Patrons* to Kings and Nations, and accordingly at *Rome* to make all the Guests of such Nations attend their *Patrons* when they appear in Publick. Other Instances of the Pride and Pomp of *Rome* might be produc'd, were it not a Thing well known, and even defended as necessary to the *Romish Church*. For according to the <sup>b</sup> new Gospel of Cardinal *Pallavicini*, the Perfection of any Thing consists in having greater Plenty of Goods than Necessity barely requires. That those Things are first found out, which were necessary for human Life, and then those which may render it happy and easy. So that our Saviour having instituted a Church, only with the Things necessary, it had remain'd imperfect, if that Perfection had not been added to it, which is by Riches, Honours, Pleasures, and Plenty, which the Church has since acquir'd, and enjoys. Whereupon Father <sup>c</sup> *B. Giatino* the Jesuit, who translated the Cardinal's History into *Latin*, adds an Observation concerning the splendid Equipages of Pages, Footmen and Servants attending upon the *Romish* Churchmen, viz. *That it is the Excellency of Angels, who want no Attendants to be without them, and of Men, who want them, to have more of them than are necessary.* So that it seems Pride, Luxury, and Extravagance are human Perfections.

'Tis not meant by this, that the Use of the Goods of this World is unlawful, but the Abuse, no more than it is unlawful to drink Wine, or eat white Bread and use Oyl, which are mentioned in this Bill of Merchandise. But the Crime of *Rome* is this, that she establishes Idolatry, and tyrannizes over the Bodies and Souls of Men, to make a Gain of them, and maintain her Luxury.

After the Loss of the Merchandise of Things imported to *Babylon*, an Account is given of the Loss of the Merchandise

<sup>a</sup> *M. T. C* de *Off* L 1

<sup>b</sup> *N* Gosp of *C* *Pa'* c 4.



of Things exported from thence, the said Things being such as were Staple Commodities of the *literal Babylon*, and of the Growth or Product of what was peculiar to her, and fit to be returned

The Word *ἐπώα* rendred *Fruits*, signifies \* the Summer and Autumn Fruits, and in a general Signification the whole Crop of the Fruits of the Earth, as Corn, Grapes, &c.

The whole Expression — *the Harvest of the Desire of thy Soul*, is an *Hebraism* importing thy beloved and pleasant Harvest, upon which thou hast set thy Mind

The second Branch of the Home Product of *Babylon* is the dainty fat Things, and relates to Cattle

And the third Branch are the shining Things which relate to Garments.

In these Branches is comprehended all the Abundance of the *literal Babylon*, which consisted in having a <sup>d</sup> very fruitful Soil, \* fine Cattle, and a great Manufacture of <sup>f</sup> fine Works for Garments

Thus by an Induction of Particulars, both of the Foreign Trade, and Home Product being quite taken away, is the utter Desolation of *Rome* set forth, which, at the Time intended by the Prophecy, can neither buy the Merchandise of those that brought Luxurious Things from abroad, nor receive and entertain them when come with those Delicacies of Meat, Drink and Clothing which she had before, nor make up suitable Returns of Merchandise according to their former Practice

The Expression — *thou shalt find them no more at all* — is expressed in the Original with a triple Negative, and denotes the utter Desolation of *Rome* The Harvest, Fatlings and Garments are gone, but that may be done by an Incurſion of an Enemy, who plunders all he finds for the present. Such Things may be recovered another Year, and retriev'd by Industry. But to shew that *Babylon* is ruin'd for ever — stron-

\* Vid Hesych. Voc *ἐπώα*    <sup>d</sup> Vid Herod. L 1 c 193 Plin Nat Hist L vi c 26. & L xviii c 17    Q Curt L vi c 1 Strab Geogr L xvi c 14  
Ammian Marc. II. L. xxiii    <sup>e</sup> Vid Q Curt L v c 1    <sup>f</sup> Vid Q Curt. L v c 1 Bochart. Phaleg. L 1 c. 6

ger Expressions are us'd — *thou shalt find them no more at all* Her Losses are past any means of Recovery

After the said Words & two Manuscripts add, *οὐτε θυγάτηρ ἀνθρώπων ἔτι λοιπὴ ἐμπορεύσει*, *neither shalt thou trade for the future in the Souls of Men* And this, if genuine, may signify in relation to the *present Babylon*, that she shall not be able to gain any more Proselytes, to make them Slaves to her Tyranny

Lastly, as the Kings lamented over *Rome* upon the Account of the Loss of her Power, so the Merchants, agreeably to their Profession, lament over her upon the Account of the Loss of her Wealth, and are astonished *that in one Hour so great Riches should come to nothing*

The <sup>h</sup> Wealth of all the World was collected in *ancient Rome*

And as to the *present Rome*, tho' it has not indeed all the Riches of the World, yet it pretends to have a Right to them, and in some Measure finds a Way to draw a great Part, either to maintain its Emisſaries, or to fill its Coffers

Thus the Author of the new Gospel of Cardinal Pallavicini, who has put together the Maxims of the *Romish Polity*, lays this down as one of them, "That the Power of the Pope is Independent and without Limits, and the Riches of the World his Patrimony That as such, all the Kings being his Subjects, he may dispose of their Goods and of those of their Subjects, even against their Will That the Pope may compel them to pay him Tribute, and to dispute it is High-Treason."

The third Sort of the Mourners of *Babylon's* Destruction are

No 5.

### The SEAMEN.

*The Master of the Ship, the Owner of the Cargo, the common Sailers, and as many as make a Profit by venturing at Sea by either lending to others, or venturing the Cargo with other Men, take in all Sorts of Men that deal in Sea Affairs. And these are those who bring Riches to this City, Babylon, the Carriers of*

<sup>g</sup> Baroc & Pet 2    <sup>h</sup> M T C in Verr L v.    <sup>i</sup> New Gosp of Card Paul. Ch. 3 Art 4, 5

the Wealth. Those that collect the Revenues of *Rome*, who go far and near to that Purpose, and to bring back several other Trinkets from *Rome*. These represent the *inferiour Clergy of the Church of Rome*. And these are the Persons who most admire her, saying, *What City was like to this great City?*

Secular Princes look upon *Rome* as strong by its Arts in Politicks, the Merchants of the Earth, or the superiour Clergy, look upon *Rome* as rich, they side with it because they think it may afford them Protection to support their State and Luxury. But the Monks, Fryars and inferiour Clergy, look upon the *Pope* as a God on Earth, and *Rome* as Heaven.

Now the higher these Men lift up *Babylon* in their Opinion, the greater in their Opinion is her Fall, and by Consequence the greater is their Sorrow. And therefore these only of the Mourners cast Dust upon their Heads, and make the greatest Lamentation.

They are the Conveyers of the Trade of *Rome*, consisting in Bulls, Indulgences, and other Trumpery which they fetch from thence, to keep on their Trade of superstitious and idolatrous Wares, picking thereby the Pockets of their Votaries, and with the Presents they send to purchase that Ware, keeping up their Interest, and the Credit of their respective Orders. And therefore when *Rome* falls, they are undone, having no other Port to resort to. They are a noisy Sort of Men, which are elsewhere compar'd to Frogs, and there is no question to be made, but that upon this Occasion they will open their Mouths very loudly to deplore their Misfortunes, arising from the Fall, and the utter Destruction of their Metropolis and capital Fortrefs, which they particularly lament upon the Account of its having been, by reason of its great Wealth and Costliness, *that City whereby were enrich'd all that had Ships in the Sea.*

When Slaves were common, the *Oncirocriticks* applied the Symbolical Signification of Ships, in Dreams, to the setting up Ways of Trade, which in such Times were generally carried on by the Means and Work of Slaves. And by Parity of Reason Ships may signify any common Design managed by Men in Confederacy, as in the Ships Trades are carried from Place to Place by the Ship's Crew. Now the Societies which trade with *Rome*, are only the Monastical Orders. They manage all the Trade

Trade of *Rome*, and that too not only the Spiritual, so pretended, but the Mechanical and Commutative, it being very well known that their Priests are Mechanicks, as Taylors and Shoemakers, and the Monks are Stock-jobbers, Vintners, and the like, and particularly the Jesuits are Drugsters, besides their Trade in the *East-Indies* of Diamonds, and what not.

By all these several Ways they carry Wealth to *Rome*, enrich the *Pope's* Chamber and themselves too, keep up their Credit, and live saty and sumptuously. By the Fall of *Rome* all their Trade goes, their Ships are uselefs, and their great Mart is sunk.

The Conclusion of their Lamentation is, *because in one Hour she is made Desolate*

The Kings said, her Judgment or Condemnation is come. This is possibly a soft Term, for any Punishment is such. The Merchants — *so much Riches is destroy'd*. This is defin'd indeed, but carries no great Weight, being accidental and possibly to be retriev'd. But the Seamen say — *she is made Desolate* — is become a Desert, wholly ruin'd. No Aggravation can be laid upon that in it self, but the Impossibility of any Recovery. A Recovery they may hope, and say nothing to contradict it, but the Angel that appears presently takes away those very Hopes.

We have now seen how the Kings and the Merchants of the Earth, and the Sea-men, will be in great Grief for the Destruction of *Babylon*, but whilst they lament

N° 6. The true Church of God, and all the faithful Members thereof will have great Cause to rejoice, because God by this most remarkable Punishment upon his and their Enemies, has vindicated their Cause, declar'd them innocent, and shewn that the Time is now approaching when the Perfection of his Mystery shall be accomplished, as he has promised to his Servants the Prophets.

N° 7. The surprising Suddenness and Violence of the aforesaid Destruction of *Rome*, and the Perpetuity thereof is farther set forth, by a mighty Angel's taking up a Stone like a great Millstone, and casting it into the Sea, and saying, *Thus with Violence*

[or rushing] *shall that great City Babylon be thrown down, and shall be found no more at all.*

This mighty Angel represents the Agent of *Rome's* Destruction, and of hindring its being rebuilt. The *Millstone* is *Rome*, which her Admirers look upon as immovable.

The *Sea* is a Multitude of Men in a State of War So that *Babylon* will be besieged in Form, taken, plundered and burnt, and never recover its former State, as it is to all Appearance morally impossible that a Millstone should arise, swim, or by any Ways get out of the Bottom of the Sea

And therefore her Desolation is set forth in such a Manner, as shews that she shall be entirely depopulated, and for ever remain so.

The Inhabitants of a City very great and populous, as Capital Cities are, may be ranked into three Orders, *Nobles*, or *Rich*, faring sumptuously, *Tradesmen*, or *Craftsmen*, and *Slaves*, or such as are employ'd in the most servile and vile Offices. Accordingly the Inhabitants of *Babylon* are thus ranked.

By saying, *that all kinds of Musick are gone for ever from Babylon*, it is intended to shew, that no Nobles, or rich and sumptuous Men should live therein, and this, by a Metonymie of the Adjunct is a proper Symbol Nobles, or rich Men, will of Course spend what they have in Luxury and Pleasure. These entertain Musicians and Dancers.

*Petronius* represents the Luxury of *Trimalchio* by this Observation, that his whole Family sang in waiting. In the *Eastern* Parts of the World, whose Customs come nearest to those mention'd in holy Writ, there is no Diversion without Musick and Dancing, and they think there can be no Diversion without the publick Dancers, as *Tavernier* observes So that in the *East* all good Towns have them, and the Capital Cities, where any Governor dwells, have Musicians kept at the publick Charge to play every Morning and Evening, and entertain thus the whole Town

So when *David* invited *Barzillai* the *Gileadite* to come to Court with him, 2 *Sam.* xix. 35. the old Man excuses himself by alledging, that he could take no Delight in that Sort of Life, nor hear any more the Voice of singing Men and singing Women.

Women; — *where* the Delights of Feasting and Musick are set to describe the Life of Courtiers, Nobles and rich Men.

Therefore the Loss of these Delights expresses very well the Misery of a Place which was greatly accusom'd to them, and shews *that all the Rich are gone*

The second Rank of Men which serve to inhabit a great Town, and without which it cannot subsist, are the *Tradesmen* or *Craftsmen* And concerning these also it is said, *that there shall be no more found in Babylon*

The third Sort to be no more found there, are the *Slaves*. And these are denoted by the Expression, *That the Sound of the Millstone shall be no more heard therein* For this Symbol signifies them by a Metonymie of the Adjunct, because the Slaves were usually employ'd <sup>k</sup> in grinding Corn with Hand-mills, which are still us'd in the *East*, and are Stones which grind by shoving to and fro, as when Stones and Marble, or Glasses are ground and smoothed

This grinding was one of the worst Offices of a Slave, and therefore when the <sup>l</sup> *Romans* ravish'd the *Sabine* Women, they promis'd they would not put them to grind, to shew that they took them for Wives, not for Slaves

As for the Sound or Voice of the Millstone, — it may not only here signify the Sound of the grinding, but also the Songs which the Slaves were wont to sing in grinding to drive away the Sorrow of their painful Work For so the Word קור — Sound or Voice is us'd in *Jer* xxv 10 and of this Sort of Singing there is Mention <sup>m</sup> in many Authors And such a Song was called <sup>n</sup> *Trimalchio*.

Now if this Sound of Millstones, or Songs of Slaves, are not heard in *Babylon*, 'tis plain that there is no Bread to be had, and that there is not so much as a Servant left therein

But lastly, to shew that she shall never more be inhabited, it is said, *that the Light of the Lamp shall shine no more at all in her, and that the Voice of the Bridegroom and of the Bride shall*

<sup>k</sup> Isa xlvii 1, 2, 3 Lament v 13 Job xxxii 10 Terent Adelphi Act v Sc iii  
v 60, 61, 62, 63 <sup>l</sup> Plut Qu Rom p 254 <sup>m</sup> Aristoph Nubul I laut  
Mercat Act ii Sc iii Plut Conv Sap p 127 <sup>n</sup> Athen Dipl of L xiv.  
c 3 Polluc Onom L. i c 7 Aelian Var Hist. L vii c 4 Hesych

be heard no more at all in her For Weddings were celebrated with Lamps or Torches and Musick And therefore since there is to be no more Marriage in *Babylon*, *Babylon* is to be for ever depriv'd of Inhabitants. And,

Nº. 8

The Reasons of this heavy Judgment upon her are,

*First*, Her prodigious Luxury, whereby those who were her *Merchants*, were so enrich'd as to become the *Grandeers* of the Earth

Between *these* and the former *Merchants* there seems to be a Distinction These here are the *Merchants of Babylon it self*, the other were *Merchants of the Earth* The former lamented upon *Babylon's* Fall, but these are the Persons for whose Faults *Babylon* suffers. And in this the *Decorum* of Things is observ'd. For a City of great Merchandise, as *Babylon* is represented, consists of great *Merchants* within, and of foreign *Merchants* who resort to it.

Now the *Merchants of Babylon who are the Grandeers of the Earth*, or of the Idolatrous Party, and therefore such as oppress the true Worshipers or People of God, and in so doing magnifie themselves above God and his Saints, are the Cardinals and Prelates of the Court of *Rome*, who are guilty of maintaining all the Errors and Tyrannies of the corrupted Church to keep up their Greatness, and are the first and chief Promoters of the base Trade which is practiced therein.

The second Reason of the aforesaid Judgment upon *Babylon* is, because by her Sorceries she had deceived all Nations And this relates to her Superstitions and Idolatry, and the Artifices us'd by her to make others join with her in embracing them

The last Reason is, because in her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth.

She is guilty of the Blood of all that have been slain within her Territories upon the Account of Religion, both during her Pagan, and her Pagano-Christian State, and not only so, but also of all the Righteous Blood that was ever shed upon the Face of the Earth, in the same Kind of Sense, as our Saviour says in Respect of the Jews, *Matt. xxiii 35* That upon them might come all the righteous Blood shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias the Son

Son of Barachias, whom they slew between the Temple and the Altar

In short, all the Power of the World devolv'd upon *Rome* And therefore she being guilty of shedding innocent Blood to establish Idolatry, in the same Manner as all idolatrous Monarchies and Persecutors before have done, all the Blood which has been shed will be found in her, and laid to her Charge She has surpass'd all others in Tyranny and Persecution, and in Proportion to her Cruelty will be the Nature of her utter Destruction

### TRUMPET VII WOE III SECT. XI.

The Joy of the true Church upon the Fall and Destruction of *Rome*.

- |       |      |  |
|-------|------|--|
| Nº 1. | ¶ 1. | <b>A</b> ND after these Things I heard <sup>a</sup> as it were a great Voice of much People in Heaven, saying, Halleluiah, the Salvation and Glory and Honour and Power be unto our God, |
| Nº 2. |      |  |
| Nº 3  | ¶ 2. | For true and righteous are his Judgments, for he has judged the great Whore, which did corrupt the Earth with her Fornication, and has reveng'd the Blood of his Servants at her Hands   |
| Nº 4  | ¶ 3  | And a second Time they said, Halleluiah  |
| Nº 5. |      | And her Smoke ascendeth for ever and ever  |
| Nº 6. | ¶ 4. | And the four and twenty Elders, and the four living Creatures fell down, and worshipped God that sat upon the Throne, saying, Amen, Halleluiah.  |

<sup>a</sup> So according to *Alex.* and some other MSS. and vulgar *Lat.* and *Arab.* Versions

*The Explanation.*

- Nº. 1. **T**HE visible Persons denoted by the *much People in Heaven*, are the Reformed Churches, supported by the secular Powers, and take in all such of the corrupted Church as upon the *Fall of Babylon* come over to them
- The Voice of this Multitude is *great*; implying that God has prevailed over their Enemies, and that they solemnly and unanimously praise and magnify him for so great an Instance of his Power and Justice. And
- Nº. 2. Their *Halleluiah* — a Word signifying *Praise ye the Lord* — is very proper upon this Occasion, as being among the *Hebrews* one of their solemn Words of Exclamation, and in the *Psalms* often us'd, when God is praised for his Judgments upon the Wicked
- The *Salvation* ascrib'd to God, implies a great Deliverance procuring Safety to God's People, and confirms the *Power*, *Honour*, and *Glory* of God, and gives Occasion to his People of returning Acknowledgments of them all,
- Nº. 3. And of making publick Declarations of the *Truth* and *Justice* of his Judgments in general, and of his Judgments upon the *Whore* in particular, upon the Account of her setting up and establishing Idolatry, and putting to Death the true Worshipers of God The *Fall* and Destruction of *Rome* will be *true*, because God shall then have made good his Threats and Predictions, and *just*, because her Crimes have been very grievous, and absolutely unrepented of.
- Nº. 4. The *Repetition* of the Word *Halleluiah* by the aforesaid Multitude, denotes the Greatness and Earnestness of their Joy, and may signify likewise some gradual Progress in the expressing it. Some Parts of *Christendom* may come into this Joy after the rest

- Nº 5. By the *Smoke of Babylon ascending up for ever and ever*, *Babylon* is represented as an *Holocaust*, the Execution of the Divine Judgments upon the Idolaters being accounted in Scripture as a Sacrifice made to satisfy the Divine Justice. And therefore the burning and Consumption of a City seduced to Idolatry, according to the Law in *Deut. xiii 16* is said to be done *before the Lord*, that is to be an Offering made to him And thus the Prophet *Isaiah* in *ch. xxxiv 6*. predicting the Fall of *Edom*, and their Capital *Bozrah*, says, the Lord hath a Sacrifice in *Bozrah*, and then represents it as an Holocaust for ever burning with Pitch and Brimstone, and then says, § 10. *It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever, from Generation to Generation it shall be waste, none shall pass through it for ever and ever* Here the latter Expressions explain the former which are Symbolical.
- And according to this, the Expression with Relation to *Babylon*, — *her Smoke ascendeth for ever and ever*, is not to signify a continual Burning, but by a Metonymy of the Efficient for the Effect, to denote that it so burnt as never to be restored
- Now the *Repetition* of the *Halleluiah* being attended with this Circumstance of this Judgment being irrevocable, it may be said, without excluding the Reasons before given, that the *first Halleluiah* was upon the Account of *Babylon's Fall*, and the *second*, because, *it is a Destruction design'd for ever and ever*. So that the *two Halleluiahs* correspond in this to the Errands of the two Angels in the former Chapter, one of which proclaims the Fall, and the other shews its Perpetuity
- Nº 6. The *Prostration of the twenty four Elders, and the four living Creatures, and their jointly worshipping God that sat upon the Throne*, denotes upon this great Occasion the united solemn and publick Thanksgivings of the Reformed Christian Princes and Clergy, and consequently of the People under them in the publick Assemblies
- By the Joy of the Multitude before mentioned is set forth the Joy of the Members of the Church in their private Stations, so soon as they hear of the burning of *Rome*,
- And by the Worship of their Civil and Ecclesiastical Heads before the Throne, and their Concurrence there, with the *Doxology*

ology and *Halleluiah* of the Multitude, which they express in the Words — *Amen* and *Halleluiah*, is represented the publick Worship and Thanksgivings of the Church in the Congregations.

And thus the Exhortation to rejoyce in *ch* xviii 20. which was given by Way of Prediction, has its full Accomplishment.

### TRUMPET VII. WOE III. SECT. XII.

#### The Conversion of the Jews and the Fulness of the Gentiles.

- N<sup>o</sup>. 1. § 5. **A**ND a Voice came from the Throne, saying, Praise  
 N<sup>o</sup>. 2. our God, all ye his Servants, and ye that fear him, both small and great.  
 N<sup>o</sup>. 3. § 6. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunders, saying, *Halleluiah*, for the Lord God Almighty reigneth  
 N<sup>o</sup>. 4. § 7. Let us be glad and rejoyce and give him Glory. For the Marriage of the Lamb is come, and his Wife hath made her self ready  
 N<sup>o</sup>. 5. § 8. And it was given to her that she might be clothed in Byss shining and clear.  
 For the Byss is the Righteousness of the Saints  
 N<sup>o</sup>. 6. § 9. And he saith unto me, Write; Blessed are they who are called to the Marriage-Supper of the Lamb  
 And he saith unto me, These are the true Sayings of God.  
 N<sup>o</sup>. 7. § 10. And I fell before his Feet to worship him  
 And he saith unto me, See thou do it not I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus  
 Worship God:  
 For the Testimony of Jesus is the Spirit of Prophecy.

The

#### The Explanation.

- N<sup>o</sup>. 1. **T**HE Voice here from the Throne, proceeds from God's Authority, but is spoken from the Throne by *Christ* as the Mediator, who, as such, speaking of his Father calls him — *our Father, my God, and your God*, John xx 17

The said Voice coming so directly from the Throne, shews that the Effects thereof must come immediately from the Divine Power So that all Men shall see, that the immediate Hand of God is therein, and shall not think that those Effects are produc'd by the Concurrence of second Causes, God now taking to himself that Great Power which was mention'd upon the blowing of the seventh Trumpet

- N<sup>o</sup>. 2. The Persons called upon by the aforesaid Voice to praise God are

1. *The Servants of God* — such as were true Worshipers of God before the Fall of *Babylon*, as the Reformed Churches are.

2. *They that fear him both small and great* viz All such, of whatsoever Nation, Quality or Condition, as seeing the terrible Judgment of God upon *Babylon*, out of a Sense of the dreadful Judgments of God, have converted themselves, or may now do it. Accordingly

- N<sup>o</sup>. 3. Upon the aforesaid Command, great Multitudes of Men are converted to the true Worship of God, and make up, together with those in the Reformed Churches, but one Voice to praise God for his taking them under his Divine Protection, and reigning over them The *mighty Thunders* imply the Promulgation of the Gospel to a vast Extent, far greater than ever had been before, no Thunders besides these having had the Epithet of *Mighty* given them The Christian Church is not now circumscrib'd in a *Sea or Laver*, but extends it self as many *Waters*, and forms innumerable Multitudes, who all join in saying *Halleluiah*, for the Lord God Almighty reigneth This their Hymn is exactly collateral both in Time and Sense to what is said in *ch*. xi § 15, 16, 17 *Halleluiah* being a Word equiva-

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lent



lent to — *we thank thee O Lord* For Thanksgiving is worshipping God for some Favour receiv'd, and implies praising of his Name,

And the said Hymn, forasmuch as it is not grounded, as the former was, upon the Fall of *Babylon*, implies the general Conversion of the *Jews* and *Pagans*, who together with the rest of the true Worshipers will be well qualified

N<sup>o</sup>. 4. To thank God for the Approaches of the Marriage of the Lamb, and his Spouse or Wife's having dressed, or made herself ready

Marriage implies a State of the strictest Union and Friendship, and of the greatest Joy and Happiness, and was therefore by the *Greeks* called *πῆλξις*, *Perfection*. The Marriage therefore of the Lamb denotes the compleatest Union betwixt Christ and his Church, and implies his *second Advent*. In this Life we are only betrothed to Christ till the Resurrection comes; and then we shall be perfected and compleately married to him. St. Paul argues upon this Notion in 2 Cor x. 2 when he says, he earnestly desir'd to present his Corinthians as a chaste Virgin to Christ, which in Coloss. i. 28. he words thus — *that we may present every Man perfect in Christ Jesus.*

Now the most compleat Union betwixt Christ and his Church can be only by the Resurrection, and therefore the Marriage of the Lamb implies it now with respect to the Persons whom the Bride represents. These are the Saints raised again to inhabit the new Jerusalem, and their Preparation is their actual Resurrection.

N<sup>o</sup>. 5 To this Bride, according to the Custom of the Eastern Nations, the Bridegroom presents a *Wedding Garment*. This is made of the finest shining white Linen, as expressive of her most perfect Holiness and Happiness, and so is the same as the *Vesture* or *Clothing from Heaven*, when *this corruptible Flesh must put on Incorruption, and this Mortal must put on Immortality*. And this Holiness and Happiness in a Resurrection State, is awarded to the Saints by the Judgment of God as the Re-

ward of their Labours. So that the Persons represented by the Bride are such as have pass'd before the solemn Judgment of God, and have receiv'd their Reward.

N<sup>o</sup> 6. Those who are invited to the Marriage-Supper of the Lamb, are the Faithful who have not tasted of Death. And concerning these, St John is commanded by the Angel \* who shewed him all these Mysteries, to write or publish, that they are Blessed. They are to walk, as will appear afterwards, in the Light of the new Jerusalem, the Luminaries whereof, are to be the Glory of God and the Lamb. So that they being guided by them, and favoured of God and Christ, cannot but be happy and blessed, and partake of the Joys of that blissful State. And this may be made use of by the Preachers represented by St John, at the Time intended by the Vision, as a most powerful Motive to the Conversion of Men, that they may become meet to obtain such a Happiness.

Now the Marriage of the Lamb, the Justification of the Saints, and even the Blessedness of them that are invited to the Feast, are such excellent Events that they deserve well that we should have the highest Testimony of the Certainty of their coming to pass. And therefore the Angel declares that *these true Words, were the Words of God*.

He has declar'd that these Things shall be, and therefore however incredible they may seem to some, they will most certainly come to pass.

N<sup>o</sup>. 7 The Mistake of St John, in falling down before the Feet of the Angel to worship him, is Symbolical, and signifies an Event corresponding to it. For the Apostle, as a Prophet, is a Representative of those Saints who see the Events of the Prophecy fulfilled, as he is a Spectator of the Symbolical Acts in the Vision. Now the Saints concern'd in the Marriage of the Lamb are of two Sorts, — viz The Bride, or the Saints rais'd again, and strictly united to Christ, and the Guests invited to the Marriage Supper, — or those Saints or Christians who are still in a mortal Body

As to the *first Sort*, it may be suppos'd, that though they are rais'd again with glorious Bodies, yet that their Knowledge must be such as it shall please God to bestow upon them. The Angels themselves have no more, and therefore are said to *'desire to pry into the Mysteries of God.'* There is no doubt, but the Angels improve in Knowledge, and therefore so will the Saints rais'd, who are *'to be like the Angels of God'*. They will therefore increase in Knowledge, and have all that is proper for them, and yet in the mean Time may be ignorant of some Things, and mistake without Sin, Sin arising from the Depravation of the Will, not barely from the Weakness of the Understanding. But their Mistake will be soon redressed by the great Effusion of God's Grace upon them.

Suppose then the Saints just rising again with their Bodies, and gathered, or led by the Angels of God, as our Saviour says very expressly, *Matt. xxiv, 31* in order to be united as the Bride to the Lamb. May not the Saints in that first Surprise do like St. John, and take the Angels, with whom they are first as Objects of Worship, till they are redressed by them? Such a Thing may be possible and probable, and yet be no Sin in them, but an Effect of the Amazement of a Soul not yet acquainted with such Visions even in the State of its Separation from the Body. For we may suppose that the Angels upon this Occasion will appear with the greatest Magnificence.

As to the *other Sort* of Saints, *viz* such as are still in a mortal State of Body, such a Mistake is easy to conceive. The Resurrection of the Saints, the Presence of the Angels, and the Solemnities of their Union with *Christ*, will be very amazing. Besides, it is probable, the Christian Worship must be then perform'd by different Rites from what it is at present. We now worship with a View to *Christ's* Death, but when he comes again, such a Worship would be like a seeking the Living among the Dead. Our Worship must be then suitable to his Glory, and Prayers and Praises must be suited to his State and ours. At first when the Angels shall come down to converse amongst Men, to assist at *their Resurrection*, who are to have a Share in the *first*, their glorious Appearance will amaze us,

and we shall be at a Stand, and think to see *Christ* in his glorious Ministers. A Fear of Neglect in Duty, may put us beyond Duty itself. These Things will want Correction, and we shall soon receive it: The Angels not pretending to assume to themselves more than Men ought to give them.

St. John's Mistake is so far from being criminal, that it really proceeds from Zeal, and a Readiness to give God Glory, in performing the Duty of Adoration where we shall suspect, tho' by Mistake it is due.

But the Angel soon rectifies the Mistake, *See*, says he, *thou do it not. I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus Worship God. For the Testimony of Jesus is the Spirit of Prophecy.*

The Argument is, — No Creature is to be worshipped. I am no more than a Created Being, a Fellow-Servant with thee, and those who have the *Testimony of Jesus* For to deliver Prophecies, or Sayings from God to Men concerning Jesus, is to bear Testimony to Jesus. Now you bear Testimony to Jesus, in declaring and standing up for what God has reveal'd concerning Jesus. I and you therefore being thus both employ'd in bearing Testimony to Jesus, and so being both concern'd in the same kind of Ministerial Acts, are Fellow-Servants. And therefore you must not worship me but God, who is the only Object of Worship.

### TRUMPET VII. WOE III. SECT. XIII.

The Destruction of the Beast and false Prophet, or the Extirpation of Tyranny and Idolatry in all the *Romish* Dominions.

N<sup>o</sup> 1. § 11. **A**ND I saw Heaven opened,  
N<sup>o</sup> 2. And behold, a white Horse,  
N<sup>o</sup> 3. And he that sat upon him, was called Faithful and True,  
N<sup>o</sup> 4. And in Righteousness shall he judge and make War.

- N<sup>o</sup> 5. \* 12. *His Eyes were as a Flame of Fire,*  
 N<sup>o</sup> 6. *And upon his Head were many Diadems,*  
 N<sup>o</sup> 7. *Having \* Names written*  
 N<sup>o</sup> 8. *And a Name written which no Man knoweth but him-  
 self.*  
 N<sup>o</sup> 9. \* 13. *And he was clothed with a Garment dipt in Blood:*  
 N<sup>o</sup> 10. *And his Name is called the WORD of God.*  
 N<sup>o</sup> 11. \* 14. *And the Armies which are in Heaven followed him upon  
 white Horses, clothed in Byffe white and clean*  
 N<sup>o</sup> 12. \* 15. *And out of his Mouth proceedeth a sharp two-edged  
 Sword, that with it he may smite the Nations.*  
 N<sup>o</sup> 13. *And he \* himself shall rule them with a Rod of Iron*  
 N<sup>o</sup> 14. *And he \* himself treadeth the Wine-press of the Wine of  
 the fierce Wrath and Anger of God the Almighty.*  
 N<sup>o</sup> 15. \* 16. *And he has upon his Garment, and upon his Thigh, a  
 Name written, — KING OF KINGS, AND LORD OF  
 LORDS.*  
 N<sup>o</sup> 16. \* 17. *And I saw an Angel standing in the Sun, And he cried  
 with a loud Voice, saying to all the Birds that fly in the  
 midst of Heaven, Come and meet together at \* the great  
 Supper of God:*  
 \* 18. *That ye may eat the Flesh of Kings, and the Flesh of  
 Captains, and the Flesh of mighty Men, and the Flesh of  
 Horses, and of them that sit on them, and the Flesh of all,  
 both free and bond, both small and great*  
 N<sup>o</sup> 17. \* 19. *And I saw the Beast, and the Kings of the Earth, and  
 their Armies gathered together, to make War against him  
 that sate on the Horse, and against his Army*  
 N<sup>o</sup> 18. \* 20. *And the Beast was taken, and with him the false Pro-  
 phet who wrought Signs before it, with which he deceived  
 them that had received the Mark of the Beast, and them  
 that worshipped its Image.*  
 N<sup>o</sup> 19. *These both were cast alive into the Lake of Fire burning  
 with Brimstone.*

\* So the Compl Edit Pet 2 in Marg M fin Vid Mills in Loc \* So ac-  
 cording to several MSS and all the oriental Versions, and Aritha and Cyprian  
 \* So according to the Original \* So Steph \* Alex Hunt 1 Cor. 2. S. n M L.  
 Vel. vulg Syr. Vid. Mill. Proleg. in Nov. Test p. 111. § 1113.

- \* 21. *And the rest were slain with the Sword of him that sat  
 upon the Horse, which Sword proceedeth out of his Mouth*  
 N<sup>o</sup> 20. *And all the Birds were filled with their Flesh*

### The Exposition.

N<sup>o</sup> 1. **W**HAT was before only successly declar'd concerning  
 the Marriage of the Lamb, is in this and the follow-  
 ing Sections set forth at large, and this according to the con-  
 stant Method of the *Revelation*, first to give a genecal View of  
 some great Event in complicated and involv'd, or comprehen-  
 sive Symbols, and then to display them in all the Circum-  
 stances of the Event

And here the first Thing which is seen, is the *Heaven  
 opened*

In ch iv 1 the Beginning of *Christ's Kingdom*, or the Gos-  
 pel Dispensation, was set forth by the Symbol of a *Door opened  
 in Heaven*

But here the *whole Heaven* is said to be opened without Li-  
 mitation

So that this new Kingdom, or Improvement of the first, is  
 in like Manner to be more universal and majestic than ever it  
 has been yet, as an House, City, or even the whole Heaven is  
 in Comparison of a Door In short the Disproportion is be-  
 yond our present Comprehension

N<sup>o</sup> 2. The *Horse* seen, upon the Heaven's being open'd, is the Sym-  
 bol of Conquest and new Acquisitions; and *White* — the Co-  
 lour of this Horse — denotes the Holiness, Joy, Felicity and  
 Prosperity which he that rides upon him has, or shall acquire

N<sup>o</sup> 3. And the *Rider*, by all the Descriptions which are given of  
 him, is *Christ*. So that the Lamb will be at the very first re-  
 presented as conquering, and then settling himself into a new  
 Throne suitable to his Kingdom, with the new Acquisitions he  
 has made by the Exertion of his Force, when he takes to him  
 his *great Power*

*Christ* is now coming as a *Bridegroom*, and as *entering into his  
 Triumphant State* and is therefore properly represented as

riding upon a *White Horse*. Those in the *East* affecting to ride on white Horses at the Marriage Cavalcade, and the *Roman* Conquerors chusing such Horses for their Triumphs

The Titles of *Faithful* and *True* which are given to *Christ* upon this Occasion are in respect of the Certainty of his Promises, and shew that he is now come to make them good

In the first Period, or Publication of the Gospel, his Conquests were not by himself, but he set Deputy-Riders upon the Horses, who rode for him

He gave them Commissions by the opening of the Seals, and the Voices of the Living Creatures, but here he rides himself And what can this mean but the *παρουσία* Presence, or the *ἐμφάνεια* & *παρουσία* the Appearance of his Coming or Presence, and that *Christ* comes now to settle himself in his Kingdom with his Saints, who are now to be gathered unto him, and he is to begin the Settlement of it by the Destruction of ° the *ἄνθρωποι*, the Wicked, the Man of Sin, the Son of Perdition, the Author of the great Apostasy. He is to act therein himself, visibly without Deputies, at least such as he has already employ'd.

No. 4. *And in Righteousness doth he judge and make War*

To judge here, as in 1 Sam. viii. 20. takes in all the Actions of Government. *Christ* is therefore now come to Judgment,

First, to make War against the Beast and false Prophet, in order to destroy them and their Adherents, and thus judge them for their obstinate Impenitency, and

Secondly, To reign himself justly, by awarding to his Saints and Servants the Rewards which he has promised to their Works.

These are the two main Ends of our Saviour's second Coming, at least those which he will first accomplish. Tho' to perfect all this, he must destroy at last Satan and Death, and so judge all Men according to their Works in the last Judgment, much in the same Method as the Matter is carried on in the Beginning of it. For this he is also to do as he is faithful and true

No 5. *His Eyes being as a Flame of Fire*, shew that his Justice shall tend to the Destruction of them that have justly deserved it, And

No 6. *The many Diadems upon his Head*, are the Symbols of the many Kingdoms of his Conquests. All the Kingdoms of the World are to become his, and so the Diadems are transferred upon him as the Possessor. So when the *Ammonites* were vanquished, ° *David* put on their King's Crown. And so *Ptolemy Philometor*, having taken *Antioch*, <sup>d</sup> assumed two Diadems on his Head, one for *Asia*, and the other for *Egypt*.

The Dragon had only seven Diadems, and the Beast Ten, but now *Christ* has many, and without set Number, and to these many Diadems, and new Conquests

No 7. *The Names written or published*, which he has, correspond. So that he is now ° *ὀνομαστός*, famous for many Names, upon many Accounts

But tho' he has many Names written or known by his Acts,

No. 8. Yet he has one Name which no Man knoweth but himself, and which is therefore secret and wonderful. So that none shall be able to comprehend him or his Essence. And therefore *Isaiah* in ch ix 6 to shew that the *Messias* should be God, says that he should be called *נִרְאָה* wonderful, the said Word signifying also secret. And therefore <sup>f</sup> *Agur* puts this Question concerning God, What is his Name, and what is his Son's Name, if thou canst tell?

This secret and wonderful Name is now written or published, that is, is now to be manifested and made known in such a Manner, that there will be an Acknowledgment, that he is really, a wonderful, secret, incomprehensible, and ineffable Being

It will be so published, notified, and even felt and acknowledged by Men. So that the writing of this secret Name is syn-

° 2 Thess. ii. 8.

° 2 Sam xii 30.

° 1 Macc xi 13.

° 2 Sam vii 9.

° Prov xxx 4

onymous to the *Perfection of God's Mystery*, which is done by the Manifestation of its Accomplishment. It is the same as the *Sight of God's Ark*, whereby his Covenant and Counsel is displayed. It is synonymous to the *Opening of Heaven*, because the Powers of Heaven will then be seen in the wonderful Acts of God and his Son. And because he will make his Saints Partakers of his Glory, he has promised that he will give them also a new Name, a Name which no Man knows but he that has it. Rev. 11 17 Their Condition shall never be known how glorious it is, till 'tis made manifest, and then too shall be felt and understood only by themselves, no other shall pretend to take it from them, it shall be wonderful.

Lastly, the Name of the Rider being so secret as that no Man knoweth it but himself, shews that he is invincible, his Designs unsearchable, and his Wisdom past finding out.

Nº 9. And he was clothed with a Garment [*ἡμῶν* an upper loose Garment, like a great Cloke or Robe] *dipp'd in Blood*.

He is clothed according to the Work upon which he is going to enter, and that is the Destruction of his Enemies, with whose Blood, his Garments appear as stain'd before-hand, to shew the Certainty of the Event, and the Bloodiness of the Execution.

Nº 10. And his Name is called the Word of God, ὁ ΛΟΓΟΣ τοῦ Θεοῦ.

God has an only begotten Son of the same Substance with himself, by whom he created the Worlds, which Son is called his Word. Now to understand the Reason of this Name, and what is meant by it, let it be observ'd,

First, that in Holy Writ, as well as all other Languages, the Abstract is very frequently put for the Concrete.

Thus in *John* xiv 6. *Christ* calls himself the Way, the Truth, and the Life. All which are Abstracts for Concretes. *Christ* is the Way, because he is the Shewer of the Way of God to eternal Life. He is the Truth, because he is the Perfecter of the Promises of God, shewing them to be true, by really effecting them, and he is the Life, that is, eternal Life, because he is the Raiser of the Dead unto that Life.

So also abstract Names for Concretes were us'd amongst the Eastern Nations.

In the *Persian* Court some Ministers of State were called the Eyes of the King, others the Ears, and all the Nobles *Orosangæ*, or *Luminaries*, and Princes that illuminate. And at this Day in the *Persian* Court the Prime Minister of State is called *Atbc-mat Doulat*, that is, the Support of the State, instead of the Supporter.

Secondly we may observe, that Λόγος Word, whether it answer to the Hebrew דבר or אמר, אמירה and מאמר has three Significations, for those Words may be put to signify, Words, Actions, and Commands.

Now *Christ* is all these in the Concrete in respect of God the Father.

I. He is his Word, because before his Incarnation, and much more since, he has been the great Angel of God, to bring Messages, or the Words of God to Men.

II He is the Word of God, because he is the great Minister of God to perform all his Works of Creation, Preservation and Redemption.

III As to the Word signifying Command, *Christ* is in respect of that two several Ways the Word of God.

1. As he is the Executor of all God's Commands, and

2 As he is himself the chief Commander, and even now joined with God, sitting upon his Throne at his Right Hand, the Prince, Ἀρχὴ and Ἀρχων of the Creation, and King of Kings, and Lord of Lords.

This Account not only shews why *Christ* is called the Word of God in general, but also why he is so called in this Place. For

First, being the Word as he brings Messages, and is the great Angel of the Covenant, he brings now the greatest Errand, the Perfection of the Covenant in the Resurrection, first of the Saints, and then of all the Dead.

Secondly, being the Word of God, as he is his great Minister, he now comes to perform the most Magnificent of God's Works.

Thirdly, As he is the Executor of God's Commands, and is to command or rule under the Father, he comes now to be the King of Kings, and Lord of Lords, to make all the Kingdoms

of the World to be the Kingdoms of the Father, and of his *Christ*.

He is to be Ruler in secular and spiritual Affairs. He is to rule over the Living and still Mortal, and over the Saints rais'd again, he is now to shew the greatest Act of Dominion and Power, and perform the highest Acts, to execute the Commands of God, which consist in subduing first, for a Time, Satan the great Enemy of God, and then executing upon him the last Doom, and casting him into the Lake of Fire and Brimstone, and in destroying Death and *Hades*, which is to be the highest Act of God's Mercy and Love to Mankind.

In a *Word*, in the Vision of the seven Churches *Christ* appeared *like the Son of Man*, and in other Visions he has appear'd under the Symbol of a *Lamb*. But now he appears under a more majestic Name, the *Word of God*. And as such he comes attended

Nº. 11 *With the Armies which are in Heaven upon white Horses, and the said Armies clothed in Byssé, white and clean*

These Armies in Heaven are the Holy Angels, the heavenly Host. *Christ* is to come with <sup>h</sup> them, and they are said to assist him <sup>i</sup> in gathering the *Elect* by his Command, and it is expressly said <sup>k</sup> that he shall come in the Glory of his Father, that is, in Majesty becoming the Word of God, whose only Son he is. So that he is to make a visible Appearance with the holy Angels. *Christ* is their King and Leader, they his Host or Army. All their Horses are like his, attended with the same Marks of Prosperity, and therefore the Conquests of their General will be with great Speed and Success. And they are clothed in Byssé white and clean, expressive of their inherent Holiness, and of their Joy upon this Occasion, when the Kingdom of *Christ* is about to appear in its Glory.

Nº. 12 The sharp two-edged Sword which proceedeth out of the Mouth of *Christ* that he may with it smite the Nations, shews that his Opposers will be destroy'd at his Command, that their De-

struction will be no sooner enjoyed than it will be accomplished. When he gives the Word it will be done. And

Nº. 13 *He himself shall rule them with a Rod of Iron, — in making them submit to his Power and Authority,*

Nº. 14 *And he himself treadeth the Wine-press of the Wine of the fierce Wrath and Anger of God the Almighty.*

This implies a total Destruction, and as it were clean glean- ing of that Part of the corrupted Church which hitherto had escaped the Judgment of the Vintage, and even that of the Fall of *Babylon*, but shall not escape this, seeing it is *Christ* himself who is come to get it executed. The Wine-press may be enlarg'd, and so take in all other Opposers.

Nº. 15. *And he has upon his Garment, and upon his Thigh, a Name written, — KING OF KINGS, AND LORD OF LORDS*

This shews that both in Externals and Internals, in Respect of his Manhood as well as of his Godhead, he will be found by his Quality and Acts, and be publickly acknowledged by the Homage of his Disciples or Subjects, to be in the most eminent Manner King of Kings, and Lord of Lords. He is himself to come, and to set up an universal Kingdom quite different from that which he now enjoys; and he will make it to be as visible, real and absolute, as it is now only invisible and Spi- ritual.

Such is the Description of the General of the Celestial Army.

Nº. 16 In the next Place the Certainty and Greatness of the Victory to be gain'd over the Beast, and the false Prophet and their Adherents, is set forth by an *Angel's* standing in the Sun, and with a loud Voice inviting all the Birds of Prey to meet together to the great Supper of God, that they may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all, both free and bond, both small and great.

Here the Destruction of the Beast, and the false Prophet, and their Adherents, is represented as a total Destruction, from which

<sup>a</sup> Luke 11 13    <sup>b</sup> Mark viii 38    <sup>c</sup> Matth. xxiv 31    <sup>d</sup> 1 Thess 1 7  
<sup>e</sup> Mark viii 38. Luke ix. 26.



which not so much as one of whatever Quality or Condition will escape

And this Destruction of them is represented, as a *Sacrifice* to God's Justice, and as such, attended with a *Feast*, it being the Custom of the *Jews* and *Gentiles* to *feast* upon the Flesh of the Victims offered in Sacrifice And therefore since their Flesh is to be eaten, the Birds of Prey, who are observ'd to follow Armies and fall upon the slain, are invited to the Feast, which is called the *great Supper of God*, as being a Perfection and Completion of the Judgments of God upon the corrupted Church, when *Christ* absolutely triumphs by, and is to erect his Kingdom upon its utter Destruction

The *Decorum* of the Symbols being thus accounted for, it will be easy to find out their particular Signification.

The *Flesh which is to be eaten* is the Riches or Substance of the aforesaid Enemies of *Christ*, who are to be intirely destroy'd

The *Birds that are invited to the Feast*, are those who are to possess and enjoy the Dominions and Goods of the said Enemies of *Christ*, and are therefore such Followers of *Christ*, as are still in mortal Bodies, such Entertainment not suiting the State of the Saints rais'd, or the Bride whose Dowry is the *Byss*.

The *Angel that makes the Invitation is represented as standing in the Sun*

The *Sun*, or supreme Governor, is now *Christ* himself And therefore the *Angel standing in the Sun* represents some Prince, who being rais'd in Power, and acting by the Direction and Influence of *Christ*, will invite the aforesaid Persons to fall on the Enemies of *Christ*, in order to seize on their Spoils

His *standing* shews a busy Posture, and that the Invitation is attended with a Necessity of striving, but at the same Time all good Success will go along with it, both upon the Account of the Power he has, which is implied by the Sun, or the supreme Power then in Being, and because all the rest concur in it The Voice of the Angel is *great*, that is, prevailing, and overcoming all Opposition

After the Invitation and Account of the Feast,

Nº. 17. The Battle is next set forth on the Event of which that Feast depends The

The Parties engag'd in this Battle as Enemies, are on the one Side the *Beast*, and the *Kings of the Earth*, and their *Armies*, and on the other, *Christ as the Word of God and King of Kings*, with his *heavenly Host*

The Enemies of *Christ* appear in Order; as designing to oppose his Settlement, and refusing to submit to him by Conversion It may seem very strange indeed, that any Men that see or hear of *Christ*, can be so infatuated as to pretend to cope with him and resist But the same may happen at the Time here intended, which happened at his *first Coming*, when he wrought many Miracles which could not be denied by his Enemies Prejudice and the Love of this World blind Men absolutely And it may be, that they will take his glorious Appearance for Delusion, till they feel the real Effects

In the setting forth of the Battle, the false Prophet (tho' as appears by the next Verse he be involv'd in the Event of it) is not mention'd For such Persons as the false Prophet, are always suppos'd to attend an Army, but never to be reckon'd in the Number of the Combatants, as being not oblig'd to fight

Thus *Balaam* was present at the Battle with the *Midianites*, as the hired Prophet of *Balak*, and was there slain, *Numb.* xxxi 8

Those that went against *Thebes* had *Amphiaraus*, and when he disappeared they solemnly made choice of another. *Agamemnon* had *Chalchas*, *Alexander the Great* had *Aristander*, the *Persian Kings* had their *Magicians*, and the *Roman Consuls* and *Prætors* had their *Priests* and *Soothsayers*, which always attended the Armies So that the Presence of the false Prophet is suppos'd

Nº 18 The Event of the Battle is next describ'd

The *Beast* was taken, and with him the false Prophet who wrought Signs before it, with which he deceived them that had receiv'd the Mark of the *Beast*, and them that worshipp'd its Image

The Conqueror rather endeavours to take the Leaders than to kill them When taken they serve to adorn a Triumph, and this makes their Condition worse, and their Destruction more signal and lasting, so that their Punishment seems not an Effect of the Chance of War, but it is executed upon them by way of Justice

Thus the *Roman* Conquerors did all they could to reserve the Leaders of their Enemies for the Triumph But this was not a Favour, for wher they had serv'd to that End, they were carried to the *Forum*, and in that Place where no other Malefactors us'd to be executed they were strangled, which being done, the triumphing Conqueror who till that Time stood at the Temple's Door in the Capitol went in, and the Sacrifices Thanksgivings and Banquets follow'd<sup>1</sup>

The *Beast*, as has been elsewhere shewn, is the secular Powers within the Territories of the corrupted Church, which employ their Authority to settle and maintain their Tyranny and Idolatry. And the *false Prophet* is the same as the second Beast which is describ'd in *cb. xiii* the Description which is given of the false Prophet here, and the Description which is given of the said Beast with two Horns in that Place, being exactly the same So that the *Constantinopolitan* Horn of false Prophecy, as well as the *Roman*, may be involv'd in the same Judgment Forasmuch as the *Eastern* Horn still pretends to an Oecumenical Power in Christian Affairs, and exercises a good Share of it notwithstanding the Curb of the *Ottomans*, forasmuch as it still maintains Idolatry, and still pretends to keep up its Credit, <sup>m</sup> to do Miracles.

No 19. As for the Beast and the false Prophet, *they are both cast alive into the Lake of Fire and Brimstone*, whereas the rest are slain by the Sword of Christ that proceedeth out of his Mouth

This not only signifies that the Punishment of the Beast and of the false Prophet will be exceeding dreadful, but also that it will, and at the same Time the Consequences of it, be more terrible than that of their Adherents For we must consider, that the Adherents are only Individuals, whose Punishment goes no further than their Persons, but the Beast and false Prophet are Bodies politick and perpetual or successive, and that the Design here is to shew us, that Christ will not only destroy at last the Persons, who at that Time are in Possession

of what is signified by the Beast and false Prophet, but also utterly extirpate the Succession of the Tyranny, and false Prophecy for ever So that the Beast and the false Prophet are Persons in a double Capacity, that is, Persons, in general, Enemies to Christ, and also in Possession of a Power which is to be extinguished with them And therefore their particular Judgment must be consider'd with that double View

And first, 'tis evident that to be cast alive into a Lake of Fire and Brimstone, is a very terrible Punishment, which is heightened by that Circumstance of going into it alive

Thus *Moses* expresses the dreadful Judgment of *Corah* and his Adherents <sup>n</sup> *They and all that appertained unto them went down alive into the Pit, and the Earth closed upon them*

But there may be a further Meaning in the Expression of being cast alive, — viz That as *alive* signifies one having Power and Activity, so this is to shew, that this sudden Revolution shall happen to them whilst they are vigorous and active, strengthening themselves to resist, and little expecting to be suddenly overcome, and that all the Power of this Tyranny and false Prophecy shall be so destroyed, that it shall never be able to act again That is, not only that the Persons of them that hold the Power shall be destroy'd, which is but a transient Punishment, but also, that their Succession shall be stopped, and the like Power shall never be revived The *Lake of Fire burning with Brimstone* being an everlasting Destruction, a *Fire unquenchable*, as that which is lighted and entertained with Brimstone, *Brimstone* being a Symbol of irreparable and everlasting Destruction.

This Lake alludes to the Lake of *Sodom* and *Gomorah*, or the *Dead Sea*, wherein the Citizens of those Places were destroyed and overwhelmed That being upon the Border of *Judaea*, was a standing Monument to the *Israhelites* to make them be aware of God's Judgments upon Sinners In *Jud. § 7* the Similitude of the Destruction of *Sodom* and *Gomorah* is used to signify the Eternity of the Divine Judgment And indeed the Fire of *Sodom* and *Gomorah* is so unquenchable, that it still subsisted in the Times of *Philo*, for he says <sup>o</sup> *ἡ πόλις αὐτὴ καὶ νῦν καὶ*

<sup>1</sup> Vid Joseph de Jud Bell. L vii c 18 M T C in Verr L v H Gr de J B & P L iii c 1 § 12 & c 11 § 7 <sup>m</sup> Vid Nectarii Patr Hierosolym, Rufin. Thef. de Papæ Imperio Edit 1672. in Moldav. & postea Londini.

<sup>n</sup> Numb x. 3

<sup>o</sup> Phil. ii. c. 11 v. 2, 1

tau, and he gives this Reason for it, that it always sends out Smoke, and that Brimstone is taken out of it, saying also in another P Place, that there rises up a dull Flame as of a smothered Fire. And from hence it comes, that the *Rabbies*, when they mean that a Thing should be utterly destroy'd, say, it is to be cast into the *Dead Sea*.

Now as in other Places of the *Revelation* the *Mosaical Dispensation* is made a Type of the *Christian*, and the *Land of Israel*, in several Respects, a Type of the *Territories of Christendom*, as in the Case of the River *Euphrates*, and in that of the sixteen hundred Furlongs in *ch* xiv 20. So here likewise the highest Punishment God inflicts on the Beast and the false Prophet, is, in Allusion to that Lake, to have them thrown therein alive, that they may undergo the Fate of *Sodom* and *Gomorrah*, an everlasting Destruction. And we shall find afterwards, that this is the same as that which is prepared for the Devil himself, Death, and *Hades*, and lastly, for all those who shall be condemned after the general Resurrection in the last Judgment.

From this we may gather, that this casting of the Beast and the false Prophet into the Lake of Fire burning with Brimstone, is not to be understood of their Persons as Men, but of their Qualities, as Tyrants and false Prophets, and that as to their Persons, as they are Men, they must have their Doom in the general Judgment.

It may not be improper to observe, that this symbolical Notion of Hell and Destruction was not unknown to the *Pagans*.

For though this Symbol seem to be fetch'd wholly from the *Mosaical Dispensation*, yet we have the like Case in the allegorical Mysteries and Notions of the *Greeks* introduced by *Orpheus* among them. These were all fetch'd from, and suitable to what the *Egyptians* practis'd and taught. In the Description of the State of Death they had a *Lake*, a *Boat*, *Charon* for a Ferryman, *Cerberus* that kept the Entrance to prevent a Return, the *Erebus* and *Elysium*, and the like, all which are a-kin to the Oriental Notions, as the very Words shew.

*Charon* signifies a *Lion*, because Death is a Devourer like a Lion. The *Cerberus* is usually taken to be as it were *Kerberus*, the Consummator of the Flesh. To this *Cerberus* those that went to Hell are said to offer a Cake of Honey, which *Nomon* arose from this, that to preserve dead Bodies they did it in Honey. So the *Erebus* is from עֵרֶב + מְחָסָה, the State of Darknes, t' e Night of our Life, as in *Horace*, *judicium una manet Nox*. Hence in the Poet " *Nō ē ēē* ". The *Elysium* comes from עֵלֶן, עֵרֶן, or עֵדֶן, all which signify to rejoice. As to the *Lake*, the Poets in the first Place represent it as ἀβυσσος without Bottom, to represent the irrecoverable State of Death. And when they speak of the Punishment of the Giants, they always represent them as loaden, or overwhelm'd with the sulphurous Mountains that vomit Fire, that being the greatest Punishment they could invent for them that had openly rebell'd against the supreme Deity. And thus the *Jews* who at first spake of Hell under the Notion of the Congregation of the Giants, *Prov* xvi 10 and *Job* xxi 5, who represents them under the *Waters*, understood thereby the height of their Punishment, but this Notion was afterwards couched under that of *Gehenna*, and is set in Comparison by St *Peter*, 2<sup>d</sup> *Epist* 11, with the Fire and Brimstone of *Sodom*, all which \* Mr *Mede* has sufficiently prov'd.

In short the *Pagans* represented the separate State of the Soul under the Notions of that which happened to the dead Bodies, and in several Instances the inspired Writings have done the same. Therefore when extraordinary Judgments of God are to fall upon some exceeding Sinners, those Punishments are represented to us now under the Symbols of such notable Accidents of divine Vengeance as have happened to some former Sinners in an eminent Degree, such as were the Apostates before the Deluge, and since that Time the Inhabitants of *Sodom* and *Gomorrah*. These Notions couched under such Words, are now the most proper, and only capable of giving us a sufficient Idea of the future Judgments. And indeed the same Thing must be said of the happy State of the Saints in the Resurrection.

\* Phil de Vit Mos. L ii p 430      \* Vid R Mos Maimon de Idololatr c 7  
§ 6, 11, 18, 19 & c 9 § 10, 11 & D Lightfoot Centur. Chorogr in Mt c 1

\* Virg. Æn. L vi  
Hj. L i od 23

\* Herod. L i c 198 & Strab. Geogr. L xvi p 746  
\* Homer. Il. c 2      \* Mede's Disc. 7.

'Tis not possible for Men in a mortal Condition to have an adequate Idea of such Things. The Prophecy must therefore raise our Imagination by such Symbols of terrestrial Masters, as Men have an Esteem for, and value as most precious, excellent and useful. It cannot be otherwise, neither can any Interpreter give any explicate Notion by any Conjecture. The third Period of the Church is an Age of Divine Wonders in a transcendent Degree.

As for the Rest — *the Kings of the Earth and their Armies — they were slain by the Sword of him that sat on the Horse, by the Sword which proceedeth out of his Mouth*. Whereby it is evident, that a general Destruction is to be made of those that adhere still to the Corruptions of the Church, and do not prevent that great Judgment by a timely Conversion. The Destruction must be real. For as *Christ* from the Beginning had such a Sword, and a Divine Vengeance and great Destruction fell upon the stubborn *Pagans*, and as the continued Torment of the corrupted Christians, though it was executed by mediate Instruments, was yet said to proceed out of *Christ's* Mouth, because the Instruments acted by his Commission, so it must be here. The Event being the same, and more terrible. The Agents however are not discovered very plainly, but they seem not to be mortal Men, and the mention of the heavenly Host would be needless if *Christ* has not design'd to make use of them, and command them to exterminate quite this last stubborn Generation of Men. What Concurrence there may be therein of the visible State, or the converted Nations, to effect this great Event, is also very dubious. But it may be, *Christ*, to make a Demonstration of his great Power to them, will not make use of any human Means.

No. 20. *Lastly, it is said that all the Birds were filled with the Flesh of the slain*

This is the Accomplishment of the Angel's Invitation.

When there is no more Papacy, nor Cardinals, and the like idolatrous Dignities, which the false Prophet bestows to keep up his own Greatness, and which, himself being destroyed, must fall of Course, then all the Lands, Revenues and Riches, which served to support them, and make them Kings in the idolatrous Church, must fall into the Hands of such as are true Worshipers

Worshipper of *Christ*, who have been invited by the Angel to come in, and share them among themselves. This great Revolution must also produce a great Change in the secular Government and Property of Lands within the Territories of corrupted Christendom. Regal Families may be deposed, and extinguished quite, for adhering to the former Principles, and new ones being set up, the Properties of Lands and Demains must pass into the Hands of such as have embraced the true Worship.

All this is easily conceiv'd as to those Parts which are under the Direction of the *Western Horn* of the false Prophet. But 'tis not so easy to conjecture what will be done in those Territories which belong to the other *Horn* of the false Prophet in the *East*.

M. *Jureu*, in his Prefatory Advice to his Book treating of the Accomplishment of the Scripture Prophecies, has considered the State of the *Mahometan* Religion in the Dominions of the *Ottoman* Princes, and thinks there are great Dispositions amongst them towards their Conversion to Christianity. So that they may be easily brought into the Church, when it shall please the Divine Providence to forward such a Work by some special Direction. Which Considerations he backs by some Observations upon the State of the World, when God prepared the Conversion of the *Pagans* to the Christian Religion, finding that there is now the like Preparations made for a general Conversion in several Particulars. And since the Writing of that Piece, several Things have happened, of a very considerable Nature, which confirm the same. But it may perhaps fall out, that the Divine Providence will prepare the *Mahometans* to such a Change by Conquest. The Sword was the first Introducer of that Religion, and is still its Supporter, and so 'tis as probable morally, that it will fall by the Sword. One might likewise argue as probably, that God is now preparing a Nation to be the Scourge, and, at last, Destroyer of the *Ottoman* Empire. But these are only Probabilities which may be very far from God's Intention. And therefore in such a dubious Case it is more safe to wait for the Accomplishment of the Prophecy, than to suspect and guess.

## TRUMPET VII. WOE III. SECT. XIV.

## SATAN bound.

- N<sup>o</sup> 1. *§ 1.* **A**ND I saw an Angel coming down from Heaven.  
 N<sup>o</sup> 2. *Having the Key of the bottomless Gulph,*  
 N<sup>o</sup> 3. *And a great Chain in his Hand*  
 N<sup>o</sup> 4. *§ 2.* And he laid hold on the Dragon, that old Serpent, which  
*is the Devil and Satan, & who deceiveth the whole World,*  
 N<sup>o</sup> 5. *And bound him a thousand Years,*  
 N<sup>o</sup> 6. *§ 3.* And cast him into the bottomless Gulph, and shut him up,  
*and set a Seal upon him, that he should deceive the Nations*  
 N<sup>o</sup> 7. *no more, till the thousand Years should be fulfilled*  
*And after that he must be loosed a little Season*

## The Explanation.

- N<sup>o</sup> 1. **T**HE Angel here that descends from Heaven, is one that  
 acts by a Commission from thence.  
 The Heaven signifies the supreme Authority, and that is  
 now wholly lodged in Christ and his Church, because he has  
 been declared King of Kings. And therefore the said Angel  
 acts by a Commission from Christ, <sup>2</sup> the Angels of God ascending  
 up to Heaven, and descending from thence at the Command of the  
 Son of Man.
- N<sup>o</sup> 2. The Key which the said Angel has is in order to shut. The  
 bottomless Gulph signifies a State of great War. And therefore  
 this Angel having the Key of the bottomless Gulph, is com-  
 missioned to put a Stop to all War and Rebellion that the  
 Kingdom of Christ may begin with a full Settlement of Peace.

<sup>1</sup> So Steph <sup>a</sup> 1 & Sin Hunt, 1 Cor. 2 M L Pet 2 (in Marg) Syr /r Actl.  
<sup>a</sup> John 1 51

- N<sup>o</sup> 3. The great Chain in the Angel's Hand being for the binding  
 of the Dragon, shews that the Dragon is to be at the Time in-  
 tended by the Vision, restrained from doing those Actions  
 which were before suitable to his Nature and Character And
- N<sup>o</sup> 4. Accordingly he is laid hold on and bound.  
 This Dragon is no other than the old Serpent, the Devil and  
 Satan, the Seducer, not only of the Roman Empire, but of the  
 whole World, the invisible Enemy of Mankind, the Prince of  
 the Power of Darkness, and under him, as their Head, are  
 comprehended all the Evil Angels.
- N<sup>o</sup> 5. The Time of this binding or Restraint to be laid upon him  
 is for a thousand Years. So that for the said Space of Time the  
 Kingdom of Christ shall enjoy Peace and Purity of Religion,  
 without any Disturbance from the old Enemy of Mankind work-  
 ing in the Children of Disobedience
- N<sup>o</sup> 6. The Bottomless Gulph into which the Devil upon his being  
 apprehended and bound is cast, is his Prison, or Place of In-  
 activity  
 And thus in Luke viii 31 the Devils, who are cast out of  
 a Man, finding thereby the Almighty Power of our Saviour,  
 intreat him not to command them to go into the Abyss or  
 Deep, that is, not to put them presently into a State of Inacti-  
 vity, without having any more Power upon Earth to act ac-  
 cording to their Character, before the general Judgment is pass'd  
 upon their Chief, and the rest of his Angels their Companions,  
 thus anticipating by the Exercise of his unlimited Power a spe-  
 cial Judgment upon them in particular before the Judgment of  
 the great Day, in which they know no Remission can be ob-  
 tained So that they desire him not to torment them before the  
 Time appointed for their general Punishment, as it is evident  
 by comparing how this is expressed in Matt. viii 29  
 This Abyss is represented under the Notion of a great Pit  
 or Den, wherein Slaves were shut, as generally in the Eastern  
 Countries, the Prisons were under Ground. And therefore the  
 Abyss, upon the Devil's being cast into it, is represented as shut  
 up and sealed, whereby is denoted that the Devil should be  
 confin'd

The Reason of his being thus secured, is *that he should no more deceive the Nations till the thousand Years before-mention'd be fulfilled.*

However, if there be any that remain unconverted, they will, during the Imprisonment of Satan, be in so small a Number, and so remote from the holy City afterwards mentioned, and so subjected to the converted Nations, and so feeble in Comparison of the true Christians, that they shall neither dare nor be able to disturb the Peace of *Christ's* Kingdom, so that the Wiles of Satan cannot, during the said Time, persuade them to rebel

Nº. 7.

The Duration of the loosing of Satan after the aforesaid Term, is for a *little Season*, that is, with a View to the Term of his being bound. And this Space being only given him to seduce *Gog* and *Magog* (of whom hereafter) for one single Push against the Kingdom of *Christ*, a small Time may serve But what it is, we are not told.

## The third General Period of the Church, or its Triumphant State.

**The MILLENNIUM, or the Thousand Years Reign of  
the Saints on Earth.**

Nº. 1. 34

No. 2.

And [I saw the Souls of them that were slain] which had not worshipped the Beast, neither his Image, and had not received his Mark upon their Forehead, or in their Hand, And they lived and reigned with Christ during <sup>b</sup> the thousand Years.

Nº 3. 15

No 4.

No 5 y 6

On such the second Death has no Power, but they shall be  
Priests of God and of Christ,  
And shall reign with him a thousand Years

<sup>a</sup> The *Ethiopic* Version reads, *ἡ καθ' ἑαυτὴν αὐτὴ καὶ ὁ υἱὸς τοῦ πατρὸς* — and the Son of Man sat upon them. St *Aug.* turns the Phrase — *Et sedentes super eos*, and those that sit on them. <sup>b</sup> *Ta Aithia Alex. M. Pet. 3. Comp. Eust. al.*



### The Explanation.

No. 1. **T**Hrones are the Symbols or Ensigns of Royalty or Judgment.

Upon the Thrones here seen, are placed *the Persons* after mention'd. And therefore the said Thrones, their Number being not defin'd, are to be understood as answering in Number to the Individuals who are to sit upon them

By the *twenty four Thrones during the two first general Periods of the Church*, the Body Politick was chiefly considered, and that includes the Individuals. But by the *Thrones here* is set forth the State of the Rewards which chiefly concern the Individuals, and their personal Rights which each is to enjoy actually in Person. And by *their being placed upon them*, is denoted their being invested in a regal and judicial Office, and therefore *Judgment was given to them*. That is, they received Authority to reign and govern, according to the Notion which the *Hebrews* had of Judging, which was absolutely that of reigning.

No. 2. The Persons who are to sit upon the aforesaid Thrones are,

*First, Such as had been beheaded for the Word of God, and the Testimony of Jesus.* And these are the Martyrs of the *first general Period of the Church*, such as were slain for owning the true God, and his Son *Jesus Christ*, and observing his Word, by the Roman Emperors, and Magistrates, Ministers of the Dragon, whose Power over the Lives of the Subjects under their Government was outwardly shewn by the Symbol of the Axes carried before them by the Lictors. And to this the Word *πεπλευσμενων* in the Original, (in the *English* Version render'd *beheaded*) plainly alludes, the said Word being deriv'd from *πέλεκυς* an *Ax*, and *Beheading* being the most common Way of putting to Death amongst the *Romans*

*Secondly, The other Persons who are to sit upon the aforesaid Thrones, are such as were slain for refusing to worship the Beast and his Image, and to take his Mark on their Hands or Foreheads.*

And

And these are the Martyrs of the second general Period of the Church, such as were slain by the Beast and the false Prophet, for their not submitting to that false Worship which the Beast and false Prophet (tho pretending to worship God and *Christ*) had set up.

Now the Persons of both these Sorts of Martyrs are denoted by the Name of *Souls*. And this may be said to be done upon two Accounts, but both of them come to the same at last, viz. upon the Account of their being dead before the Time of the Accomplishment of this Vision

The *first* is, that the Word in the Original *ψυχῆς*, is said of a *dead Man* upon the Account of the shedding of his *Blood*, which is as his *Soul*.

In *Gen* ix. 4. the *Blood* of any Creature is called the *Life* or *Soul* thereof, *πλὴν κρέας ἐν αἵματι ψυχῆς ἐφάγεσθε*, But *Flesh with the Blood of its Life shall you not eat*. So *Deut* xii. 23. *ὅτι αἷμα αὐτοῦ ψυχή* — for the *Blood* of it is the *Life* or *Soul*. Therefore *Christ* is said in *Is* liii. 12 to have *poured out his Soul*, because he shed his *Blood* unto Death. And this is also the Style of the *Greeks* and *Romans*

The *second* Reason is, that *ψυχή* is frequently us'd to signify a *dead Body*

Thus in *Levit* xix. 28. it is said in the LXX, *καὶ ἐξισμίδας ἐποιήσῃτε ἐπὶ ψυχῇ ἐν τῷ σώματι ὑμῶν* — ye shall not make any *Cuttings* in your *Flesh* for a *Soul* — the *Targum* has *ער מירר* for a *dead Body*. And the like is found in *Num* vi. 11 *Levit*. xxi. 1. *Ezek* xlii. 25. — where the LXX have *ἐπὶ ψυχῶν*, and the *Hebrew* is *ממ*. See *Schindler* v. 25. And in this Sense may be also understood the Place in *Rev* vi. 9

Now of these very Souls thus *shed* or *dead*, it is said that they *lived*, that is, lived again as the Word is us'd in *ch* i. 18. 11. 8. and that *th* *reigned* with *Christ* during the aforesaid thousand Years in which *Satan* is bound. And therefore since the very Souls which were *shed*, with respect to both Sorts of Martyrs, *live again* in the Millennial State, a *Lateral Resurrection* of the said Martyrs is set forth, and not a *political* one of a flourishing

<sup>c</sup> Aristoph. *Nebul* 12. *ψυχὴ καὶ σῶμα*  
*An. ix* § 349 — *Purpurean* *unit ille Animam*.

<sup>d</sup> Hor. *L. i* od. 27. v. 15. *Virgil*.

State of the Church, exclusive of such a Resurrection For else, *in such a Political Sense*, the Martyrs of the first Period might be said to *live*, when Christianity under *Constantine the Great* became the ruling Religion of the Empire. But of the Martyrs of the first Period, as well as of the second, it is only said that they lived at the *Millennium*, and therefore a proper, literal, and not a metaphorical Resurrection is intended Again, this *living again* of the Martyrs of *both the two first general Periods of the Church*, is called *the first Resurrection* But this, in relation to the Martyrs of the first Period, could not, in a political Sense, as appears from what has been already said, be a *first* but a *second* Resurrection And as for the Martyrs of the second Period, or the Witnesses, their Political Resurrection happened upon the Fall of *Babylon*, and even their political Ascension was when they had Enemies which beheld them But *their Resurrection here* is, when the Beast or all their Enemies are destroyed, and therefore their Resurrection here, as well as of the Martyrs of the first Period, is a true proper literal Resurrection, by which, the very Individuals who were slain, are raised to Life.

But *farther*, the whole Tenor of the Prophecy leads us to understand the Resurrection here mention'd of a proper Resurrection of the dead Martyrs.

We have seen in *ch. vi. 9. x. 11* that when the Souls of the Primitive Martyrs cried up for Vengeance, and for the Reward promised to them, they were put off, with a Token of a certain Expectation thereof, but that the Time was not yet come for it, because they must have Fellow-Servants, which must be slain as well as they.

We have seen that in the second Period of the Church, the Beast was to make War with the Saints and to slay them, *ch. xi. 7. xiii. 7. 15*

We have likewise seen in *ch. xiv. 13* that a Blessing and Promise of Reward is made to them that die in the Lord at that Time, which is plainly as long as the Beast lasted. So likewise in *ch. xv. 2.* they who were slain by the Beast, and are therefore represented as having pass'd the Sea of Fire which implies their Death, are, as well as the Primitive Martyrs, shewn with the Tokens of the Certainty of their Reward So that in all Things they are in the same State as the Primitive Martyrs

Now

Now at the Time here intended by the Prophecy the Beast is gone, they that corrupted the Earth are destroyed, and therefore the Time is come for the Dead to be judge'd, that is the Cause of the Dead to be tried, that they may receive their Reward, as it is said in *ch. xi. 18* what being there said, being Collateral to these Times

We have seen, that *Christ* has promised to reward them that overcome, that is, who by Death, or to Death resist his Enemies We find now that this Number is made up

There can be no more such Martyrs, because the Beast is destroyed and Satan bound So that *Christ* seems to have no Cause to put off any longer his Promise of Reward, now that their Number is fully made up

We have seen that the Promise of *Christ* is, that the Martyrs, or Overcomers of his Enemies, shall reign with him We see, that *Christ* is now come again with his Heavenly Host to destroy, and has destroyed his Enemies, and reigns with his great Power, and as *King of Kings, and Lord of Lords*

We have seen that he is come to his Marriage, and has given to his Bride *Byss* Garments, which are *the Righteousness of his Saints*, that is, their Reward in Judgment, and this *Byss* is the Symbol of the most perfect Holiness or Justification, which God gives, and therefore suits only the State of Resurrection, wherein only the Saints can be perfectly Holy

Now we find here, that the Martyrs of both Periods are mentioned as reigning with *Christ* And can we doubt after all this, that this is not the Reward promised to them, to their very Persons? We have seen before the Conversion of the Nations performed And what can therefore oblige us not to own, that the aforesaid Martyrs are now to rise again, and reign with *Christ*? So that this is indeed a literal Resurrection of the said Martyrs, agreeably to *Christ's* Promise to the Martyrs in *ch. ii. 28* *that he would give them the Morning Star, even as he had received of the Father*, the plain Meaning of which is, that as he rose before the general Resurrection, so should they, — that they should shine as the Morning Star before the full Day Light of the general Resurrection came. And as for *their reigning with Christ*, — this is an Accomplishment of the Promise he had made to them, in *ch. iii. 21. That it should be granted to them*

*them to sit on his Throne, even as he had overcome and was seated upon his Father's Throne.*

No. 3

The aforesaid Martyrs lived again, and reigned with Christ the before-mentioned thousand Years, but *the rest of the Dead lived not again till those thousand Years were finished*

The Words here, — *the rest of the Dead*, — shew that the Persons before-mentioned as dead and living again, were really dead. For if they were not, what Occasion was there to say, *the rest of the Dead*? Here is plainly an Opposition, or rather Exception, which admits of no Equivocation, out of a Rule or Assertion which must be of the same kind, or else what Need is there of such an Exception?

And therefore by *the rest of the Dead* are to be understood not only the wicked, who are dead since Adam's Fall, but also all such among the Christians who are dead, or shall die till that Time, having no Tide to *the first Resurrection*, upon the Account of their not having been Martyrs or Confessors

By this the Patriarchs, or the antient Martyrs in the Jewish Oeconomy, are not excluded,

They are to *sit down in the Kingdom of God* They had Hopes of the Messiah to come, and as having such Hopes, and acting agreeably thereto, they may be said to have the Testimony of Jesus. But this Prophecy is wholly written for the Christian Church, and therefore takes Notice only or chiefly of such as are included in this Church, leaving the rest to the former Promises of God, and the Declarations made by their Prophets And there is a very remarkable Place in the Book of Wisdom, which shews that the wisest of the Jews held, that those who had suffer'd Martyrdom for the Sake of God, should rise and have Dominion over the Nations.

No. 4.

This Resurrection of the Martyrs is called *the first Resurrection*, as being the first in order of Time, and the most excellent, forasmuch as the Partakers of it shall be Princes, as they are First-born of the Resurrection.

It is by all allowed that the second Resurrection is of Bo-

dies, and if so, why not also the first, since both are express'd in the like Terms?

But further, that there is a first proper Resurrection may appear also from St Paul, who in the fifteenth Chapter of his first Epistle to the *Corinthians*, makes three Degrees in the Order or Progress of the Resurrection.

Christ first, afterwards they that are Christ's at his Coming, and afterwards the End *ἐν τῇ τέλος*, § 23, 24

Christ is the First-Fruits Secondly, *they that are Christ's at his Coming* — the same as the Dead in Christ, that is for Christ's Sake as the Martyrs. These shall arise at his Coming *ἐν τῇ παρουσία αὐτοῦ*, which is just when he destroys τὸ αἶμα, 2 Thess ii 8 which is the same as the Beast, false Prophet, and their Adherents For this *παρουσία*, Presence, is collateral to, or the same as the Millennial State. *Εἰτα* then, yea rather afterwards, that is, after the first Resurrection, in the *παρουσία*, Presence, *ἐτα* being most certainly the same as *ἐπειτα* in § 23 But the said *ἐπειτα* implies a Difference of Time between Christ's Resurrection and his Presence, which Time we find by Experience is of near seventeen Centuries, and how much more we know not Therefore the Word *ἐτα* shewing certainly a Difference of Time as well as the other Word *ἐπειτα* may very well imply a Millennium or more

Now after the Coming of Christ, cometh τὸ τέλος the End. But what End is this? It is an End of Consummation or Perfection, the full, perfect, and last End of the Resurrection, the general of all the rest of the Dead, who did not arise in the first Resurrection

Again, the Words of St. Paul in the said Chapter — *every one in his own Order* — shew that some shall rise before others, and this Order in Time inters also a Priority of Dignity As the Angels themselves are in different Orders, so must also the Children of the Resurrection be. See Matt xix 28. Luke xxii 30 John xiv 2

The first Resurrection seems also to be set forth by the same Apostle in 1 Thess iv 16, 17 It is there said, *that the Dead in Christ shall rise first, and that ἐπειτα afterwards, we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air*

Now as the Dead in Christ signify those which are dead for

*Christ's Sake*, that is the Martyrs, so 'tis clearly said, *that they rise first*. As to what follows, either we must say that the Words, *we that are left alive*, are meant of those that were left alive then at the Time of St. Paul in that Persecution, or those that shall be left alive at the Time of the *first Resurrection*. If the latter, then St. Paul does not in this Place mention at all a general Resurrection, but the first only, or particular. Or else we must understand him according to the first Part of the Dilemma, that those who were then left alive, shall also rise or be caught up when *Christ* is already in his Glory, to reign for ever with him, and *with them*, *ἀμα (ὡς αὐτοίς)*, which is most exactly what is discovered in this Book. This Sense is very suitable to this Scope of the Place. St. Paul is there comforting the Christians for the Loss of some Brethren, who very likely were also natural Relations, and appear to have suffer'd Death for *Christ's Sake*. His Argument of Comfort is, that such shall *rise first*, and have the Advantage of Time, as to the Resurrection before others. But such as we that are not Martyrs, but are left or escape the Persecutions, which is the Meaning of the Expression, we are *ἐμεῖς, afterwards*, caught up to be with *Christ*, and with the rais'd Martyrs; that is, after the general Resurrection, and that too in the same eternal State — *always with the Lord*.

No. 5.

The Advantages or Prerogatives of those who have a Share in the first Resurrection are,

First, *They are Blessed and Holy*.

This is the first Place where these two Titles are join'd; and they signify thus *joined together*, consummate *Happiness* and *Holiness*, which can only concur in the Children of the Resurrection, who are then fully and compleatly justified, and enter into Glory and Happiness at the same Time.

The Word — *Holy* — here has a peculiar Relation to *Blessedness*.

As Sin always implies the Punishment by a Necessity of Consequence arising from the Justice of God, and the Reward follows the Works, so *Happiness* must needs follow *Holiness* as its Reward, especially where that *Holiness* is in an absolute Degree, for otherwise that *Happiness* is not a necessary Consequence but a modest Presumption. But as to Misery attending

Guilt,

Guilt, 'tis unavoidable. Sin leaves an eternal Blot upon the Soul, which proves an *anathema* or Curse upon the Soul and Body, which is not to be removed but by the Blood of *Christ* with a due Application, which therefore sanctifies us, and purges us from all Iniquity. Therefore the Wicked arising again without that Purgation, their Blot or Guilt remains for ever upon them, and so they must be eternally miserable, because there is no means left them to remove it. On the other Hand, by Presumption *Happiness* and *Piety* are thought to go together. But then where Presumption ceases, as in the Case before us, they are unavoidably to be join'd. The *Holiness* of the rais'd Saints is no more presumptive but absolute and perfect. Into the *new Jerusalem* no Curse is to enter, and therefore no Sin which can draw any divine Punishment. And therefore the rais'd Saints who are to dwell therein are perfectly *happy*, because perfectly and absolutely *holy*, not conditionally, but absolutely upon the Account of their having a Share in this first Resurrection.

Secondly, Upon those who have a Share in the first Resurrection, the second Death hath no Power, viz. to affect or hurt them as is evident from *ch 11 11*. For this Prerogative is given to them as Martyrs expressly in that Place. 'Tis their peculiar Prerogative conferr'd upon them before the rest of the Dead.

By the *second Death*, is meant *eternal Damnation*, after Men are risen from the Dead. And in this Sense the said Phrase was us'd by the Jews. So that the Sharers in the first Resurrection, are here consider'd as having been all dead or slain, and therefore by Consequence the *rest of the Dead* before-mentioned, are to be understood as dead literally.

The Expression therefore, that the second Death hath no Power on those who have a Share in the first Resurrection, shews, that the Martyrs being risen again, are certain that they shall never see the *second Death*, but that they are in a Life eternally happy. And they are already from the beginning of

<sup>1</sup> See the *Targum* on *Deut xxxiii 6* and the *Targum* of *Jorathan* on the said Place. See also the *Targum* on *Isa xxii 14 lxv 6* and on *Jer li 39, 57* *Psal de Proem & Poem* 1 621.

this *Millennium* as sure of it, as those who shall rise afterwards in the general Resurrection, and who shall be found written in the Book of Life, after they have stood before the Throne of Judgment, are sure of immortal Life, whereas the rest shall be thrown into the Lake of Fire, *which is the second Death*, & 12, 13, 14, 15

If therefore this latter be a real Resurrection of the Dead with their Bodies, and so of Singulars or Individuals, why must not this *first* be so too, forasmuch as both are described, as was before observ'd, by the like Symbols?

Thirdly, Such as are Sharers in the first Resurrection, *shall all be Priests of God, and of Christ*

This shews that they will be admitted into the nearest Sight of and Attendance on God and *Christ*, and *that they shall be Priests*, properly follows after what had been said of their being *blessed and holy*

For as in the *Hebrew* the Word כהן signifies to *minister* as a *Priest*, and to be a *Prince*, which Signification the same Word has in the *Chaldee*, *Syriac* and *Arabick* Tongues, which were much in use in the Times of *St John*, whence comes the Word כהן a *Priest* in the same Languages, so particularly in the *Syriac* the Words signify *to be blessed*, and *blessed*, or *happy*, and כהנות is *Happiness*. To be made a *Priest* or a *Prince* implying all the Happiness in another Life, which the Divine Favour, and the most strict Union and Intimacy with *Christ* and God, can apply to our Natures thus exalted into Glory

It had been before said in *ch 1 6* that *Christ* has made us *Kings and Priests to God and his Father*, and in *ch v 10* that he has made us *Kings and Priests to our God*. But here it is said that the Children of the Resurrection are to be *Priests to God and Christ*, and to reign with *Christ*. This is a manifest Difference, and we may see by it, that in the Resurrection *Christ* gains a great Prerogative.

In this mortal State of ours he is our Mediator and High Priest, and our Priesthood is of the same Order, and he as such is one of us. But in the Resurrection, having finished his Mediatorial Office, his Priesthood in some Sort ceases, and he stands upon the Merit of his Works, and the superior Dignity of his Divine Nature, and as he is God, is even the Object of the Priesthood of the Saints rais'd again. This raises the Dignity

nity of *Christ*, but does not lessen that of those Saints, yea rather magnifies it, for then they have no need of an Intercessor so far, but that they may by themselves approach God

Fourthly, Those who are Sharers in the first Resurrection *shall reign with Christ a thousand Years*

As the Priesthood and Government were at first joined in the same Persons, so shall it be again in the Resurrection. And therefore their reigning with *Christ* is joined to their being Priests of God and *Christ*, to shew that their Priesthood shall be compleat, both the Offices being connected. So that these Martyrs shall in all Things be like unto *Christ*. For as he was a *Prophet*, a *Priest* and a *King*, so have the Martyrs been Prophets. And so in like Manner shall they be *Priests* and *Kings*. That as they have been conformed to him in his Sufferings, so they may be conformed to him to his Glory, *Phil.* iii. 10, 11, 12

## VISION II PART IV SECT II.

Satan loosed, and the last Attempt and utter Destruction of the Enemies of *Christ*

- N<sup>o</sup> 1    § 7    **A**ND when the thousand Years are expired, Satan shall be loosed out of his Prison
- § 8    And shall go out to deceive the Nations, which are in the four Corners of the Earth, Gog and Magog, to gather them together to Battle. The Number of whom is as the Sand of the Sea
- N<sup>o</sup> 2    § 9.    And they went up on the Breadth of the Earth
- N<sup>o</sup> 3    And encompassed the Camp of the Saints, and the beloved City
- N<sup>o</sup> 4    And Fire came down from God out of Heaven, and devoured them up
- N<sup>o</sup> 5    § 10    And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and they shall be tormented Day and Night for ever and ever
- The

*The Explanation.*

N<sup>o</sup> 1. **G**OG and Magog are the Names of Nations very well known by the holy Writers, who have either spoken of them Historically or Prophetically. *Moses* himself has spoken of *Magog* in *Gen* x 2 as one of the Sons of *Japheth*. *Gog* is found in the Vision of *Balaam*, *Num.* xxiv 7. according to the LXX and the *Sumaritan* Text. And both *Gog* and *Magog* are prophesied of in *Ezekiel*, where the *Scythian* Nations are to be understood. And to this there is an Allusion in this Place. But then as *Ezekiel* comprehends all the Sons of *Japheth* in the Incurſion, the ſaid Incurſion takes in the *Greeks*, the *Romans*, the *Parthians*, *Turks*, *Ottomans*, and *Tartarians*, who ſince the Times of the Prophet have over-run the Land of *Judea*, and have held it in Captivity ſucceſſively ever ſince.

Now as St *John* limits this to *Gog* and *Magog*, by which Names in old Times ſpecial Regard was had to the *Scythians*, it ſeems probable that *Gog* and *Magog*, as formerly the Word *Scythians* and now *Tartars*, were uſed to denote the Multitude of the *Northern* Nations, without any Regard to their ſpecial Diſtinctions. From whence it comes, that *Moses* calls the *Scythians* by the general Name of *עַמֵּי הַצָּפוֹן* Nations, in *Gen* xiv. 1, 9 where the LXX turn the Word in both Places by *ἐθνῶν*, but *Symmachus* turned it in the firſt Place, by *παμφυλίας*, and in the latter by *Σκυθῶν*, *Scythians* the Word *παμφυλία* denoting a Multitude of Nations, which was the general Notion then of the *Scythians*, that they were a promiſcuous Multitude of Nations, who made it their Buſineſs, as moſt of them do ſtill to make Excurſions, and plunder the better cultivated Parts of the Earth. And as the *Greeks* called all thoſe Nations *Scythians*, ſo the *Persians* called them by the general Name of *Ἰσάκ* *Fuller* conjectured that this Name was either given them from a Word, which denotes their mix'd Multitudes, or from an-

\* Vid *Fuller* Miſc Sacr L ii c 4. Mr *Mede's* Diſc L and Rem on *Apocal* ch xii. § 8. *Bochart* Phaleg L iii c 13. <sup>h</sup> *Strab* Geogr L i p 33, 34.

<sup>1</sup> *Herod.* L vii c. 64. <sup>k</sup> *Fuller* Miſc Sacr L ii c 4.

other.

other, which ſignifies to *run about* and *wander*, or elſe from a Word, which ſignifies, that they dwell in *Tents*.

Any of theſe Notions ſuits very well with the Properties of thoſe wandering *Scythians*, or *Tartars*. And the *Arabian* Writers call ſtill by the Name of *Ἰαγίουγε* and *Μαγίουγε*, which is *Gog* and *Magog*, all the remote *Northern* Nations of *Asia*, which we call *Tartars*. Hence we ſee, that becauſe *Gog* and *Magog* of old were accounted a promiſcuous Multitude making Excurſions upon their Neighbours, therefore theſe Nations, being to do the like here to the converted Nations and Holy City, are Symbolically upon the Account of the Similitude of their Actions, called *Gog* and *Magog*. And

It may be likewiſe here, as in many other Places of this Prophecy, that the Event ſhall agree with the Letter, as well as the Symbolical Signification of *Gog* and *Magog*.

However, the Nations intended by the ſaid Words, are re- preſented as in the utmoſt Parts of the Earth, and as exceeding numerous. And theſe, upon the Removal of the Reſtraint which during the *Millennium* was laid upon *Satan*, will be by him ſeduc'd to make War upon the Kingdom of *Chriſt*.

N<sup>o</sup> 2. They aſcend upon the Breadth of the Earth — viz in ſuch vaſt Multitudes as to cover the Face of the Earth — as it is ſaid in *Ezekiel* xxviii 9 concerning *Gog*, that he ſhould aſcend and come like a Storm, and be like a Cloud to cover the

The Land upon which they make their Expedition, is the Habitation of the converted Nations. For

The New *Jeruſalem*, the Metropolis of *Chriſt's* Kingdom or the Habitation of the raiſed Saints, is reſented in the next Chapter as built upon a very high Mountain. And therefore by the Plain or the Breadth of the Earth muſt be underſtood the Territory which is ſubject to that Capital.

N<sup>o</sup> 3. And they incompaſſed [i. e. <sup>m</sup> Beſieged] the Camp of the Saints, and the Beloved City.

Upon great Incurſions it is uſual for People to fly into the Forts, and even into the Capital City, as being ſuppoſ'd to be

<sup>1</sup> *Herbelot* tit *Yagiouge* Geogr Nub Chm iii P 12. <sup>a</sup> *Luke* xxv 20. *Hab* xi 30. cf



of the greatest Strength, as the *Jews* generally fled upon such Occasions into *Jerusalem*, or else they fly towards it, and encamp for want of Room under its Walls

This seems to be the Case here The converted Nations fly to the Capital for Protection So that the Holy City, which is an Habitation for the *Saints* rais'd, proves at this Time as a Camp or Fortrefs to the said Nations, and so appears under the Notion of two several Things, which otherwise seem opposite to each other, that is a City which is a settled Habitation, and a Camp which is an unsettled Habitation of Men, who stand in some Danger from Enemies appearing in a war-like Posture to attack them

This upon the Supposition that the Holy City is it self the *Camp of the Saints*

But if the *Camp of the Saints* be distinct from the City, then the Meaning may be, that the Nations seduc'd by Satan will not only attack the Nations *that walk in the Light of the new Jerusalem*, or *profess Christianity*, but that they will also prevail so far as to attack the *new Jerusalem* it self Either Way it appears, that their Attempts are to endanger, if possible, the Subversion of *Christ's Kingdom* But their Attempt will be in vain. The Title of *Beloved*, which is here given to the *new Jerusalem* the Lamb's Bride, shews that *she shall not be moved*, that God loves her, and will therefore help her, and that *right early* Accordingly

No 4 *Fire came down from God out of Heaven, and devoured them up, &c* utterly destroyed them

This being a Time of Wonders, the Event may be well suppos'd to be according to the Letter, and that really *Gog and Magog* shall be destroy'd by *Fire from Heaven*, by which Thunder and Lightning are understood, and its being said to *come from God*, implies the Certainty and Dreadfulness of the Execution

And thus *Gog and Magog* perish here as in *Ezek xxxix. 6* and also *ch xxxviii 21, 22* such visible Executions by the immediate Hand of God, being recorded in several Places of the Scriptures

And the Case would be much the same, if we should take the *Fire* and *Heaven* symbolically, for a War from the supreme Power in the *New Jerusalem*, because *Christ*, as has been before suppos'd, is there

As for *Gog and Magog*, it is not here said that they were *thrown into the Lake of Fire and Brimstone, which is the second Death*, and therefore at the Time here intended, they are only destroyed by the *first Death* But

No 5. *The Devil that deceived them was cast into the Lake of Fire and Brimstone, where also the Beast and the false Prophet* [being cast there before the Millennium began] *and they, [viz the Beast and the false Prophet, and the Devil and his Angels] shall be tormented Day and Night for ever and ever.*

This is the last Doom of the wicked Angels They were before in a State of Condemnation, but this is their last and compleat Punishment, and the Expression, *that they shall be tormented Day and Night for ever and ever*, shews that it shall be eternal, without End, and without any Intermission

As to the Beast and false Prophet, their *Priority of Punishment* implies the Eminency of it before the rest of the Wicked, both as to Time and Equality, even as the Priority of the Resurrection implies an Eminency of Favour and Glory It had been before<sup>a</sup> only said, that the Beast and the false Prophet were cast into the Lake of Fire burning with Brimstone But here it is said that they shall be tormented Day and Night for ever and ever, and this is to shew, that their Judgment shall last for ever, as well as that of the Devil and his Angels They are condemned to the eternal Torment together, and just upon the general Resurrection, the Account of which immediately follows And though the Beast, false Prophet, and Devil, seem to be Bodies politick, and so different from Individuals, yet by Virtue of the Union their Doom includes that of the Individuals, especially when the Collective Body and Individuals are not distinguished So that as the Saints departed this Life, receive not their final Reward till the Resurrection, so neither do wicked Men enter into their eternal Punishments

<sup>a</sup> *Josh x. 11* 2 *Kings viii 6* *2 Kings 19*

just upon their Dissolution, but rather when the Devils themselves have receiv'd their Sentence.

### VISION II. PART IV. SECT. III

#### The General Resurrection of the Just and the Unjust, and the General Judgment

- N<sup>o</sup> 1. *¶ 11* **A**ND I saw a great white Throne,  
N<sup>o</sup> 2. *And him that sat upon it from whose Face the ° Hea-  
ven and the Earth fled away, and there was no Place found  
for them*
- N<sup>o</sup> 3. *¶ 12* And I saw the Dead, & great and small, standing before  
the Throne,  
N<sup>o</sup> 4. *And the Books were opened*  
N<sup>o</sup> 5. *And another Book was opened, which is the Book of  
Life*
- N<sup>o</sup> 6. *And the Dead were judged out of those Things which  
were written in the Books, according to their Works*
- N<sup>o</sup> 7. *¶ 13.* And the Sea gave up the Dead which were in it.  
*And Death and Hades delivered up the Dead which were  
in them.*  
*And they were judged every one according to their  
Works*
- N<sup>o</sup> 8. *¶ 14.* And Death and Hades were cast into the Lake of Fire.  
N<sup>o</sup> 9. *This is the second Death °*
- N<sup>o</sup> 10. *¶ 15.* And if any one was not found written in the Book of  
Life, he was cast into the Lake of Fire

\* M Comp Arab Ethiop. ° So the *Alex* and some other MSS and all the four ancient Versions ° *Oggis* not *Θις* is here read in *Alex* and several other MSS. and all the four ancient Versions, and *Arethas* ° After the Words --- *second Death* --- *Η ΛΙΜΝΗ ΤΩ ΠΥΡΟΣ* --- this Lake of Fire is read in *Alex* and several other MSS. and in *Syr. Arab. and Ethiop. Versions*, and in *Arethas*

### The Explanation

#### The Throne of Christ

- N<sup>o</sup> 1. **H**ERE begins a fresh Matter, which is the greatest and most compleat Work of God, the general Resurrection and Judgment Of this the *great white Throne* is the Symbol When the Holy Ghost has shewn us the last Victory of *Christ* over Satan, by the Effects it has had upon that Enemy, it is reasonable, as has been practis'd constantly before, that we should be inform'd what Effects it has upon the Kingdom of *Christ* internally, and this is now to be done For if there is no more Devil, there is no more Sin, because all Sin is of the Devil, who is the original Seducer If therē is no Sin, there must be no more Death If there be no more Death, the Saints must be transform'd without the Resurrection of the Dead, that all may be judged at the same Time according to their Works Thus these Matters are Consequences one of another.
- But to proceed to the Particulars
- A *Throne* always denotes a Kingdom and Government, and especially when it is set singly, for then it signifies the supreme Power The Throne here is *Great*, as denoting the absolute Dominion of God and *Christ*, and it is *all white*, to shew that this is to be a Kingdom of absolute Peace and Joy For though indeed it begins with a severe Judgment according to every Man's Work, yet that is only the first Act, preparatory to the everlasting Peace design'd, wherein God chuses who are for the future to be his Servants and Favourites, the rest being to be rejected as they have deserv'd

- N<sup>o</sup> 2 The Person who sits upon this Throne is describ'd in *ch xvi 5, 6, 7* with which must be compared *ch xxii 1* where the Throne is call'd the Throne of God and the Lamb. These are the Luminary of the *New Jerusalem*, as it is said in *ch xxi 11, 23* Then only do we find the King of Kings sitting upon his Throne, when he has subdued all his Enemies, and has nothing to do but to pronounce his Judgment upon them

And from his Face, the Heaven and the Earth fled every

By his Power, Majesty and severe Justice the old Constitution, or present State of Things in the political World of Mankind, was quite removed, to make Way for a new Constitution, a new Heaven and a new Earth

By the setting up of this *great white Throne*, he that sits thereon puts down all other Rule and Authority whatsoever, which before was not submitted to him.

In the pulling down of Paganism, as it stood in the *Roman Empire*, God only folded the Heavens and shook the Earth, to procure the half Hour's Rest or Silence for his Church But at this Time he causes them to be quite removed, that the like may be never seen again And therefore it is added, *that there was no Place found for them*, which is an emphatical Expression, shewing their utter Destruction, or Cessation

And all this is done judicially, because the *Heaven* and the *Earth*, were before his *Throne* or *Judgment Seat*, found corrupted, and therefore fit to be remov'd and alter'd, that he may, instead of the present State of Things, frame such a Constitution, as may endure his continual Presence

*The General Resurrection and Judgment.*

- N<sup>o</sup> 3. Here begin fresh Matters, and therefore a fresh Vision  
The *Dead, great and small*, [which take in all the Dead] are seen *standing before the Throne* They are therefore raised again and living, and are before the Throne, the Judgment Seat of *Christ*, (where <sup>s</sup> all must appear) in order to be tried for their Actions, and to be judged or sentenced accordingly. And therefore upon their Appearance

- N<sup>o</sup> 4. *The Books were opened*  
This is an Allusion, not only to the <sup>t</sup> Courts of Judicature, but also <sup>u</sup> to the ancient Practice of Monarchs, who caused all Matters, that happened to them, to be written down to stand as Records  
And therefore the opening of these Books before the Throne

of God, shews that all the Actions of Men, who are now risen and standing to be judged before him, are to be laid open, that they may be either condemned, or absolved, according to their respective Works, *Rom* ii 16

And by this God's exact Justice, and the perfect Knowledge which he hath of all Mens Actions, and the evident Conviction which will attend the Procedures of the Great Day, are set forth *Matt* xii 36 *1 Cor* iv 5

- N<sup>o</sup> 5. *And another Book was opened, which is the Book of Life*  
As Kings of old kept Records of all Things, so they had a peculiar Book, wherein were entered the Names and Actions of those, who had done them some Special Service, that in due Time they might reward them So the *Persian Monarchs* did, as appears from *Esther* ii 23 according to the LXX

And as appears from <sup>x</sup> *Herodotus*, it was the Custom among the *Persians*, that those who had done any signal Service for the King, were honour'd by the Title of *Orosangæ* — Princes that were *Benefactors* — Princes that *enlighten'd* — to afford *Light* in the *oriental Style*, being the same as to do good Therefore as Princes upon some Occasions sat upon Thrones or Seats before the King, so it is observ'd by <sup>y</sup> *Diodorus*, that the *Thebans only* of all the *Greeks* being accounted *Benefactors*, their Ambassadors only of all the *Greeks* sat upon Thrones before the King

Nay, if a Man gave but a Cup of cold Water to the King in Time of Need, he was accounted as a *Benefactor*, and highly rewarded, of which there is an Instance given in <sup>z</sup> *Aelian* and <sup>a</sup> *Plutarch*

And thus our Saviour in *Matt* x 42 says, *whoever shall give to drink unto one of thy little Ones a Cup of cold Water only, in the Name of a Disciple, shall in no wise lose his Reward* Where it appears, that God will account him a <sup>b</sup> *Benefactor*

<sup>s</sup> *Rom* xii 10 <sup>t</sup> *Vid Diodor Sic* L i p 31 <sup>u</sup> *Lith* 31 1  
*Mat* i. v. 6 *Mal* iii 16 *Exod* xxxiii 32, 33 *Psal* xl 7 *Mat* 8

<sup>x</sup> *Lith* 31 1

<sup>x</sup> *He od* L viii c 95  
*Vit* H t L xii c 40  
L ii c 34

<sup>y</sup> *Diod* L viii p 56  
<sup>z</sup> *Plut* in *Vit* *Aelian* L i c 17

<sup>a</sup> *Vid* *loc.*

to himself, and we have seen how he has promised, that such shall sit on *Thrones*, as *Priests* and *Kings*

Now the *Book of Life* is that wherein God has entred the Names of those whom he will reward with eternal Life by a Resurrection to that End. Those therefore who are matriculated in that Book, are such as being found faithful to that End, are thereupon entred into the Book of Life, which is of the Just. This is done upon every Occasion, but the Sentence is only pronounced upon the opening of the Book, which is at the general Resurrection, except for those who shall have Title to the *first*, for these, as we have seen, receive the Sentence and the Reward of their Justification, when the Bride of the Lamb receives the Byffe

This Book of Life therefore being opened at the general Resurrection, shews, that there is, besides those that are rewarded with that *Byffe*, a certain Number whom God will reward with eternal Life, whereas the rest, who are not entred therein, are to be disposed of another Way, the opening of this Book being the Publication and Application of that Reward to those who are mentioned therein, according to the Design of it, which is to give Life eternal.

No 6. *And the Dead were judged out of those Things which were written in the Books, according to their Works*

Sentence was pass'd upon Trial on each of them that were dead before, but are now alive and raised up, and they were separated from each other, some to Life eternal, and some to the second Death, as it follows, in which the Justice of God will be directed, by what is recorded, concerning every Man in the Books, every one being to be judg'd according to his Works.

No 7. *And the Sea gave up the Dead which were in it, and Death and Hades [or the Grave] gave up the Dead which were in them, and they were judged every one according to their Works*

All that had been drowned in the Sea or Water, or being dead were cast into the Sea, and all such as died any other Way than being drowned, whether they were buried or not, arose from the Dead. This shews the Universality of the Resurrection, that every individual Person that died shall rise again

And

And as every one that died shall rise again, so shall every one be singly judg'd. This is no Judgment upon a politic Body, but of Singulars, wherein every Man must bear his own Burden. And this general Resurrection being a true proper Resurrection of Individuals, shews that the first Resurrection with respect to the Martyrs, is also a true proper Resurrection of Individuals

No 8

*And Death and Hades were cast into the Lake of Fire*

That is, after the Dead are raised out of their Graves, wherein they were held by Death in an invincible State, they who are in that Condition shall never again feel of the first Death, but are immortal. And so Mortality itself shall become more known among Men, according to the present Faculty of human Nature. For this Lake of Fire is but a Symbolical Notion, or Representation of the perpetual Continuation and Unchangeableness of that State, into which those Matters are reduced which are said to be thrown therein, implying, that they shall no more affect Mankind, as being is to them utterly destroy'd, and as to themselves never able for the future to be again what they were before that Condemnation

No 9

*This Lake of Fire is the second Death*

It signifies irrecoverable Damnation to wicked Angels and Men, and to Death and Hades, an absolute Cessation of the Effects which they now have upon Men. The very Principle of Death will be destroy'd, and so *Death* and the *Grave*, the last Enemies to be subdued, will be for ever swallowed up in Victory

No 10

*And if any one was not found written in the Book of Life, he was cast into the Lake of Fire*

Whosoever upon the casting up of the Accounts, and the Examination of God's Records, was not found in the Number of those, whom God in the general Recording of all the Actions of Men, has also entred into the Book of Life, in the Number of those whom he will reward with eternal Life because they have really been and are accounted by him as those who are to be honoured as *Benefactors*. Whosoever is not so entred, shall

shall be condemned for ever as a Reprobate, and have his Portion with the Wicked, whose Share is to be the same as that of the Devil and his Angels in the Lake of Fire and Brimstone, which is the second Death For, as in this Judgment Men are to be judged according to their Actions, they who have no good to Christ, or his in his Name, and for his Sake, *shall go into everlasting Punishment*, Matt xxv 46

The Fire here, is the Symbol of the Reality of their Torment, the Lake, of the Greatness of it, and the Brimstone, the Symbol of its continual Duration Their Worm is not to die, neither will their Fire be quenched And therefore their Torments internal and external will never end Their Punishment is to be everlasting, as well as the Reward of the Just is to be eternal.

### VISION II. PART IV. SECT IV.

#### A general Description of the New Jerusalem.

- N<sup>o</sup>. 1. § 1. **A**ND I saw a new Heaven and a new Earth  
For the first Heaven and the first Earth were passed away,  
N<sup>o</sup>. 2. And there is no more Sea  
N<sup>o</sup>. 3. § 2. And I John saw the Holy City, the new Jerusalem descending [or coming down] from God out of Heaven, prepared as a Bride adorned for her Husband  
N<sup>o</sup>. 4. § 3. And I heard a great Voice out of Heaven, saying,  
Behold the Tabernacle of God [is] with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, their God  
N<sup>o</sup>. 5. § 4. And God shall wipe away every Tear from their Eyes,  
And there shall be no more Death,  
Nor Mourning, nor Crying,

- Neither shall there be any more Pain  
For the former Things are passed away  
N<sup>o</sup>. 6. § 5. And he that sat upon the Throne said, Behold, I make all Things new  
N<sup>o</sup>. 7. And he saith unto me, Write, for these Words are true and faithful  
N<sup>o</sup>. 8. § 6. And he said unto me, It is done  
I am the Alpha and the Omega, the Beginning and the End  
N<sup>o</sup>. 9. I will give unto him that is thirsty, of the Fountain of the Water of Life freely  
§ 7. He that overcometh, shall inherit these Things,  
And I will be his God, and he shall be my Son  
N<sup>o</sup>. 10. § 8. But the Cowardly, and Unfaithful, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars,  
Shall have their Share in the Lake that burneth with Fire and Brimstone, which is the second Death

#### The Explanation.

- N<sup>o</sup>. 1. **A** New Heaven and a New Earth, is a new Government and a new People.  
For the Introduction of this new Heaven and new Earth, the old Heaven and the old Earth was removed  
This Removal of the one, and the Introduction of the other, are Symbols of a Prophecy which has not its Accomplishment in a sudden Revolution or Moment, but in Progress of Time. That is, the new Heaven and Earth begin to be constituted, and have the Beginning of their Existence, as the Constitution of the old Heaven and Earth wears away, which is done by Steps The Introduction of the new Heaven and Earth, being spoken of only when the former Heaven and Earth are wholly remov'd, and when the new Heaven and Earth are wholly finished And thus in other Parts of the Revelation,

when any Thing is represented by some single and entire Sign or Symbol, it is most usual and proper to do it in its full Extent and entire Settlement So that this does not exclude the Beginning thereof, whilst it seems not perfect, but supposes them

According to this, the Beginning of the Constitution of the new Heaven and the new Earth, concurs with the first Resurrection,

The great white Throne was placed therein, and the old Heaven and Earth have been moving off from that first Resurrection to the general Resurrection and Judgment, which put a final Period to the old Heaven and Earth, and to the Consummation and Perfection of the new Heaven and Earth

And all this is easily proved by this *Medum*, that the Throne of God and of the Lamb, who make all Things new, is in the new Jerusalem, which comes down from Heaven, and that this new Jerusalem, the Bride of the Lamb, the beloved City, was in Being during the Millennium of the first Resurrection, and before the Seduction of Gog and Magog \*

And so <sup>f</sup> Justin Martyr, and <sup>g</sup> Irenæus, understood the Order of these Matters, for they also make the Constitution of the new Heaven and the new Earth synchronal to the new Jerusalem, and the first Resurrection

As for the Symbols, they are taken from *Isaiah* lxv 17 and *ch* lxvi. 21 in both which Visions they belong to one Thing, and what is the more to be observed is, the Words of *Isaiah* speak of the Resurrection of Israel, which as that signifies their Conversion to Christianity, may be a great Part of the Millennial Constitution But the Symbols are here us'd by St John to explain the Constitution of that State, which not only comprehends the Millennial, but also the general Resurrection And whereas some People are apt to fancy a thorough Change in the visible Constitution of the Universe as to the heavenly Bodies, this is not only inconsistent with the Nature of the prophetic Style, which assumes only those Objects for Symbols of the political World, but also contrary to the constant Opinion of the

Primitive Fathers Irenæus in particular, speaking of the new Heaven and the new Earth, has afterwards the following Words to determine, that the Holy Ghost does not mean of the Substance and Form of the visible Creation, but of the Figure of the Political World or Mankind, who are become guilty of Transgression, and are therein grown old, or corrupted, and must be renew'd

"<sup>h</sup> For, says he, neither the Substance nor the Matter of the Creation is destroy'd, because he is true and firm who has created it, but the Figure of the World passes, in which the Transgression is committed, because Man is grown old in them" Here the Word *Substance* answers to the Greek *ουσία*, which is still preserv'd by *Andreas Cæsariensis*, and being set with *σύν*, ought to be so explain'd, that the one signifies the Matter of the World, the other the Form and Constitution The Meaning of Irenæus being plainly, that in these Places of holy Writ, where 'tis said the World, Sun, Moon, and Luminaries, with other Elements are to be chang'd, 'tis not so to be understood, as if the Form or Matter of these created Beings was to be chang'd or destroy'd, but that this is to be taken of the human World

The Citation in this Place out of St. Paul's Epistle to the *Corinthians*, determines what is to be understood by the World, and the Elements of it in the Metaphorical Style, which is frequently us'd even when no Prophecies are in View Nothing can be plainer than that this is the Meaning of St Paul — *And they that use this World, as not abusing it for the Fashion of this World passeth away* Which Words can no ways be understood of the material, but plainly of the political World In short, if there be any Alteration in the visible Frame of Nature, it is only a Consequence, or necessary Condition, to make this Earth and Heaven proper Receptacles of the glorified Saints

No. 2

In this new World there is no more Sea — no War or Commotion, but all Peace and Quietness In the former Periods of the Church there was a *Sea of Glass*, and a *Sea of Fire*

\* Compare *ch* xxii 3 with *ch* xxi 2, 5 and *ch* xix 7 with *ch* xx 4-9  
<sup>f</sup> Dialog cum Tryphon p 259

<sup>g</sup> Iren L v c 3,

<sup>h</sup> Iren. L v c 36 Vid L iv c 6

<sup>i</sup> 1 Cor vii 31



But in this Period the Subjects of *Christ's* Kingdom are free'd from any Storms or Troubles, they are no longer now *circumscrib'd* or limited as before, but *God shall be all in all* 1 Cor xv 28.

No. 3

The Settlement of the new *Jerusalem* is the End or Perfection of all God's Promises. And therefore to give us Assurance in relation to an Affair of such vast Importance, the Apostle declares, *I John saw the holy City, the new Jerusalem, descending from God out of Heaven.* And this, (the Person of the Apostle in these Visions being typical) is an earnest, that those whom he represents shall most certainly see the said *Jerusalem*.

A new Heaven and a new Earth, new Kingdom, Government and People, must have a new *Metropolis*. And therefore the new *Jerusalem* is the Capital City of *Christ's* Kingdom, as the old or literal *Jerusalem* was of God's People the *Israelites*, and indeed as to the *Mosaical* Oeconomy, the Capital City of God's Kingdom, whence our Saviour calls it the *City of the great King*, Matt v 35

This New *Jerusalem* is *holy*, as being perfectly so, and it *descends from God out of Heaven*, as being constituted most immediately by the Divine Power, it being a *City whose Builder and Maker is God*, Heb xi 10. And it *descends prepared as a Bride adorned for her Husband*, as being the Bride of the Lamb before mentioned in *ch. xix*, Cities being often represented under the Symbol of Women

No. 4

The great Voice from Heaven declaring, *behold the Tabernacle of God with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, their God* — is a Declaration of God the Father and *Christ*, that they will place their Tabernacle among Men. *Christ* will visibly appear and dwell among Men in the Fullness of the Godhead, that is, with all the Power, Glory, Majesty, and Dominion of the Deity. And so in the most eminent Manner they shall find that they are the People of God, and that God himself is with them their God. There will now be *between them* a mutual Title of *Holiness*. And that Relation will appear in the highest Manner, being not now conditional but irrevocable, and therefore

as

as that Title of being *their God* engages God Almighty to exert his Goodness towards them, so will they always be *Partakers* of it. For

No. 5

He shall take away all Causes and Occasions of Sorrow. Death will be for ever swallowed up in Victory, and there shall be neither Mourning, nor Crying, nor Pain. Because the former Things, the old Heaven and old Earth are pass'd away, that is the former State of the World is remov'd and chang'd

No. 6

*And he that sat upon the Throne said, Behold I make all Things new*

*Christ* here declares that he it is who is to make the new Heaven and the new Earth before mentioned, and that he will actually accomplish this Design. And therefore to shew the Certainty of the Event,

No. 7

He commands St *John* to write, *for these Words are true and faithful*

Thou mayest publish it, and it shall be fully known at this Time, that what I have said or commanded, certainly comes to pass, and this is the Time wherein I make out before all Men those Promises which I have made to the Church, and that therefore all my Purposes stand

No. 8

*And he said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End*

That is, these Words are true and faithful, and the Things shall be done, because I, who at first created all Things, can also make all Things new, being the Consummator and Perfecter, as well as the Beginner of the Creation. And therefore

No. 9.

*To him that is thirsty, — to every individual Person that has suffer'd Persecution for Righteousness Sake, — will I freely — libe.ally, without Measure, and of my mere Grace and Fa-*

your give everlasting Happiness, *be shall drink of a Fountain of Water springing up to eternal Life.*

*Every one that comes off Conqueror shall inherit the new Heaven and Earth* Such, as Sons of Adoption, shall be Co-heirs with *Christ* the Son of God by Nature, and for ever reign with him *God will be their God*, and so perform to them all his Promises according to his Covenant, *and they shall be his Sons* for ever loved by him

It may be here observed, that God never calls himself the God of any one, but it is upon the Account of some mutual Covenant. And therefore when God covenanted with *Abraham* and his Seed, he concludes *I will be their God*, *Gen xvii 8* Therefore when God began to execute his Promise, and to send *Moses* to that Purpose to shew him, that he remembered his Covenant, he said to *Moses*, *I am the God of Abraham, the God of Isaac, and the God of Jacob*, *Exod iii 6* repeating thus the Title of *God* to every Name of the Patriarchs, because he had singly covenanted, or renewed the Covenant with each of them

And so because the Promise was yet never fulfilled to *Abraham* himself in Person, to whom it was also made specially, our Saviour concludes from these Words, that *Abraham* shall rise again, that God may perform it to him and the other Patriarchs. *Matt xxii 32*

N<sup>o</sup>. 10. The other Part of the Divine Judgment concerns them on whom the Sentence of Condemnation at the Time here intended is past And they are,

1 *The Cowardly and the Unfaithful*, such who, having heard of the Promises of God, have not had Courage enough to stand to the last, that they might overcome, but fainted in their Profession, and were *unfaithful*, that is, did not stand to the Promises, which themselves had made in entering into Covenant with God, which indeed proceeded from their wanting Faith to believe in God's Promises, and consequently by those Doubts suspecting him not to be *faithful*. These two Cases are near 2-kin, and are therefore here set immediately together.

Now the Persons here named being such as God had favoured with the Knowledge of his Covenant, who nevertheless

less forsook him and fell away, shall be condemn'd by a severer Sentence than others, and are therefore here set in the Front as one of the worst Sorts of Criminals *Luke x 11, 14* *xii 47, 48* *Matt x 15* *xliii 13, 14* *Mark xii 40*

2 *The Abominable*, — such as are guilty of those grievous Sins, which are called *βδελύγματα*, *Abominations* in Holy Writ, as Sodomy, in *Lev xviii 22*

3 *Murderers*, — and especially such as persecuted and killed the Saints of God, and were therefore habitual Murderers

4 *Whoremongers, Sorcerers, and Idolaters*

These three are frequently joyned together, because their Crimes were found to be frequently and commonly complicated in the same Persons, as being essential to the *Pagan* Religion, as such And in *ch ix 20, 21* the same Crimes are objected to the *corrupted* Christians.

5 *All Liars*, — All those who contrive Lies, false Miracles, and idolatrous Worship to deceive Men, and make them fall into Idolatry, and all who in General are Liars, false and deceitful in their Words and Actions

All these Sorts of Persons now nam'd (under whom all impenitent Persons are comprehended) will not be found written in the *Book of Life*, and must therefore have their Portion in the *Lake which burneth with Fire and Brimstone*, which is the *second Death* The *Righteous* are to go into *everlasting Life*, but the *Wicked* into *everlasting Punishment*

## VISION II. PART IV. SECT. V.

A particular Description of the *New Jerusalem*, together with an Account of what Sort of Persons shall enter into it, or dwell therein.

N<sup>o</sup> 1 | x 9 **A**ND there came unto me one of the seven Angels which had the seven Bowls full of the seven last Plagues, and he spake with me,

Saying.

- N<sup>o</sup> 2      *Saying, come hither I will shew thee the Bride, the Lamb's Wife*
- N<sup>o</sup> 3.    *And he carried me away in the Spirit to a great and high Mountain,*
- N<sup>o</sup> 4      *And he shewed me the great City, the Holy Jerusalem, descending out of Heaven from God,*
- N<sup>o</sup> 5.    *Having the Glory of God*
- N<sup>o</sup> 6      *And her Light was a most precious Stone, like a Jasper, looking like Chrystal*
- N<sup>o</sup> 7.    *And she had a great and high Wall,*
- N<sup>o</sup> 8      *And she had twelve Gates,*  
*And at the Gates twelve Angels,*  
*And Names written thereon, which are [the Names] of the twelve Tribes of the Children of Israel.*
- N<sup>o</sup> 9    *On the East three Gates,*  
*On the North three Gates,*  
*On the South three Gates, and*  
*On the West three Gates*
- N<sup>o</sup> 10.   *And the Wall of the City had twelve Foundations,*  
*And on them the twelve Names of the twelve Apostles of the Lamb*
- N<sup>o</sup> 11.   *And he that talked with me had a golden Reed, to measure the City, and the Gates thereof, and the Wall thereof.*
- N<sup>o</sup> 12    *And the City lieth four-square,*
- N<sup>o</sup> 13    *And the Length of it is as much as the Breadth*
- N<sup>o</sup> 14    *And he measured the City with the Reed to twelve thousand Furlongs<sup>1</sup>*
- N<sup>o</sup> 15    *The Length and the Breadth, and the Height of it are equal*
- N<sup>o</sup> 16    *And he measured the Wall thereof, an hundred and forty four Cubits,*
- N<sup>o</sup> 17.    *According to the Measure of Man, which is the Angels*
- N<sup>o</sup> 18.   *And the Building [or Fabrick] of the Wall of it was of Jasper,*
- N<sup>o</sup> 19    *And the City was pure Gold, like clear Glafs*

\* So according to Alex and several other MSS and vulg Lat Gr and Arab Versions, and Arabic  
<sup>1</sup> According to Steph & Pet 2 Hunt 1 Sin M Sci cl  
 twelve Times twelve Thousand Furlongs

- N<sup>o</sup> 20    *And the Foundations of the Wall of the City were adorned with all kind of precious Stone*  
*The first Foundation was a Jasper, the second a Sapphire, the third a Chaledony, the fourth an Emerald,*
- N<sup>o</sup> 20    *The fifth a Sardonyx, the sixth a Sardius, the seventh a Chrysolith, the eighth a Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh an Hyacinth, the twelfth an Amethyst*
- N<sup>o</sup> 21    *And the twelve Gates were twelve Pearls,*  
*Every several Gate was of one Pearl*
- N<sup>o</sup> 22    *And the broad Place of the City was pure Gold, as it were transparent Glafs*
- N<sup>o</sup> 23    *And I saw no Temple therein*  
*For the Lord God Almighty is the Temple thereof, and the Lamb*
- N<sup>o</sup> 24    *And the City has no Need of the Sun, neither of the Moon to shine in it*  
*For the Glory of God did enlighten it, and the Lamb is the Lamp thereof*
- N<sup>o</sup> 25    *And the Nations of them that are saved shall walk in the Light of it*
- N<sup>o</sup> 26    *And the Kings of the Earth do bring their Glory and Honour into it.*
- N<sup>o</sup> 27    *And the Gates of it shall not be shut at all by Day.*  
*For there shall be no Night there.*
- N<sup>o</sup> 28    *And they shall bring the Glory and Honour of the Nations into it.*
- N<sup>o</sup> 29    *And there shall in no wise enter into it any Thing that is common, [viz unclean] neither that which worketh Abomination, and maketh a Lye*
- N<sup>o</sup> 30    *But only they who are written in the Lamb's Book of Life.*

### The Explanation.

- N<sup>o</sup> 1.    **T**HE new Jerusalem having been only before mention'd in General, is in this Section particularly describ'd, and at the same Time it is shewn how Possession thereof shall be taken,

ken, and by whom, that is, by what kind of Citizens, it shall be enjoy'd

The Angel who shews all this in the Vision to St *John* is very carefully specified, to be one of those that poured out the seven Bowls in general, or rather the seventh of them, and even the same as had before shewn St *John* the Destruction of *Babylon*, the Metropolis of *Christ's* Enemies.

Now it may be argued, seeing the Prophecy shews, that the same Angel who has executed the Plagues, and shewn the Destruction of *Babylon*, does also describe and measure the *new Jerusalem*, and not any other Angel indefinitely, but one of the seven Chiefs who stand in the Presence of God, that therefore the Matter of the Execution of the Plagues, and of the Destruction of *Babylon*, and of the measuring of the *new Jerusalem* have some kind of Connexion And,

From this careful and exact Way of Management it may be conjectured, that since *the same Angel* who poured out the last Bowl upon the Worshipers of the Beast, and caused many Christians, that is, of the Reformed Churches, to hear the Word of God, and become converted, and also to foresee the approaching Destruction of the Metropolis of the Antichristian State, and even by what Means it should be effected, *does also shew* the Metropolis of *Christ's* Kingdom Symbolically to St *John*; that therefore the same Reformed Churches shall have a Foresight and Subsisting, till the Descent of the *new Jerusalem* discover at last the actual Enjoyment of it by those for whom it is prepared

Nº 2. The Words of the Angel to St. *John* are, *Come hither, I will shew thee the Bride the Lamb's Wife*

Here is the very same Way of Management as has been us'd about the great Whore, the Metropolis of the Antichristian State in *ch xvii 1*

As to this Place we may observe, that the Church which in the present Mortal State of its Members is only *betotted* unto *Christ*, becomes at the Resurrection a *perfect Wife*, and yet is always a *Bride*, as having always her Byss or Wedding Garment on, and therefore she is here represented both as a *Bride* and as a *Wife*

This

Nº 3. This Metropolis of *Christ's* Kingdom is represented as standing upon a very high Mountain, and therefore St *John* is carried by the Spirit to the said Mountain, in order to view it The Kingdom of *Christ* being become a great Mountain, and filling the Earth, must have its Capital City *established upon the Tops of the Mountains, and exalted above the Hills.*

Nº 4. Upon the said Mountain the Apostle is shewed *the great City, the holy Jerusalem descending from God out of Heaven*, as being constituted most immediately by his Almighty Power

It is now *Great*, prevailing and exercising Power, as well as *holy*, and we shall find that every Thing belonging to it is *Great*.

Nº 5. The Glory of God which this City has, is the *Shkinah*, or glorious Light, which is the Symbol and visible Proof of the Divine Presence and Majesty So that it will be enlighten'd and govern'd by God himself with all the Brightness of his Majesty And therefore *Christ*, who is the *Brightness of God's Glory, and the express Image of his Person*, *Heb 1 3* is to dwell therein, and to reign with the Saints. For where the Son is, there is the Father also, the Son being an Emanation of his Father's glorious Light, and inseparable.

Nº 6. And to shew that God and *Christ*, who is visibly to reign therein, shall enlighten his People, or rule over them, with a constant and unchangeable Flow of his Goodness and Favour, the Light or Luminary of the *new Jerusalem* is compared to a most precious Stone, *to a Jasper looking like Crystal*, of a shining bright and white Colour, of the Colour of a serene Skie

In *ch iv 3* the Presence or Appearance of God the Father was compared to Gems of three Colours, white, red, and green, because from the Beginning of the Christian Dispensation God was to shew not only good Will and Kindness, but also Justice and Severity, and also Mercy or a Disposition to Reconciliation after Sin, and upon Repentance

But to this *new Jerusalem* he appears all clear and bright, that is, all Peace, Prosperity, Joy, and Happiness, without any Disposition, in respect of its Inhabitants, to Anger and Severity

N<sup>o</sup> 7 The *great and high Wall* of this City represents its Strength, and the Stability and Safety of the State of its Inhabitants

N<sup>o</sup> 8. Its *twelve Gates*, having the Names written on them of the *twelve Tribes of Israel*, shew who have a Right to enter through them into the City viz the true spiritual *Israelites*, who are taken from the *Jews* and *Gentiles*

Old *Jerusalem* had the same Number of Gates, and so has the City in *Ezekiel*

The *twelve Angels at the Gates*, to keep and defend them, are in Allusion to the Custom of placing Guards at the Gates of the Cities, with an Officer to command them So *Æschylus* places a Prince at each of the Gates of *Thebes* In the Temple of *Jerusalem*, which was a kind of a Citadel guarded by the Priests and Levites, as the standing Militia of it, there was an Officer at the Gates to prevent Disorders, and keep out any Strangers, or unclean Persons who should offer to come in, contrary to the Order and Warning written on the Outsides. This Place may also allude to that, and perhaps too to the Cherubim, who kept the Way to the Tree of Life after *Adam's* Fall, which was in the first Paradise And this *new Jerusalem* is also called *Paradise*, into which no accursed Thing is to enter, as we shall see in *Verse 27* and in *ch xxii 3*

It is not easy to conjecture and comprehend how this will be accomplished, and whether it be only defin'd here, to denote the great Care and Kindness of *Christ* to those that are in this holy City However, it shews that this State is so secured to the Saints, that those who are condemn'd to be depriv'd thereof, shall never be able to enter therein, there being no Sacrifice or Purgation which may sanctifie them, if not before this Period prepared in this Life to be justified in God's Judgment. See *Luke xvi. 26*

N<sup>o</sup> 9 The *Position* of the Gates answers to the four Points or Winds, or Corners of the World, and so denotes Universality,

— that there shall enter through them Persons from all Parts of the whole World, without Exception or Privilege, but every one according to his Works This will be according to the Saying of our Saviour, *Luke xiii 28* *Then shall be Weeping and gnashing of Teeth, when ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the Kingdom of God, and they shall thrust out And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God* — which Words are a plain Exposition of this Place, wherein also observe, that the Punishment of the Wicked is set forth by Way of Rejection, or reprobation, which being for ever, must therefore cause an everlasting Torment

Therefore seeing there are but twelve Gates to correspond to the twelve Tribes of *Israel*, they are equally distributed to each Side, to shew the equal Distribution of the Rewards to all Sorts of Men, that none upon the Account of his being of this or that Nation, shall be prefix'd to another, the Covenant of Grace having taken away those Distinctions of peculiar Families, or Nations

As to the Order or Distribution here of the Parts of the World, the *East*, as being here the Front, is first nam'd, and to him that considers this City as from the *Front* or *East*, the *North* stands on his Right Hand, and so is preferred to the *South* which stands on his Left, and the *West*, as being behind, is mention'd last.

N<sup>o</sup> 10 The *twelve Foundations of the Wall of the City*, having on them the *twelve Names of the twelve Apostles of the Lamb*, shew that the twelve Apostles have equally concurred to lay the Foundation thereof by their Preaching the Oracles of God And thus *St Paul* calls his preaching the Gospel, the laying of a Foundation, *Rom xv 20* As the twelve Apostles have founded the Church of *Christ*, which grows up at last into this *new Jerusalem*, so this gives them a Title of being Founders, the Privilege of *Christ's* being the chief Corner Stone being preserved And our Saviour confirms it by promising, *that in the*

*Regeneration, when the Son of Man shall sit on the Throne of his Glory, they shall sit upon twelve Thrones judging the twelve Tribes of Israel* Matt xix 28

The Analogy of *Preaching* and *Foundation* is suitable to that of the Church being compared to a *Temple* or *City*, and even in *prophane Authors* *Laws* are call'd the *Foundation* of *Cities*.

As to the general Signification of the *Foundations*, they are to signify, that the State of this *new Jerusalem* is to be firm and stable, in Opposition to the unstable State of this present Life, as *St. Paul* reasons, *Heb* xi 9, 10

N<sup>o</sup> 11. The *Golden Reed* which the *Angel* has, to measure the *City*, and the *Gates* thereof, and the *Wall* thereof, that is to take Possession of them for whom they are design'd, shews that the State of this *City* shall be glorious and permanent, and that *God* will make use of the glorious Ministration of *Angels* to put us into Possession of that glorious State

In the measuring of the *Temple* in *ch.* xi. there was us'd only a *Reed like a Staff*, a plain and brittle Instrument, and the Commission to measure was given to *St. John*, as a *Martyr* or *Prophet* in *Sackcloth*, and the Representative of the distressed *Worshippers*. But here is a *Golden Reed* us'd, and the *Measurer* is one of the *Angels* of *God's* Pretence So that the Case is entirely different

N<sup>o</sup> 12. And the *City* lieth four Square.

The Word τετράγωνος, *Four-square*, though in Strictness of speaking it is only said of the plain Figure, without considering the Solidity, yet it is also said of Cubick Bodies by <sup>a</sup> professed Geometricians

And that this *City* is a *Cube* appears from the End of this Verse, in which it is said, that the *Length*, and the *Breadth*,

and the *Height* thereof were equal Now all Cubick Bodies must needs appear *Four-square* in the Superficies on all Sides

This Figure is made Use of by *Timæus*, *Plutarch*, and others as the Symbol of Stability, because which Way soever it be set, it stands upon a plain Basis as good as any other of the same Body Hence the <sup>r</sup> Philosophers call a Man of Courage and Resolution to stand to his Purpose τετράγωνος *Four-square* And to on the other Hand, a *Cylinder* was the Symbol <sup>s</sup> of an inconstant Man

From this Propriety of the Number *Four*, being the Basis of the *Cube*, the Number *Four* got the Name of <sup>r</sup> *Firm* in those Authors, who have affected to give particular Titles to some special Numbers

Now by the *City* being thus *square* and *cubical*, is denoted that it shall be firm, immoveable, constant, perfect and always like it self

N<sup>o</sup> 13. The *Length* of the *City* is as much as the *Breadth* And this shews that the Figure of its Basis is a perfect Square, this being the vulgar Way to express it, even when it is a Rectangle, for in the exact Geometrician Way a Rhomb may have its Length and Breadth equal without being a Square

It is of this Figure as the most regular, and that it may shew equal Sides, and an equal Number of Gates to all the Sides or Corners of the *World*, and thereby denote the Equality of Right to all Sorts of Men, and the Equality or Impartiality of the Divine Favour to Men of all Nations

N<sup>o</sup> 14. And he measured the *City* with the *Reed* to twelve thousand Furlongs

This is the common Reading, and it is confirmed by the best MS. and the most antient vulgar Translation, and others

According to this, *Ezekiel's City* and this *new Jerusalem* will be the same, the *eighteen thousand Measures* in the one, being equal to the *twelve thousand Furlongs* in the other

<sup>a</sup> M T C de Nat D L m. *Misique ita posuit, Rem lura dicitur, Nemo dicitur agglutinat, judicant ut jectis nostris dicitur* Virg. in L vi

primo in l. 10, 11 u. bar

<sup>a</sup> Timæus Locutus e An m Muna Cont Platon Ti. p 187

<sup>r</sup> Arist Rhet L iii & Ethic Nicom L i Audon Lib Paphr L i c 1<sup>a</sup>

<sup>s</sup> Hieron in Pyth g Aur Cornu v 6, &c

<sup>s</sup> Aristid Quint de Mus L iii v 12



To prove this let it be observ'd.

*First*, that the Angel here does not give us the Sum of the Measure of either the Length, or the Breadth, or of the Compass only, that is, either of the Sides of this Holy City, or the *Area* or Ground-plot thereof, but of the whole City it self considered in Gross with the Mount upon which it stands Which is evident from this, that in the next Words to those before us, this City is considered as having the three Dimensions, and therefore as a solid or cubical Figure And because the Measure of the whole is summed up at once, it is evident, that to find the true Measure of the Superficies and Lines of this Cube, it must be done by extracting the Cube Root of the Sum, which will then give us the Length of one of the Sides, and then of the whole Circumference to the four Sides

*Secondly*, It is to be observ'd that *Ezekiel* does not measure the City in gross, but only gives the Measure of the Compass or Circumference of a square Figure, each Side containing *four thousand five hundred Measures*, and so the whole Figure containing *eighteen thousand Measures* in all

Therefore to reduce these two Figures to the same Measure, or Denomination of Numbers, they must be computed in such a Manner, that the Cube whose Content or solid Measure is 12000 Furlongs, must be in Compass 18000 Measures, as they are computed by *Ezekiel*, that is, that a Line of the Length of 18000 Cubits, or Measures of *Ezekiel*, going about a square Figure, shall likewise encompass or go about the Cube of 12000 Furlongs of solid Measure, as *St. John* expresses it

" " That this may appear, something must be said of the true Length of *Ezekiel's* Cubits, and *St. John's* Furlongs

" Concerning the Cubit used by *Ezekiel* in the Description of his last Vision, it is evident from the fortieth Chapter and the fifth Verse, and from *ch. xli* § 8 and *ch. xliii* § 13 that this Cubit is longer than other Cubits ordinarily us'd in the Holy Scriptures, by one Span or Hand Breadth, which is the fourth Part of the usual Cubit, as *Vallalpandus*, and other Interpreters upon this Place of *Ezekiel*, not without Reason, affirm. But the common and usual Cubit mention'd

" in the Scriptures, was about two Foot and an half And therefore in some of our *English* Translations the Marginal Note equallerh 2000 Cubits to a Mile, and so doth *Vallalpandus* also in his Map of *Jerusalem* And a Mile contains 1000 Paces, every Pace being five Foot. If therefore this Cubit of *Ezekiel* be bigger by one fourth Part than other Cubits, it follows then, that 22500 true or ordinary Cubits, are equal unto 18000 of these great Cubits, for as 4 are to 5, so are 18000 to 22500 If then 22500 Cubits, every Cubit being two Foot and an half, be the true Compass of the new *Jerusalem*, as by *Ezekiel* it is measured, it must be granted, that if 625 Foot make one Furlong, then the Compass of this City reduced to such Furlongs, must be 90 Furlongs, which Measure how near it comes to agree with the solid Measure set down by *St. John*, may be easily demonstrated by extracting the solid Root of 12000, which if I have rightly perform'd, the Compass of this Cubical City, by necessary Consequence, must needs be between 91 and 92 Furlongs, or more exactly 91 Furlongs, 71 Paces, 2 Foot 11 Inches And although it doth not exactly and precisely agree with the former, yet one or two Furlongs are not to be regarded in so large a Compass, yet not therefore not to be regarded, because a Difference, if it could be proved, were not to be regarded, but because it is beyond Comparison far more probable, that these two Measures do exactly agree, because the Cities are both one, than that any other Writer can now exactly set down the just Length both of the *Jerusalem* Cubit, and of the *Roman* Furlongs "

Upon this Discovery of *Mr. Potter* *Mr. Mede* makes this Reflexion, " There is no such Argument to prove the Divinity of the Apocalyp, and consequently to convince an Atheist of the Divinity of the whole Scripture, whereto this Book gives Testimony, as the strange Agreement between *Ezekiel's* lineal, and *St. John's* cubical Measures of the City *Jerusalem* for the Compass and Area thereof, both the Numbers and Denomination of Measures being so differing as they are, and those of *St. John* besides to be derived from 12 How

" could this be but from Divine Inspiration, when St John,  
" as the rest of the Apostles, was ἀσέμνως ἡ ἰδιότης, and  
" far enough from Skill in Algebraic Subtilties "

Nº. 15. *The Length, and the Breadth, and the Height of the City being equal, proves plainly that St John considers the City as a Cube, the Height being not that of the Wall, which is much less, and particularly consider'd in the next Verse.*

Now as it is not usual to consider a City as a Cube, so there was special Occasion to do it here. And therefore St John here considers, that this City is placed upon a Mount, and he takes the Height of the Mount, in the Description of the City, the Height of the Mount being to be consider'd as Part of the Constitution of this City

Now as the Mount signifies the Reign and Dominion which this City is to have, and that this Height or Exaltation of its Dominion is equal to the Length and Breadth, we are therefore given to understand by this, that the Reign of the City shall be commensurable to its Duration and Extent, that they who are therein to possess it shall reign for ever, as they are taken from all Nations, and are to reign over all Things universally.

Nº. 16. *And he measured the Wall thereof an hundred and forty four Cubits.*

This is the Height of the Wall which was before called *great and high*. This Height of the Wall, in which this City exceeds all others, denotes the great Security of the State of its Inhabitants

And forasmuch as the Number 144 is a mystical Number, being produced out of 12 multiplied by it self, this may shew that the Safety and Security of the Citizens consists in their Conformity to the Doctrine delivered by the Apostles

Nº. 17 *The Measure of the Angel being the same as that of Man, shews that in measuring the City and the Walls he takes Possession thereof, not only for the Angels, but also for Men, the City being to be inhabited equally by both, so that Measure of Man is here the same as in the Name and Right of Man,*

as

as well as his own, for Men as well as for Angel. Now the Angels take Possession thereof to put Men into Possession, they being the heavenly Host which came with the *Word of God*, and are to gather the Elect from the four Quarters of the World, that they may sit with *Abraham, Isaac and Jacob* in this *New Jerusalem*, which is the Capital of the Kingdom of Heaven. So that the Saints are to be put into the actual Possession of that happy State, by the immediate Procuration and Ministry of the Angels, who are to be their Companions.

Nº 18 The Matter of the Wall is said to be *Jasper*, which is the very same as that to which the Luminary of this *new Jerusalem* is compar'd in v 11. This implies that the same God and Christ, who reign therein, shall likewise defend it, the Divine Presence being continually therein, to rule and defend it against all Harm

Both these Advantages are laid down together by *Ezekiel* in ch xlviii 35 in these Words, *the Name of the City from that Day shall be, the Lord is there*. For according to the Style of Holy Writ, the Divine Presence is a Token of Protection. Now as the Righteousness of God, his kind and peaceful Disposition, is that by which he will govern this Holy City, so 'tis the Holiness of the Saints, which is to be their constant and sure Defence, of which the Whiteness and Clearness of the *Jasper* is the Symbol. As the *Jasper* it self, like other Gemms, is that of the Constancy and Perpetuity of the Subject.

Nº 19 *And the City was pure Gold, like clear Glass*

That is, all the Buildings of the Houses and Streets are of pure Gold, free from all Manner of Dross, and Transparent

This denotes the Power and Duration and Holiness of the happy State of the Inhabitants.

Here the Church shall have *Holiness* and *Happiness* together. She shall be as bright as *Glass*, but as strong and durable as *Gold*

Nº. 20 *And the Foundations of the Wall of the City were adorned with all Sorts of precious Stones. The first Foundation was a Jasper, the second a Sapphire, &c*

It had been *before said* that the Wall of the City had twelve Foundations, and that on those Foundations were written the Names of the twelve Apostles of the Lamb And now *here it is said* that each of the said twelve Foundations consisted of a most precious Stone.

The *precious Stones named* are the same in Number, and probably the same in kind, though in a different Order, with the twelve precious Stones which were placed in the *Essen*, or *Breast-plate of Judgment* of the High-Priest, and on which were engraven the Names of the twelve Heads of the Tribes of Israel That *Essen* was the Instrument whereby the Will or Oracles of God were discovered to the *Israelites*, and for this Reason it was it self called the Oracle *לְעֹרָא*

Now the Word Oracle is a very general Term, by which in Holy Writ is not only understood the extraordinary Revelation of God's Will, Mysteries, Promises, Predictions and Threatnings, but also Judgments and Decisions in doubtful Matters, when the People, or Heads thereof, resorted to him for a Decision, and by Consequence, as even the written Law was once a Mystery, a Declaration of God's Will, containing a Collection of judicial Decisions, Predictions, Promises and Threatnings, which emanated from God as Oracles, the written Law it self was also called the Oracles of God And therefore, tho' *Moses* never us'd the *Urim* and *Thummim*, God speaking otherwise to him, Face to Face, from between the Cherubim, yet *St. Stephen*, *Acts vii* 38 says, that he received the lively Oracles of God to give unto us, and *St. Paul*, *Rom iii* 2 naming the Privileges of the *Jews* above the *Gentiles*, mentions this in the first Place, *because that unto them were committed the Oracles of God* For, as God is King of all the World, and was so peculiarly of the *Jews*, an Oracle is the Order, Command, Answer, or Decision in Judgment of any King, either with, or without the Request of his Subjects So that *Laws* themselves are Oracles

Wherefore, to apply what has been said to the Case in hand, seeing visible Symbols are us'd to represent the Notions of the Mind, by the Way of Metaphors, Metonymies, and Synecdoches, the twelve Gemms here being the same, or of the like kind, with those in the *Essen*, or Instrument of the Divine Oracles upon the High Priest, and being here said to be the Founda-

Foundations of the *new Jerusalem*, do accordingly by a Metonymy of the Adjunct, or rather Instrument, signify, that this *new Jerusalem*, and what is contained or meant by it, the happy State of the Saints in the Resurrection, is founded upon the Oracles and Promises of God And these Gemms are therefore said to have the Names of the twelve Apostles of the Lamb written on them (in Allusion to the Names of the twelve Patriarchs of the Tribes of *Israel*, which were written on the precious Stones of the *Essen* of the High-Priest) because the Oracles or Promises of God, according to which the City is built, were committed to the Preaching of the twelve Apostles of the Lamb.

That *Gemms* in the Symbolical Language signify Oracles and *Laws*, and how they came to be so us'd, may be clearly seen from the Symbolical Dictionary From what has been said it appears, that the twelve Gemms, as they signify the Oracles of God upon which the *new Jerusalem* is founded, make but one Symbol among them all And therefore since they are not singly Symbolical, but altogether, as the twelve precious Stones were in the *Essen*, it is not necessary to give a particular Description of them.

Nº. 21. And the twelve Gates were twelve Pearls, every several Gate was of one Pearl

Pearls are valued in Proportion to their Bigness, and are the most precious of all Things that are sold among Men

The biggest Pearl known to be in the World belongs to the King of *Persia*. It is not so big as a Pidgeon's Egg, and cost thirty two thousand Tumans, that is, about one hundred thousand Pounds Sterling

According to this, each Gate, as consisting of one Pearl, must be of an immense Value. For these Gates must be very large, in Proportion to the Height of the Wall, and are to be consider'd, as having Houses, and so the largest Buildings of all the Walls The Gate-Houses of Cities consisting, after the

Manner of the old Fortifications of several Towers and Turrets to flank, and defend the Entrance.

The Gates, or Gatehouses therefore, consisting each of one Pearl, shew that the Right to enter into this *new Jerusalem* is of infinite Value, to which nothing else in the World is to be compared, and consequently, that the Happiness of those who enter in through the said Gates into the City, is immense. Therefore is a Man would give all this World to save his Soul, and that these Pearls signify the Right to that Immortality which saves Souls, so a wise Man must sacrifice all this World to obtain it, *Matt. xvi. 26. Rom. viii. 18.*

Nº. 22. *And the broad Place of the City was pure Gold, as it were transparent Glaz*

This *broad Place* is the *Forum Urb's*, or the publick Place of Concourse in the *midst* of the City, and so denotes the *internal* Conversation of the Citizens of this *new Jerusalem*. And this being said to be of *pure transparent Gold*, denotes the most holy and excellent and constant Behaviour of them all in Equity and Goodness, without any Mixture or Mismanagement to tarnish the continual Course thereof.

It is observable that <sup>2</sup> *Homer* describes the Place wherein the Gods met to consult with *Jupiter* as having a Floor of Gold.

Nº. 23. In this *new Jerusalem* there is not seen any *material Temple*, or circumscrib'd Place of Worship, as under the *Jewish*, or the *Christian Dispensation* in its two first general Periods.

And that for this Reason, *because the Lord God Almighty is the Temple thereof.*

In the *Mosaical* Oeconomy there were many Things which required a *material Temple*.

The principal of which was this, that the Tabernacle and Temple served to keep the Earnests, Testimonies, and Monuments of the Covenant made between God and the *Israhelites*, and thus to denote Symbolically, that God did dwell among them, in order to protect them always, until such Time as all

his Promises and Counsels concerning that Oeconomy were perfected, which was only to bring them, as a *Pædagogus* to *Christ*.

The Closeness and Secrecy of that Temple, so long as it was shut from the Eyes of Men, represented, that the great Counsel or Designs of God were still to be secret and unaccomplished.

When by the coming of the *Messias* those Designs began to be laid more open by his Preaching, and the Preaching of his Apostles, God suffered that Temple to be removed, to make Way for another Oeconomy, which was the *Christian*.

In this latter Oeconomy Men are Mortals still, and they have need of a standing and visible Worship, and publick Rehearsal of the Divine Promises, to keep up their Faith and Hope. They have therefore need of a *Temple*, and a standing Ministry therein, to obtain those two Ends: and so the State of our Church is represented by the Symbol of a *Temple*.

But now in this *new Jerusalem*, in and by which all the Mysteries and Promises of God are fully accomplished, there is no Need of a material Temple to contain the Monuments of a Covenant which is fully performed. Neither is there Need of any such Symbol of Divine Protection, because God and the Lamb have overcome the last of the Enemies to be subdued, even Death it self, as to all those who are in the *new Jerusalem*, and because they are constantly present, as it were in Person both, and the Lamb visibly. And then as to the Publick Worship, which is now to keep up our Faith and Hope, they are both unnecessary to them that walk by Sight, and are in actual Possession of the Promises, Faith and Hope being Virtues of them that are not yet perfect. By which we see, that the Presence of God and the Lamb supply with great Advantage all that can be conceived by the *Temple*.

But why is the Title of Lamb still given to *Christ*? This may shew that he shall reign with his visible human Nature. For this Kingdom being given to him on the Account of his Sufferings in his human Nature, the same must accompany him in his Glory.

Nº. 24. *And the City has no Need of the Sun neither of the Moon to sh. n.*

*shine in it For the Glory of God did enlighten it, and the Lamb is the Lamp thereof*<sup>a</sup>

The Presence of God and *Christ*, compared to *Light*, the Symbol of good Government, shall afford such an happy State to this *new Jerusalem*, that it shall stand as it were in no need of any natural Means, such as the Sun and Moon are, to afford its Inhabitants any Assistance

And *again*, as the Sun and Moon in the Symbolical Language do frequently signify those political Governors, which God has given to Men as his Vicars to govern them, so the Expression, that the City has no Need of the Sun nor of the Moon, may and does imply, that the *new Jerusalem* shall stand in no Need of such Vicars to govern in *Christ's* Absence, but that he with all the Glory of Divine Majesty shall be present to govern it himself

The Words, — *for the Glory of God did enlighten it, and the Lamb is the Lamp thereof*, are equivalent to what is said in *Ezekiel*, ch. xxxiv 24. *And I the Lord will be their God, and my Servant David a Prince among them*, — *David* there signifying the *Messias*, the Head of the Family being put for the Successor, as is usual, in Holy Writ, and many ancient Authors

The Words explain the eleventh Verse, and shew us particularly, who is the *Luminary* of the *new Jerusalem*. We see therein as well as here, that God the Father himself shall make his Glory to shine therein, that is to conduct the Inhabitants, and that the *Lamb*, or his Son *Jesus Christ*, with his Humanity shall guide them. That is, that *Christ* in his human Nature shall be present with them, being continually attended with the *Shekinah*, or most glorious appearing of the Divine Majesty, as the Cloud, or *Shekinah*, dwelt constantly over the *Israelites* to protect them from the sultry Heats in the Desert, and so moved to shew them how they must travel, by which they were visibly, that is, by a visible Symbol, constantly assured of the Divine Presence, and, by Consequence, Favour. For when God was angry against them, the Cloud removed from the Camp, and stood only over the Tabernacle, *Numb* xvi 42

But then 'tis probable that the *Shekinah*, in this *new Jerusalem*, will be exceedingly more glorious than that which appeared to the *Israelites*

As to the *Lamb's* being said to be the *Lamp*, we see at the very first, that the *Lamp* is a *Luminary*, and so it is the Symbol of a Governour

Upon Occasion it may indeed signify a supreme Governour or King, as in 2 *Kim* viii 19 and sometimes inferior Governours, as in the first Chapter of this Prophecy, the Churches are represented by *Candlesticks* or *Lamp-Stands*, so that Bishops may be represented by *Lamps*

And by Consequence in some Circumstances a *Lamp* may imply a Subordination, such as that of the Son of God to his Father, of the Humanity of *Christ* to his Divinity

Though *Christ* in this State comes with great Glory, yet as *St Paul* says, 1 *Cor* xv 28 he must be still *subject to the Father*, that God may be *all in all*. And so we find it here, the *Lamp* being designed, without Doubt, to be a Symbol of something less Majesty than the *Shekinah*, or Glory of God, and yet the Union between the Father and the Son is so strict, that we have seen in *Y* 11 they are but one *Luminary* between them

N<sup>o</sup> 25

*And the Nations of them that are saved, shall walk in t<sup>h</sup> Light of it*<sup>b</sup>

This holy City is to be the Metropolis, which is to govern all the World, her *Luminary* being the King of Kings, and Lord of Lords

And therefore being taken all together with the Inhabitants thereof, who are to reign with *Christ*, she has a *Light* to guide all, and so is indeed the *Light* of all the World

To apply this to the State of the *new Jerusalem*, we need but to remember, that the *new Jerusalem* is a permanent City, and comprehends the *Millemial* State before the general Resurrection, and that in the *Millemial* State those that are alive, having been converted to the true Worship, shall be governed by the Rules prescribed to them from

<sup>a</sup> See *Isa* lx 19

<sup>b</sup> See *I* 3

the supreme King, the Ruler of the *new Jerusalem*, who is *the King of Kings* That is, the Kings of this World, or in a Mortal State, being converted to Christianity with their Subjects, shall be submissive to the Government of the *new Jerusalem*, and shall enjoy the Peace which that State procures for all the World

As the State of the World shall then stand, when *Christ* is present, and his Judgments upon wicked Men are fresh in the Memory of the living, and his Power and Goodness is visible to them that remain, one may easily conceive, that there will be a great Zeal for good Works, and great Arguments to curb the Passions which reign now.

So that the Government of Kings must needs be very easy, both in Respect of their Subjects, and of Strangers subject to different Princes

The Abundance of Peace will make Armies unnecessary, and so take off the Occasions of Princes to oppress, or burden their Subjects,

There being such an Umpire as *Christ*, Ambition must needs be crushed, which now causes the Disturbance of the World.

And this will take off the Fear of foreign Invasions By which we see that the glorious Reign of *Christ* affects not only the Saints rais'd, but all Mankind, and how proper therefore it was to pronounce and acknowledge, as has been done in *ch. xix 7, 9* that they are *blessed who are invited to the Marriage Feast of the Lamb* .

N<sup>o</sup> 26. *And the Kings of the Earth do bring their Glory and Honour into it<sup>c</sup>*

This denotes the Worship and Submission, which all the Kings and Governors of the political State, among the Nations converted, shall pay unto *Christ*, as *King of Kings, and Lord of Lords*.

We may see by this, seeing *Christ* receives the Homage of Kings, that the *Millennial* State is very far from putting down without Distinction all Rule and Authority whatsoever So that when *St Paul*, *1 Cor xv. 24* hints, that *Christ* is to put

down all Rule, and Authority, and Power, it is evident, that this is to be understood of those which are opposed to the Christian Religion

Therefore during the *Millennium* the Kings shall still remain, and continue to be Kings of the Nations

As for the *Post-Millennial* State, it is to be supposed, that there will be no need of such Governments as we now see

N<sup>o</sup> 27 *And the Gates thereof shall not be shut at all by Day<sup>d</sup>*

This signifies that there shall be a continual flowing in of Men, as *Isaiah* expresses it, in *ch. ii 2*

In this *new Jerusalem* there shall be so much Peace and Security, that there shall be no need to shut the Gates against any Enemy, at no Time, not in the Night *Because there shall be no Night there* — nothing of Adversity, but all Peace, Joy, Happiness and Security

N<sup>o</sup> 28 *And they shall bring the Glory and Honour of the Nations unto it*

The Kings had been before mention'd, and here the Nations under them And this implies a continual Concourse of People into this City, and a visible Conversation of the raised Saints with those that are alive

Hitherto we have seen the general Qualities of this *New Jerusalem*, and how it is dispos'd to make a fit Mansion for the most happy Men

And now the Prophecy proceeds to shew for whom it is prepar'd What enters therein is first shewn *negatively*, and afterwards *positively*

N<sup>o</sup> 29. *And there shall in no wise enter into it any Thing that is common, [or unclean] neither whatsoever worketh Abomination, or maketh a Lie*

No sinful Person whatsoever shall enter into this glorious City And therefore since no Sin, which is that which brings the Curses of God, shall be there, this implies that all they who

<sup>c</sup> See *Isa lx 11*

<sup>d</sup> See *Isa lx 10, 11.*



have Right to dwell in this *new Jerusalem*, shall have, without Interruption, the Divine Favour

The *positive* Part of the Character of the Citizens inhabiting this City follows.

- Nº 30. Those only who shall enter therein, *are those who are written in the Lamb's Book of Life*, and therefore such only, as have perform'd the Conditions which God required of them. And how these will be sustain'd in this blessed State, will be shewn in the following Section

### VISION II PART IV. SECT. VI.

#### The Manner of Life of the Inhabitants of the *New Jerusalem*.

- Nº. 1. § 1. **A**ND he shewed me a clear River of Water of Life, bright as Chrystal, proceeding out of the Throne of God and the Lamb.
- Nº. 2. § 2. In the midst of the broad Place thereof, and on either Side of the River was the Tree of Life, Bearing twelve [manner of] Fruits, yielding every Month the Fruit thereof  
And the Leaves of the Tree were for the Healing of the Nations
- Nº 3. § 3. And there shall be no more Curse  
But the Throne of God and of the Lamb shall be in it;
- Nº. 4. And his Servants shall serve him
- Nº 5. § 4. And they shall see his Face,
- Nº. 6. And his Name shall be on their Foreheads
- Nº. 7. § 5. And there shall be no Night there,  
And they have no need of a Lamp, neither of the Light of the Sun,

For the Lord God \* shall give them Light  
And they shall reign for ever and ever

#### The Explanation.

**T**HE Holy Ghost having shewn who are to enter into the Holy City, goes on now to set forth what Advantages or Happiness, they shall enjoy therein, by such Matters as concern the particular Life of the Individuals, over and besides those general Rights, which belong to them as they are Citizens of this *new Jerusalem*, and which have been describ'd before as belonging to the whole City or Commonalty

Now this is done by shewing, that they shall have eternal Life, and at the same Time a Life accompanied with all the Happiness which the Divine Favour can afford to Man. So that therein we must consider the Quantity, and the Quality, and as the Symbols of this Prophecy are fetch'd from human or visible Objects, so because human Life is sustain'd by Meat and Drink, the continual Supply thereof expresses as properly, as we can now conceive it, the continual Duration of Life, and the Quality of the Meat and Drink, the Happiness that attends those who receive it

Thus in *Psalms xxxvi 8* we have it laid it down in such Words as seem to be here alluded to *They shall be abundantly satisfied with the Fatness of thy House And thou shalt make them drink of the River of thy Pleasures For with thee is the Fountain of Life In thy Light shall we see Light*

Therefore this *clear River* shews the Abundance of the Happiness, and the inexhaustible Fund thereof, because coming from the Throne, and the Clearness of it, the Holiness and Peace, and the Brightness of it shewing like Chrystal, the Gloriousness of the Life of them that drink it

\* So *Mat.* and some other MSS. read *shall give* instead of *shall*.

At the Period of the Primitive Church the Rest came under the Symbol of *Springs of living Waters*. But in this Triumphant State, those Waters are not only Springs, but a *River*, and proceeding from the *Throne of God and the Lamb*, whereby is denoted, that they that drink thereof, shall not only be in the Favour of God and the Lamb, but that also their Happiness is such, that they shall participate in the Ruling Power of God and the Lamb, so as to reign eternally with them, being blessed with the eternal Tokens of the divine Favour which immediately emanates from their Throne.

In this Symbol of the River flowing from the Throne, there seems to be an Allusion to the ancient Manner of building Temples, which was to have them extremely well watered by some Natural Springs, or Artificial Conduits. And to such Waters as belonging to the *Jewish Temple*, *Ezekiel* alludes in *ch. xlvii*.

Nº. 2. *In the Midst of the broad Place of the City, and on either Side of the River was the Tree of Life*

By this it appears, that the *River* ran through the *Middle* of the *broad Place*. The whole Matter seems to be thus — The Throne of God and of the Lamb stood in the midst of the City, as it were at one End or Side of the broad Place. For that Throne being a Seat of Judgment, or Court of Judicature, is supposed to be as the *Basilica* of this City, which Sort of Buildings are placed near, or upon the *Forum*, or Market-Place.

The *River of Life* proceeding from it ran so, as to divide the broad Place into two by flowing through the midst of it, and then the *Tree*, not an individual Plant, but the whole Species was planted upon the Banks of the River on either Side. For so it is expressed in *Ezek. xlvii. 12*.

Now this is suitable to the Way of the *Eastern* and hot Countries, wherein bearing Trees are planted on the Banks of Rivers, see *Psal. i. 3*.

As for the Planting of Trees in the broad Place of the City, that is also suitable to the Eastern Customs, wherein neither the Streets nor Market-Places being paved, they have the Advantage of planting therein Trees, not only for Ornament, but Shade, which is very necessary

And

And the *River of Life* being also placed therein, is suitable to the same Customs, to bring the *Aqueducts*, or *Fountains* into the midst of the Market-Place, that they may lie equally convenient for the whole City.

We may now consider the Meaning of the Words in particular.

By the *River of Life*, and the *Tree of Life* being both in the broad Place of the City, is denoted, that the Immortality which is signified by them shall be common, and of right is to be enjoyed by every one that is Citizen of this *New Jerusalem*, as those Things which are sold in the Markets are for the Use of the Citizens. But here they have a Right to them from the Throne, that is by the Judgment, and according to the legal Liberality of God.

As for the *Tree*, it is called the *Tree of Life*, as giving Fruit to eternal Life, so that they who eat thereof shall never die, and so the said *Tree* is a proper Symbol of Immortality.

Of the said *Tree* it is said, that it beareth twelve [manner of] Fruits, yielding every Month the Fruit thereof, where the latter Words explain the former. The twelve Sorts of Fruits are to be understood of such Fruits as this *Tree* bears every Month, that is continually.

This is what *Ezekiel* expresses thus, *neither shall the Fruit thereof be consumed. It shall bring forth new Fruit according to his Months*. So the Prophet *Zechariah*, *ch. xiv. 8*. speaking of the *Water of Life*, says, that it shall flow in *Summer* and in *Winter*, that is continually. So *Night* and *Day* signifies a continual Succession or Duration.

Therefore this continual Succession of Fruits shews the endless Duration of the Happiness of the Saints, which is maintained by the continual Effusions of the Divine Grace and Favour.

As to the Division of the Growth of the Fruit by *Months*, — this seems to arise from the ancient Custom of making Distributions every Month of Meat and Drink to Servants, or such as depend for their Maintenance upon rich Men. See *1 Kin. iv. 7, 27*. It appears from *Herodotus* that the Tributes

<sup>1</sup> Gen. iii. 22.

<sup>2</sup> Jer. L. i. c. 19.

and

and Maintenance of the Court and Army of the Kings of *Babylon* were so regulated. So the *Romans* distributed the Victuals to the Slaves <sup>h</sup> Monthly, and the Primitive Church took this Method to distribute the Maintenance of the Clergy, as we learn from <sup>i</sup> *Tertullian* and <sup>k</sup> *Cyprian*, whence it is that this last Father calls it *Sportula*, this being the Name of that Distribution of Corn, and the like, which was given to the *Roman* common People, and that too Monthly, as appears from <sup>l</sup> *Suetonius*.

It is not here said who eats of this Fruit, but only implied, that it is for the Use of these raised Saints, who are Citizens of the *new Jerusalem*, whom God keeps alive, not by the Tribute or Glory of the Nations, but by the *Tree of Life*, or those miraculous Means, by which he keeps them alive eternally. However, tho' it is not said here expressly, we may conclude it most certainly from what is said before in *ch* 11. 7 and hereafter <sup>¶</sup> 14.

The Saints therefore have then Meat and Drink from God, that is an eternal Life maintained by God himself.

We may observe that this Meat and Drink is not represented by those which we account now Dainties, nor consists of strong Meat, as Flesh and Wine.

Such are rather Marks of the Infirmary of the present Constitution of mortal Bodies, which wants them to repair the continual Decay and hasty Diminution of Strength. Water and Fruits were first given to Man for his Food in the State of Innocence. After the Flood only God permitted the Use of Flesh, and *Noah* found the Use of Wine.

Here is then a Restitution to a State of Innocence, even to the eating of the Fruit of the *Tree of Life*, which is to make the Saints absolutely immortal, and to become *Heirs of God*, and *Cobehers with Christ*. It is further said,

*That the Leaves of the Tree were for the healing of the Nations.*

<sup>h</sup> Thus Such Act 1. Sc n 11. 3. Dicit in Terent Pl. tri. Act 1. Sc n 1. Ju. St vii. <sup>i</sup> Tert. Ap. c 39. <sup>k</sup> Cyprian Ep 34 & 39. Ed O. <sup>l</sup> Suetonius in Aug. c 10.

The Meaning seems to be this, — It has been shew'd in the Word *SORES* in the Symbolical Dictionary, that *Healings* signifies *Pardoning*, or *Converting*, which is in order to *glorification*, and that the *Leaves of a Tree* may be the Symbol of *Remission of Sins*, or Divine Pardons, and so of the Divine Power consequent thereupon.

As this Holy City therefore is for the Habitation of the glorified Saints, whilst the Nations in the rest of the habitable World shall walk in the Light thereof, and as God is pleas'd to give Immortality to the Saints, so at the same Time he will favourably accept the Homage of the Nations, who bring their Honour and Glory into the *new Jerusalem*, and pardon them who are now converted unto him, so that they shall have no Sores, Sickness, Bruises, or Ulcers, shall be guilty of no irreparable Sins, or such as draw divine Punishments upon Men, but they shall prosper in Holiness and Righteousness, with the Peace and Blessing of God. And this from that one and the same Principle which gives Immortality to the raised Saints, as we see that Immortality is maintained, and the Healing or Remission is produced by Means, which proceed from the same *Tree of Life*.

From this Plantation of the *Tree of Life*, the *new Jerusalem* is called the *Paradise of God*, in *ch* 11. 7 a *Paradise* being a *Garden of Pleasure*, or Park inclosed and planted with Fruit Trees, and others. Thus the Garden in which the first Man was placed in his State of Innocence, is called *Paradise* by the *Greek* Interpreters. The *Hebrew* Writers have also us'd the Word, for we find *כִּרְדִּים* in *Ecc* 11. 5. *Cant* 14. 13. us'd for *Gardens of Pleasure*. From the Pleasantness of such Places *Paradise* is become Proverbial, as well as *Tree of Life*, to signify any pleasant or happy State. And thus the *new Jerusalem* is the *Paradise of Pleasure*, wherein the Saints, being in the Presence of God, as it is said presently, they receive at his Right Hand *Pleasures for evermore*, *Pf* xvi 11.

N<sup>o</sup> 3

*And there shall be no more Curse. But the Throne of God and of the Lamb [the Throne mentioned before in ch xx. 11] shall be in it.*

This shew's that the *Holiness* of the Citizens of the *new Jerusalem* is so perfect, that nothing shall ever interrupt it, as

*Curses, or cursed Things do, which<sup>m</sup> defile all that are concerned, or related any Way, as well by complying as suffering the Curse, or cursed Things to remain among them, and thereupon bring down upon them the Displeasure and Judgments of God. And therefore since there will be no Curse in the new Jerusalem, the Throne of God and of the Lamb will be therein*

*Sin brought a Curse upon the first Paradise, but in the second Paradise there shall be no Sin, and therefore no Curse, so that the aforesaid Throne will be always there*

Nº. 4. *And his Servants shall do him Service*

God and the Lamb, tho' sometimes distinguished, are still, as here, spoken of as but *One*.

*All that inhabit, or belong to the new Jerusalem will serve God in the most perfect Manner, and be, in the Perfection of that their Service, the most compleatly happy. For,*

Nº 5 *They shall see his Face.*

The special Privilege of the Angels is to *see the Face of God, and to stand in his Presence.*

And therefore the Expression here concerning the Inhabitants of the *new Jerusalem*, that *they shall see the Face of God*, implies that they shall have the same Right as the Angels to approach the Divinity, and by Consequence shall be as highly honoured and favoured as that Right can make them, who are permitted to *see the Face of God*, in the same Manner, and in Company with the Angels, who are in this State their Fellow Citizens

The *Sight of the Face of God* implies the most perfect Happiness, and is a Blessing which only comes to the Saints at the Resurrection

Nº. 6. *And his Name shall be on their Foreheads*

As the Saints in the Resurrection are Priests of God and of Christ, (*cb. xx. 6.*) this Expression that *his Name shall be on their*

*Foreheads*, alludes to that Privilege which the High Priest had during the *Mosaical Dispensation*, to wear a golden Plate upon his Mitre, which made it a Crown, and had an Inscription upon it in these Words, *Holiness to the Lord*, *Exod xxviii 36* which being *so understood*, by taking the Abstract for the Concrete as usual, that the High Priest was consecrated to the Lord, sanctified not only his Service to the true God, but also that of the whole Priesthood under his Government

But that which was the Privilege of one single Person in that Dispensation, and was only set upon his Garment, becomes in Resurrection the Right of every Saint, and is fixed upon his Person, and by no Means alienable

By this therefore Christ has set an indelible and everlasting Mark of his having taken the Saints into his eternal Service and Favour

Nº. 7 *And there shall be no Night there*

This shews that the Saints in the Resurrection shall never find any Intermision of Favour, nor meet with any Afflictions to disturb their Happiness, and that this general Advantage or Quality belonging to the *new Jerusalem*, as was said before in *cb xxi 25* concerns them chiefly, and by Communication shall extend even to them that walk by the Light of this *Jerusalem*, as long as the *Millennial State* thereof endures, as well as for ever after

And as there is no Night, there is no need of a *Lamp*, or of the *Light of the Sun* Those who have God present for their Ruler, need not any other Governor And therefore it is said, that the Lord God shall give them Light, which shews, that they shall be immediately enlighten'd, or govern'd by God himself

Nº 8. *And they shall reign for ever and ever*

This shews, that their State of Happiness is eternal — and that their Reign is of the same Duration with the Kingdom of Christ, of which there is to be no End, *Luke 1 33*

This being the last Expression about the Reign of the Saints in full Glory, is as general and full, as it is possible to express it

<sup>m</sup> Deut xiii 13 -- 16. xxi 1, 9 Josh vi 17, 18  
Luke 1 19

<sup>n</sup> Matt xviii 10



*The Explanation.*

- N<sup>o</sup>. 1. **H**ERE the Angel assures St *John*, that the Words which he had heard concerning the glorious State of the Church, how strange soever they might appear, would certainly be brought to pass.
- N<sup>o</sup>. 2. That the same God who inspires the Prophets to shew his Will to Men, and to defend it against the growing Corruptions, will not only make thus his Promises good to them, as they are set forth in this Vision, but has also thought fit to give them this Account of the Events before-hand For as they shall happen so suddenly, that they will surprize the common Sort of Men, the Prophets or Martyrs who have need of Consolation during the Afflictions which they undergo for the Name of *Christ*, may see by this, that God is resolved to shew himself to be their God, by giving them a full Account how he will accomplish his Promises, and by the Events shew them his Covenant, *Psal xxv 14*
- N<sup>o</sup>. 3. The said Angel, thus sent to shew the said Things, declares in the Person of *Christ*, *Behold, I come quickly.*  
*Christ* is coming by all the Events, which happen and prepare thus Matters for his Appearance And as these Things are unexpected by those Men, who do not truly believe in him, all is sudden and unexpected.
- N<sup>o</sup>. 4. He then declares, that all they are blessed that can lay so to Heart the Divine Promises made in this Prophecy as to maintain the Truth of the Contents thereof to the End of their Lives, such being sure to receive the Recompense promised and explained therein.  
 Such is the Angel's Testimony in Relation to the Prophecy Next follows,
- N<sup>o</sup>. 5. St *John*'s Confirmation of it in affirming, that he is the Person who has had this Vision, the Truth of which depending upon the Authority of him that sent it, and the Fidelity of them who

who report it, St *John* here gives it under his Hand that it is certainly true, he being the same Person, who saw the Visions and wrote them in this Book, and one who is very well known to be a Person divinely inspired

He has therefore seen them in the Divine Decree, and has been chosen of God to see that Idea or Representation of them which God as a wise Architect has before-hand made of them

So that the Prophet has seen them as present, and God being true and powerful, is both able and willing in due Time to accomplish them

- N<sup>o</sup>. 6. Upon the aforesaid Words of the Angel who had spoken in the Person of *Christ*, St *John* falls down before the Feet of the Angel to worship him

The Angel in his Rebuke not only mentions as before in *ch xix.* 10 that he was the Fellow-Servant of St *John*, and of his Brethren the Prophets, or of those which have the Testimony of *Jesus*, but adds that he was the Fellow-Servant also of those which observe the Words of this Book, which is an Expression more general than that of *Prophets*, or they who have the Testimony of *Jesus*, and therefore comprehends any of those good Christians, who attend to the Prophecies and Promises of God, without being Prophets or Martyrs

This Addition is the Key to the Symbolical Intention of this second Mistake and Rebuke.

The Words occurring after the Description of the new *Jerusalem*, we must observe, that the Saints who are the Citizens thereof, are of two Sorts, first, the *Millemial* Saints, and then those that are glorified by the general Resurrection

Now as the first Mistake and Rebuke in *ch xix.* 10 rather concerned those who had a Share in the first Resurrection and Beginning of the Marriage of the Lamb, (for none else were yet seen to be rais'd) and so shew'd rather the Beginning of the State of the new *Jerusalem* than its Consummation, that first Mistake and Rebuke seems only to reach the Case of the *Millemial* Saints, but this being repeated at the End of all, and speaking of the last glorified Saints as well as the former, seems to imply, that these last Saints glorified shall be in the same Case as the others, and as they may make the same Mistake, they may



may receive the same Rebuke, which tends so much to their Honour, as to make them equal to the Angels.

Upon View of this, and what was before said upon *ch* xiv 10 there seems to be a sufficient Preparation to understand the Speculation of *Clement Alexandrinus*, who says: "That they  
" of Men who are translated to the Angels, are disciplined by the  
" Angels during a Thousand Years, being brought to Perfection  
" on Afterwards they that taught them are promoted to the  
" Archangelical Authority, and they who have learned, discipline those who are translated from the State of Men to that  
" of *Angels*, and thus afterwards in certain Periods are promoted to the proper Angelification of the Body

N<sup>o</sup> 7. *And he said unto me, Seal not the Words of the Prophecy of this Book*

When the Matters foretold are at a great Distance of Time, they are still in the Design, or Mystery of God, and by Consequence secret, and that which Symbolically represents their Secrecy, is *Sealing*

This is the Reason why the Prophecy of *Daniel* in *ch* xii 4, 9 is ordered to be *sealed*, because it would be a vast while before that Part of it, which concerns the Resurrection, should have its Accomplishment

But as to the *Revelation* made to *St John*, the Matters predicted therein were accomplishing in Part, and God was daily discovering the Secrets of his Counsel by the Events of some Parts of the Vision, at the very Time that it was exhibited to *St. John*, and *St John* commanded to write and publish it

And therefore the Reason given is, *because the Season is at Hand*, that is, for their Accomplishment Whereas *Daniel* argues to the contrary, but on the same Ground in *ch* xii 8, 9. *Daniel* prophesied of Things belonging to another Dispensation, which could not be accomplished till the then present Dispensation was finished, and the new had begun So that God did not design to unfold his Counsel then, and Admonitions were given, that the Faithful, who read the Prophecies of *Daniel*, might not think they were soon to be accomplished But

*St John* writes of Things which God was actually producing

N 8

*He that wrongeth let him wrong still, &c*

What God barely permits is often expressed in Holy Writ by Terms, which imply that he commands it, and of that which he says *it is done*, the Execution will follow, as if he had commanded it to be done Therefore in the Prophetical Style, whether a Thing be uttered in the past, or future, or in the Imperative, it is equal, the Imperative being really a Future, and the Future has frequently the Force of an Imperative

Thus this signifies, that God has permitted, that the Wicked shall prosper in their Ways for a Time, and having commanded his Saints to keep themselves innocent and undefiled from the Ways of the World, whilst each Side goes on in their respective Ways and Designs, *Jesus Christ* shall come on a sudden and unexpected by the World, but yet according to the secret Purpose which he has before-hand determined

Now that this is the Meaning of the Words before us, and of those which follow to the End of the Verse, is evident by comparing this Place with that in *Ezekiel*, *ch. iii* 27. *He that beareth let him bear, and he that forbeareth let him forbear, for they are a rebellious House* That is, whether they obey, or disobey, yet the Purpose of God shall stand, as he had declared it

Upon this Truth is grounded the Comparison made by our Saviour of his second Advent to the Times of *Noah* and *Lot*, *Matt* xxiv. 37, 39 *Luke* xvii 26, &c

*He that wrongeth*, denotes in a peculiar Manner throughout this Prophecy the Persecutor and Murderer of the Saints, as the Saint that suffers is called *δικαιος* the just, because he is innocent, and will be justified in Judgment by the Punishment inflicted upon the Unjust

These Words, *he that wrongeth*, respect the Tyranny of the wicked Party in persecuting the Saints for Conscience Sake.

For in that, they *wrong* and hurt them. And the Expression,

He *that is filthy, let him be filthy still*, — respects the other Crime of Idolatry For that Sin, and all the Degrees and Acts of it, or dependent and consequent upon it, come under the Notion of *Filthiness*, or *Nakedness*, or *Sores*, as indeed all kind of *Vice* may be called Metaphorically *Filthiness*, as it frequently is in the *Latin* Authors.

*And he that is righteous, let him be righteous still*

This is the other Side or Party of Men, who are just and keep their Righteousness, notwithstanding the Persecution which they suffer upon that Account, for they are called *just*, in Respect of their suffering innocently the Tyranny of their Persecutors

*And he that is holy, let him be holy still*

In the holy Scriptures the *Just* are also called *holy* in Respect of their being separated and cleansed from the Defilements of the World This *Holiness* is oppos'd to the *Filthiness*, as the *Righteousness* is oppos'd to the *Wrong*

*Behold, I come quickly.*

Whilst on the one Hand the Wicked shall Tyrannize and Persecute, committing Idolatry, and defiling themselves in all Manner of Vice, and on the other, the Servants of God shall suffer innocently Persecution, and maintain their Holiness pure and undefiled, then comes on a sudden the Saviour of the World, to punish the one, and recompense the other according to their respective Works And therefore it follows,

*And my Reward is with me, to give every Man according as his Work shall be*

His *Reward* is that which he will bestow upon others And this Reward is the eternal Life, or eternal Torments which shall be bestowed upon every Man respectively, when *Christ* comes and raises them up to that Purpose, that they may appear before him in Judgment

The Phrase seems to allude to *Is* xl 10 and *cb* lxii 11 *Psal.* lxii 12, This Reward is here spoken of, as if it were Money in a Purse, brought to pay off Workmen, and indeed our Saviour has a Parable to that Purpose in *Matt.* xx 1, &c.

Nº 9

*I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, and therefore fully able to perform all my Promises and Threats, and to give to every Man as his Work shall be

Nº. 10

*Bless'd are they that do his Commandments*

The Beatitudes frequently interspersed throughout this Prophecy, to excite not only to an attentive Reading, but a serious Application, are always suited to the Occasion wherein they are inserted And therefore as in the Beginning of the Prophecy the Beatitude is applied to the reading and observing of the Prophecy, so here at the End, it is said to them that *do the Commandments of God*, because the Declaration of *rewarding every Man according to his Work* was mentioned just before.

And those who do the Commandments of God, whoever they are, will have a Right to eat of the Tree of Life, and to enter through the Gates into the City They shall have a Resurrection to eternal Life, to be enjoy'd in the *new Jerusalem*, and by the Means appointed them.

Nº 11

*Without are the Dogs, &c*

Those which have a Right to the holy City having been nam'd, it follows to shew, who are to be excluded

These Matters have been spoken of before, but this Epilogue being a kind of exhortatory Recapitulation, admits of such Repetitions

The *Dogs* here are the same as the abominable in *cb* xxi 8 being such as practise unnatural Lusts

The *Sorcerers, Whoremongers, Murderers* and *Idolaters*, have been before explain'd And as for the *loving* and *making* of a Lye, they are only different Degrees of the same Sin

Nº. 12

*I Jesus have sent mine Angel to testify these Things unto you, who are over the Churches*, [or unto you concerning the Churches]

Here *Christ* names himself, to seal and confirm the whole, and to shew that the Angel himself only acted by his Authority

The — *you* — here are the Angels of the seven Churches in *Asia*, to whom, by way of Circular Letter, the *Revelation* was specially directed, and to the Churches under them, and in their Names to the Catholick Church

N<sup>o</sup>. 13 *I am the Root and Offspring* [the Lord and Son] *of David*  
And therefore by me, and in me, are all the Promises of God, concerning the glorious Kingdom of the Saints to be accomplished All the Good which God designs for Man, passes through me

N<sup>o</sup>. 14 *And the Bright, the Morning Star.*  
In *ch* 11. 28 the *Morning Star* is mention'd as the Reward, being there the Symbol of the first Resurrection, but here *Christ* takes it as a Title, as he is the *First Fruits* of the Resurrection. The Analogy is evident both Ways, for as the State of the Resurrection is Symbolically represented by *Day* without *Night*, that which is the Fore-runner thereof, as the *Morning Star* is of the *Day*, may have that Title, or be represented by that Symbol. And so the Resurrection it self is the *Morning* of that *Day*.

To speak more precisely, *Christ* may be the *bright Morning Star*, because this State of Mortality is to us as a *Night*, which since the Coming of *Christ* is *far spent*, and the *Day is at hand*, as *St Paul* speaks, *Rom. xiii 12* whereof the Resurrection of *Christ* gives us Hopes, whilst he in the mean Time is our *Luminary*, or *Morning Star* to guide us in the *Darkness* of this World

N<sup>o</sup>. 15 *And the Spirit and the Bride say, come*  
This is the Response made to the Promise of *Christ* — *I come quickly.*

The *Bride* is the Church, which longs that the Marriage of the Lamb, wherein she is to be made perfect, may come

The *Spirit* is the Holy Ghost, or Comforter, whom *Christ* has left as his Vicar therein, to rule it in the mean Time And this divine Person is called *the Spirit*, as being employ'd in giving *Life* and *Spirit* to all the Works of God, according to the Nature of the Subject, and he never ceases to intercede with  
Groanings

Groanings that cannot be uttered, for the Redemption of the Bride, and so to join with its Prayers, that *Christ* may come, *Rom viii 26.*

N<sup>o</sup>. 16 *And let him that heareth say, come*  
Every Christian must join in this Prayer, and concur with the Groanings of the Holy Spirit And thus we do when we daily pray according to our Saviour's Instruction, *thy Kingdom come* And *St Paul* says, *we groan earnestly, desiring to be clothed upon with our House, which is from Heaven, that Mortality might be swallowed up of Life, 2 Cor v 2, 4*

N<sup>o</sup>. 17 *And let him that is thirsty come, and he that will, let him take the Water of Life freely*

Let him that is *thirsty*, that is, who is in Adversity, and suffers for my Name, draw near with full Trust, that I will refresh him in due Time, with the Waters of eternal Life flowing in Abundance, and which will abundantly recompense him, far beyond his Expectation

And besides this, *he that will* may come to the same For all Men are not called to suffer for *Christ's* Name, but he that will come to him, though he come not into those Circumstances, the very same Advantage shall he have at the last For *Christ* rejects none that come unto him, but kindly invites all Men to participate of the same Salvation.

N<sup>o</sup>. 18 *I testify unto every Man that heareth the Words of the Prophecy of this Book, &c*

This is an Affirmation of *Christ* and Adjuration, not only to confirm the Truth of the Prophecy, which has been done before, but also to guard Men from slighting of it as if it were an human Invention, to which any one might make Additions, or Amendments That *Christ* still speaks here will be made out from the twentieth Verse Which being so, we may see, that not only our Saviour would have his Revelation to be communicated to *St John*, and by him to the Churches, but that he also provides for the Preservation thereof to all Ages, that this Prophecy might be a standing Monument for his Church to know what Destinies do attend it, and that when Men  
should

should suffer for the Name of *Christ* they might here find some Consolation, both for themselves and the Church For themselves, by the Prospect and Certainty of the Reward, for the Church, by the Testimony that *Christ* never forsakes it, but will conquer at last

As for the Curse denounc'd against any one that shall add to, or take away any Thing from the Prophecy, it is according to the Precedent given by *Moses* in *Deut* iv 2. and is followed by several of the Fathers, as *Irenæus*, *Eusebius*, and others, who in their Works have adjur'd their Copiers to transcribe them without Variation.

Nº. 19. *He who testifieth these Things saith, surely I come quickly.*

It is *Christ* that says, *I come quickly*, and it is therefore he who testifies these Things, and so it is *Christ* who has made the former Adjuration, and not *St. John*, who was barely the Scribe

It was a Form of Adjuration among the *Jews* to conclude with the Words *Maran Atha, the Lord cometh*, when they designed to make it more grievous by praying, that God would immediately come, and revenge his Honour upon the Breach of it

*St Paul* has used it, *1 Cor* xvi 12

It seems therefore, that seeing *Christ* says — *I come quickly* — after the Adjuration, it must imply, that he will accordingly bring a grievous Judgment upon those that neglect it

And indeed they chiefly neglect it, who notwithstanding the Plainness of the Prophecy in describing the Kingdom of *Christ's* Enemies by two clear Characters of *Persecution* and *Idolatry*, still persist therein. Upon such *Christ* will come quickly, that is, suddenly, and cut them off when they least expect it.

*Amen. Even so, come Lord Jesu*

Nº. 20. These are *St John's* Words, who answers to the Adjuration as it was usual, by *Amen*, confirming thus the Words of *Christ*, and then according to the Exhortation made in *x* 17 to every one to pray for *Christ's* coming, adds his own Prayer, *Even so, come Lord Jesu.*

This

Nº 21 *The Grace of our Lord Jesus Christ be with you all Amen*  
This Book is an Epistle, not only design'd for the seven Churches, but for all the Saints in the whole Church, and through all Ages.

For this Reason it ends like the Epistles of the Apostles, wishing Grace, that is, that all good Things and spiritual Gifts may come upon them from *Christ*, who is God of God, and upon whose Account, and from whom all good Things do come.

*Even so come LORD JESU. Amen.*

F I N I S.

